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THE PRINCIPLES OF

UNIVERSAL SCIENCE.

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THE PRINCIPLES OF

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THE SHEPHERD.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 1.] SATURDAY, AUGUST 30, 1834.

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THE good shepherd leadeth his sheep to the richest pastures and to the springs of pure water. He giveth alarm when the wolf cometh, and taketh care that no deadly thing should ever hurt them. He seeketh out the food that is convenient for them. We shall endeavour to follow his example, whilst we lead the minds of our little flock over the whole surface of the pasturage of nature.

But, first of all, we shall take them up into the very heights of science, and give them one general bird's-eye prospect of the whole contents of the material world. The view is simple and intelligible to the humblest mind. It is not perplexed with the detail of mathematical demonstrations and calculations, nor the metaphysical jargon of scholastic sages, in the intricacies of whose ravelled path the shrewdest and most courageous mind is infinitely bewildered with the multiplicity of objects which demand its attention. Yet it is indispensable to all parties, inasmuch as it lays a foundation for correct reasoning upon every subject.

Nature is our splendid unity—connected in all its parts—and though apparently at times in violent opposition to itself, yet this opposition is only local, and always ends in the restoration of tranquillity. If not, nature would ultimately destroy itself, which is impossible. Hence it follows that nature, as a whole, is in harmony with itself, and harmony is good. It follows, also, that no evil can last for ever—evil destroys itself—good only is external, and naturally arises into being after evil has exhausted itself. Thus the balance swings for a long time after the scales are filled, and then reposes in equilibrium and justice for ever.

Nature is also infinite; she has no beginning—can have no end—and no boundary of existence. Nay, we may almost venture to say that the stars are infinite in number—for, if not, there would be an infinity of space beyond them in which nothing existed, and those at the very border of creation would be attracted by those in the centre, and all would converge into one mass—unless we suppose them, like the planets, to whirl around one common centre.

Nature consists of three distinct varieties of matter—solids, liquids, and gases; and these three are composed of the same ingredients. Thus the solid ice is convertible into liquid water, and liquid water into gaseous steam—steam and ice, then, are the same in substance. Water is composed of two gases, and these two gases can easily be separated—the one is hydrogen, the lightest substance known, and employed by aeronauts for the inflation of balloons—the other is oxygen, the gas which creates com-

bustion and heat. It is very singular that the combination of these two gases also creates light and heat; the flame of a candle or a furnace is nothing but the union of hydrogen and oxygen—yet the same hydrogen and oxygen, mingled in different proportions, create water, which extinguishes the fire! In certain proportions they become what is called *fixed*, that is, almost inseparable, and create a distinct substance—in some they are at rest, in others in violent motion, and these varieties of quantity and action produce an infinite variety of substances.

But the gases alone never can create what we call earth—hence the necessity of a more solid substance, which chemists call carbon. This, united to the gases above-mentioned, produces every variety of solid matter. In the chemical analyses of vegetables you will find everlastingly these three substances, oxygen, hydrogen, and carbon, to constitute the ingredients—each variety possessing its own proportions.

As yet we have not spoken of nitrogen gas, lest we should destroy the simplicity of the general outline. Nitrogen is a gas, which, combined with oxygen, creates the air which we breathe. One part of oxygen and three and a half of nitrogen make atmospheric air. Here, then, is a fourth substance, and we can find a thousand others; but the query is, is it a simple substance, or a fixed compound? The latter is now pretty generally believed to be the case amongst the chemists, although they have not been able to analyze it. Neither have they been able to analyze many other substances, which on that account they are obliged to regard as simple substances, until they succeed in discovering their component parts. But in every substance which they have analyzed, they invariably find two or more of the original elements, oxygen, hydrogen, and carbon; and in the case of vegetables and animals, all the three. But other substances are only found occasionally, and therefore are justly regarded as not elementary substances of nature, but fixed compounds of the three elements, whose proportions are yet to be discovered. Nitrogen is said to form the distinction between vegetables and animals, being found in the latter, and almost never in the former. How it comes into the animal has puzzled the chemists considerably, for although it exists in the atmosphere, it is to be found in the chyle, or digested food of the stomach, before it can have any connexion with the atmosphere, from which it appears that it is formed of a new combination of the elements of vegetation in the stomach; and those animals which feed upon animal food have not more nitrogen in their fluids than those which live on vegetable

food. Sir B. Harwood was in the habit of emptying the veins of a dog, and filling them again with sheep's blood. The dogs were quite happy and healthy in their new friendship.

Having given a general outline of nature's component parts, we shall now say a few words on the action and reaction of these parts upon each other:—Carbon may be called the body of nature, and oxygen and hydrogen its two spirits. These two spirits have each a distinct character—the one may be called active, the other passive, or, if you will, male and female. They have a great affinity for each other. This affinity is the cause of all the movements of nature. Hydrogen is the most delicate, and is exceedingly combustible; but it cannot burn without oxygen. The lightning of the thunder-storm is nothing but the union of two separate beds of these gases into one; hence the rain that follows, for the same two elements that constitute fire make water also. Oxygen is the active, and hydrogen the passive, that is, comparatively speaking, and carbon the passive inheritor of both.

Of the three substances, solid, liquid, and gas, the solid is in one sense the strongest, and in another the weakest—the gas is the weakest and yet the strongest. What is more powerful than the lightning? What is more inert than a mountain? It is the gas which causes the earth to shake, and rends the mountain into fragments. The gas acquires this power by its elasticity and motion. All active power resides in gas—the solid has only the passive power of resistance. Fill a hollow iron ball with water, and hermetically seal it, and throw it into a furnace: the water will be converted into gas by the heat, and the gas will press with vehemence on the sides of the ball. The iron will exert its passive power of resistance for a considerable time, but at last the gas will prevail—burst the ball with a tremendous explosion, and carry the walls of the furnace along with it. Thus the weakest is the strongest, and the strongest the weakest, and strength is made perfect by weakness. Let no man therefore despise the weakness of nature, for therein its strength lies—and this beautiful truth displays itself in every department of nature. Thus, for instance, in our own species, the man of mild and amiable deportment, and moderate abilities, will successfully accomplish his end, when the man of loud and presumptuous pretensions, obstinacy of disposition, and strength of mind, will meet with humiliation and disappointment. Metaphysics may be learned from physics, and physics from metaphysics; for such is the harmony of nature, that if a law be found prevalent in the one, you may be sure to find its counterpart and equivalent in the other.

There is another division of nature, which respects organization; namely, the mineral, vegetable, and animal—or death, vegetation, and life. The first is the source from which the other two derive their being. Vegetation derives all its nourishment from the mineral world, from which it extracts loose carbon and water. Animals derive all their nourishment from vegetation—the process of vegetation being previously necessary, before the carbon and water can be so modified as to serve for food.

Thus life rises out of death—and that which appears in its first stage to have no perception, becomes endowed with sensation and reflection. But when we say that the mineral world has no sensation, we affirm what we know not, and what experience teaches not—we are like the fly on the pillar of a Grecian temple, whose minute eye perceived only the imperfections of a small part of the surface, without being able to comprehend the whole. It deplored the depravity of human taste, and railed against the clumsiness and deformity of the shaft, whilst two connoisseurs in architecture were admiring the polish of the surface and the beauty of the design. What we know, or pretend to know, of the mineral world, we know only in part. Of its omnipresent compounds, oxygen, hydrogen, and carbon, and the power that moves them, we know nothing—but we know that all our own movements are the result of will; and experience makes us acquainted with no other motion. There is no death in nature—that which we call death is the most active of all—death cannot move.

Vegetables, we have said, extract from the soil loose carbon and water, which constitute the food that rears them—hence the necessity of ploughing, and breaking, and softening the soil, in order to give them nourishment—and as they themselves are composed of carbon and water, they become when decayed the very best soil for the nourishment of others. Thus it necessarily follows that the soil must become richer and richer every season—for vegetation is a chemical process, which creates new soil for the continuation of its species. One field may be exhausted by heavy crops, and no remuneration—but some other field is enriched at its expense. The soil, as a whole, must improve; and under proper management the whole world may become a rich garden, improving in beauty, in fertility, and salubrity, for ever. Thus the prophetic hopes of all ages, and all nations, shall be realized—"the earth become a watered garden, the wilderness and the solitary place look glad, and the desert rejoice and blossom as the rose. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree—the mountains shall drop with wine, and the hills flow with milk."

THE SHEPHERD.

FEASTING EXTRAVAGANCE, &c.

LIONEL of Clarenti gave an entertainment at his marriage, at which there were thirty-six courses: from the fragments of which one thousand persons were fed. The matrimonial feast of Edward the Third cost 40,000*l.*—an enormous sum in those days. Ralph, Abbot of St. Augustine, exceeded that sum by 3,000*l.* at his installation feast. In those days the clergy were the richest princes in Europe. The cardinals and bishops had frequently in their retinue a hundred and fifty or two hundred servants. We read of barons having thirty thousand dishes at their wedding tables; of monks complaining against the abbots for depriving them of three out of the 13 dishes they were accustomed to have at each meal; of other monks enjoying seventeen dishes constantly, all of which were dressed with spices and rich sauces: yet these monks had taken the vow of poverty and self-mortification! of 400*l.* being paid for almond-

milk for the use of these self-mortifying friars on the fish-days; and of an archbishop (Neville) who had, among other dainties, one thousand of those beautiful birds of the heron kind, called egrettes, served at his table at once; since which time they are become so scarce in the country, that he may be said to have devoured the species at one meal. One of the Roman emperors, fond of rarities of an expensive nature, is said to have devoured two hundred ostrich brains to his supper. Heliogabalus used always to feed at the most expensive rate—he ate fish when he was at a distance from the coast; and when he was on the coast, he must have game brought from the farthest inland. Anthony and Cleopatra, trying to outdo each other in extravagance, she reduced to powder one of the richest jewels in the world, and swallowed it at once. This reminds us of a celebrated old eccentric gentleman of great wealth in Glasgow, whose name is still familiar to the ears of the inhabitants. He went by the name of Bob Dragon, and his house where he shot himself was said by the credulous to be haunted for many years after. Bob and another person betted one hundred guineas that each would eat the most expensive meal; Bob's rival, however, had not wit enough; he had not read the story of Anthony and Cleopatra—he dealt fairly with Bob, and loaded his stomach with the rarest dainties. Bob merely took a slice of bread and butter, and laid a fifty-pound note upon it, which he devoured in a twinkling, with an air of triumph. He gained fifty pounds by the loss. A favourite preacher of France, to excessive epicurism superadded the impudence of reading aloud from the pulpit a petition from the pheasants, partridges, and ortolans, "that the clergy alone would eat them, so that being incorporated with their glorious bodies, they might be raised to heaven, and not go down with infamous devourers to the infernal regions." It does not appear that the infamous devourers amongst the laity ever took the hint. Such is a specimen of what man has been under a system of monopoly and inequality; and it is only the progress of liberalism, and the moral power of public intelligence, that is gradually destroying the evil, and which can ultimately extort from the rich an acknowledgment of the rights of the poor.

NUTRITION.

Valuable as the discoveries of the chemist may be, and demonstrative as the results of his experiments really are, still there is a vast deal of theory and conjecture in the science, arising from the imperfection of his knowledge. Theory, however, always precedes truth. If men were never to theorize, they would never make discoveries; the progress of science would be at a stand, and men would probably degenerate into illiterate barbarians. If theory, therefore, be an evil, it is not only necessary, but an extremely useful evil; an evil which stimulates the mind to exertion, and suggests that infinite variety of experiments, in the making of which the assiduous theorist discovers new properties of matter, and new laws and modes of nature's action. Upon the subject of nutrition much has been said and written, but little as yet that is conclusive and satisfactory. One chemist will dogmatically tell you that this species of food possesses more nourishment than that, and moreover will tell you the exact proportions. Another differs decidedly from his learned brother, gives a totally different verdict, and

different proportions. The cause of this discrepancy is that they have not previously ascertained what nutrition is—what those substances are which afford nourishment to the human body. Gluten and starch are accounted nutritious amongst the vegetable productions, and gelatine is accounted the most nutritious of all, on account of its superior strength. In ascertaining, therefore, the comparative nutriment contained in any species of food, it is usual merely to determine the quantity of starch, or gluten, or albumen, or gelatine, &c., and water, of course, with its various compounds, is regarded as nothing. This is a very deceptive process of reasoning, if reasoning it deserves to be called, for it must be evident enough that nourishment is not derived from solid matter merely, but from liquid also. The proportion of liquid to solid has been differently estimated. Sanctorius rated it as ten to three, Cheyne as two to one, and Cornaro took only fourteen ounces of drink to twelve ounces of solid matter. According to the first, potatoes, which are three-fourths water, contain pretty nearly the requisite proportion of solid and fluid; and a dinner of potatoes and salt would consequently require not a drop of water or any other liquid to wash it down, since it already contains somewhat more than enough of the watery element; and according to the two latter it would be quite preposterous to drink with potatoes, but rather to *stuff 'em* down with dry flour or crust, the easiest way we could. Such theories as these are not for practice. Neither are we to determine the nourishing properties of any species of food by the quantity of glutinous or gelatinous matter it contains, for nourishment does not depend upon one substance or another, but upon suitable combinations of different substances; which combinations depend in a great measure for their virtues on the constitution which receives them. "What is one man's meat is another man's poison," is a stale, but yet a true proverb, confirmed by the experience of all ages, and not to be overturned by the ingenious sophisms of philosophical theorists. Much depends on the state of the mind and the nervous system. During high excitement either of joy or grief, the stomach loses its power of digesting, and even of receiving or retaining food. In cold weather its power is greater than in hot, in activity than in idleness; and consequently the food must vary according to the prevailing humour of the laboratory in which it is decomposed. Some men will fatten on bread and water, others are as lean as scarecrows in spite of all the gelatine, gluten, and generous liqueurs, which wealth and cooking can supply.

As a specimen of the uncertainty of chemical analysis on such subjects, take the following estimates of the comparative virtues of potatoes and wheat. According to Mayer the proportion is as 13 to 48, according to Black, as 15 to 120; to Petri as 15 to 74, and according to the experiments of the faculty of medicine in Paris, as 15 to 45.

Raspail has suggested that possibly nutrition may be the result of an acid fermentation, in which case a substance may be nutritive or not, according as it is or is not associated with another substance, which is necessary to fermentation; that, for instance, a substance rich in sugar, but containing little gluten, may cease to be nutritious in consequence of the exhaustion of its gluten, if it is not associated with another that is highly glutinous.

GEOLOGICAL.

At the Delta of the Rhone, where the river enters the Lake of Geneva or Lemman, the soil is accumulating so rapidly that Port Vallais (Portus Valesiæ of the Romans), once at the water's edge, is now more than a mile and a half inland; so that, in process of time, the lake may be filled, and present nothing but a fine rich plain, with many fossils of fish and land animals, washed down by inundations, &c. Where the Rhone enters the Mediterranean, similar changes have taken place. Mese, called nearly an island by Pomponius Mela, is now far inland. *Notre Dame des Ports*, a harbour in 898, is now three miles from sea. Psalmodi was an island in 815, and is now two leagues from shore. The Tower of Tignaux, erected on the shore so late as 1737, is now a French mile from it. A great proportion of this new deposit is solid rock, calcareous rock, which consists of carbonic acid gas and lime, which is held in solution, and deposited by the water. There is in the Museum of Montpellier a cannon taken up from the sea, imbedded in one of those rocks.

On the contrary, in Britain, the sea has been making great encroachments, especially on the eastern coast; rocks are crumbling fast away, the substance of which goes to form new rocks in other quarters—and towns and villages have been found inwards, or submerged in the waters. Many instances of submarine forests are to be met with—as, for instance, in Lancashire and the eastern coast of Scotland! while on the borders of the estuary of the Severn, the flats of Somersetshire and Gloucestershire have received enormous accessions of soil. It is said that St. Michael's Mount, now an insular rock south of England, was once situated in a wood several miles from the sea; and between the mount and the New-Lyn there is seen under the sand black vegetable mould, full of hazelnuts, leaves, roots, and trunks of forest trees, all of indigenous species. Thus it appears that our island is gradually retreating from the continent—with which it is probable it was once connected by dry land. Not even the "eternal mountains," therefore, as the poets call them, are stable—but all nature is subject to change, and the sea and the dry land are for ever encroaching upon each other, and varying the geography of the earth's surface.

TRUTH AND MYSTERY.

TO THE EDITOR OF THE SHEPHERD.

Some who think to stand upon the highest pinnacle of philosophy, fancy to have discovered truth, and say that truth is something without mystery. In my humble opinion, I should reverse the assertion, by saying that mystery is the offspring of truth—or, in other words, that truth which is not bounded in mystery is no truth at all. In fact, I know it to be true that there are but three primitive colours. Yet the why and because there are but three, and not four, primitive colours, is a mystery. I know that gravitation or attraction is a property of matter; yet the cause of gravitation, its real essence, is, and will be for ever, a mystery.

I know that magnetism, electricity, and galvanism, are but three different aspects of the same natural power, yet the essence of the power itself is a mystery.

If that be the case with things which are within the compass of the senses, how much must that be the case with the objects which lay out of the reach of our sensitive faculties!

Man is conscious of his reason, of his conscience, and of his self-determining faculty; but has he the means of measuring accurately, composing, and decomposing them? The existence of these faculties is known to man—this conviction is a truth for him; but is this very conviction not bounded with mysteries?

I hope that those who are engaged in the laudable task of reconstructing a new moral world upon the ruins of the old one, will carry demonstration along with them in their philosophical researches. When once they succeed in making themselves free from the swaddling-clothes of their infantine philosophy, they will stand with awe and veneration before the One great Mystery of Nature, and draw from thence the godlike spark that will enable them to impart life and permanence to their doctrinal creations; otherwise it must occur to them again, what has occurred to them hitherto; namely, to see their plans burst like bubbles before the laughing multitude of enemies of social reform.

A SOCIALIST.

[All mystery is the result of imperfection on our part. Man being finite, can never comprehend the immensity of nature. Hence nature must always be a mystery to him. Amid all the discoveries of science we have not yet attained to a clearer view of natural science than the most illiterate barbarians. Of effects we know much, of causes we know nothing. There is nothing more mysterious than motion—he who unriddles this mystery may call himself divine. However, there is much mystery in the world, and the government of the world, which may be got rid of, and will be got rid of, when the public mind is well instructed. Man will always be unmystifying, but never have done.—EDITOR.]

ASTRONOMICAL.

NATURE itself teaches men to class the stars. Amongst the number of stars with which the heavens are studded, there are certain groups which are more remarkable, and which on that account became the first constellations. Hence it followed that these constellations were discerned and distinguished by every people, ignorant and enlightened, as they now are by the peasantry. Such are the constellations of the Great and Little Bears, known by that name from the time of the Egyptians to our own days; the Pleiades, the stars of the head of the Bull, those of the constellation Orion, the two stars of the

Twins, &c. It is remarkable that the Iroquois have named the seven stars of the Great Bear *Okouari*, that is to say, the Bear—the same name which they received from the ancient inhabitants of Asia. The nation who people the border of the river Amazon, call also the Hyades, or the stars of the head of the Bull, "*tapiira rayouba*," a name which signifies in our language the jaw of the ox. These facts appear to point out an ancient communication between the Americans and the ancient Orientalists. Laffiteau asserts that these names were anterior to the arrival of Europeans in America. Certain other names have had their origin in a remarkable resemblance. That long white track which spans the nocturnal sky, has had amongst all nations names analogous to the ideas which it creates, but all these ideas have concentrated in that of "*the Way*." The Greeks called it the Milky Way; the Chinese, the Celestial River; other nations have called it the Great Way; the savages of North America call it the Way of Souls. In the Arabian and Copt, or Egyptian languages, it is called the Way of Straw, or stubble. The peasantry of France call it the Way of Saint James.—*Bailly Astronomie Ancienne*.

D I E T.

"The Pythagorean diet," says Buffon, "though extolled by ancient and modern philosophers, and even recommended by certain physicians, was never indicated by nature. If man were obliged to abstain totally from flesh, he would not, at least in our climates, either exist or multiply. An entire abstinence from flesh can have no effect but to enfeeble nature. To preserve himself in proper plight, man requires not only the use of this solid nourishment, but even to vary it. To obtain complete vigour, he must choose that species of food which is most agreeable to his constitution: and, as he cannot preserve himself in a state of activity, but by procuring new sensations, he must give his senses their full stretch, and eat a variety of meats, to prevent the disgust arising from an uniformity of nourishment."

We are told, on the other hand, that in the golden age man was as innocent as the dove; his food was acorns; and his beverage, pure water from the fountain. Finding everywhere abundant subsistence, he felt no anxieties, but lived independent, and always in peace, both with his own species and the other animals. But he no sooner forgot his native dignity, and sacrificed his liberty to the bonds of society, than war and the iron age succeeded that of gold and of peace. Cruelty and an insatiable thirst for flesh and blood were the first-fruits of a depraved nature, the corruption of which was completed by the invention of manners, arts, and sciences. Either immediately or remotely, all the physical and moral evil, by which individuals are afflicted, and society laid waste, arose from the carnivorous practices.

Both these representations are contradicted by the only criterion in such questions,—an appeal to experience. That animal food renders man strong and courageous is fully disproved by the inhabitants of northern Europe and Asia, the Laplanders, Samoièdes, Ostiaks, Tanguoses, Burats, and Kamschadales, as well as by the Esquimaux in the northern, and the natives of Terra del

Fuego in the southern extremity of America; which are the smallest, weakest, and least brave people of the globe, although they live almost entirely on flesh, and that often raw.

Vegetable diet is as little connected with weakness and cowardice as that of animal matters is with physical force and courage. That men can be perfectly nourished, and their bodily and mental capabilities be fully developed in any climates by a diet purely vegetable, admits of abundant proof from experience. In the periods of their greatest simplicity, manliness, and bravery, the Greeks and Romans appear to have lived almost entirely on plain vegetable preparations: indifferent bread, fruits, and other produce of the earth, are the chief nourishment of the modern Italians, and of the mass of the population in most countries of Europe: of those more immediately known to ourselves, the Irish and Scotch may be mentioned, who are certainly not rendered weaker than their English fellow-subjects by their freer use of vegetable aliment. The negroes, whose great bodily powers are well known, feed chiefly on vegetable substances; and the same is the case with the South Sea Islanders, whose agility and strength were so great, that the stoutest and most expert English sailors had no chance with them in wrestling and boxing.

The representations of the Pythagoreans respecting the noxious and debilitating effects of animal food are, on the other hand, the mere offspring of imagination. We have not the shadow of a proof, unless we admit Ovid's *Metamorphoses* and other poetical compositions, that this state of innocence, of exalted temperance, of entire abstinence from flesh, of perfect tranquillity, of profound peace, ever existed, or that it is more than a fable, designed to convey moral instruction. If the experience of every individual were not sufficient to convince him that the use of animal food is quite consistent with the greatest strength of body and most exalted energy of mind, this truth is proclaimed by the voice of all history. A few hundreds of Europeans hold in bondage the vegetable-eating millions of the East. If the Romans, in their earliest state, employed a simple vegetable diet, their glorious career went on uninterruptedly after they had become carnivorous; we see them winning their way, from a beginning so inconsiderable that it is lost in the obscurity of fable, to the empire of the world: we see them, by the power of intellect, establishing that dominion which they had acquired by the sword, and producing such compositions in poetry, oratory, philosophy, and history, as are at once the admiration and despair of succeeding ages: we see our own countrymen rivalling them in arts and arms, exhibiting no less signal bravery in the field and on the ocean, and displaying in a Milton and Shakspeare, in a Newton, Bacon, and Locke, in a Chatham, Erskine, and Fox, no less mental energy. Yet with these proofs before their eyes, men are actually found, who would have us believe, on the faith of some insulated, exaggerated, and misrepresented facts, and still more miserable hypotheses, that the development, form, and powers of the body are unimpaired and lessened, and the intellectual and moral faculties injured and perverted, by animal food.—*Lawrence's Physiology*.

ORIENTAL MYTHOLOGY.

In the Hindoo Mythology the coequal and eternal powers are Brahma, the creative power; Vishnu, the preservative; and Siva, the converting power. In other words, Brahma is matter; Vishnu, spirit; and Siva, time; and, in other senses, earth, water, and fire.

The Hindoos are now worshippers of Vishnu and Siva; the vulgar by idols, and the learned by the spirit of God in Vishnu, or Siva, for God is deemed too awful for address.

Brahma has four faces, for the four elements and the four castes, the priest, soldier, trader, and labourer. The sun is his symbol.

The Vedas teach that Universal Being is a conscious intelligent personality, which forms and sustains all visible and sensible things within itself, and by its own energies.

The Institutes of Menu assert that the supreme spirit alternately wakes and reposes for thousands of ages.

The Hindoos believe in the unity of God, and in subordinate deities, represented by the elements, stars, and planets. They teach a fifth element, which effects attractions, repulsions, &c., and they call the sun adetyæ, the attractor.—*Sir W. Jones.*

The Hindoos assert that the deity Vishnu has visited the earth in nine several incarnations, and that a tenth is to come. This opinion has the sanction of indefinite antiquity. The first *avatâr*, or incarnation, was the Matsya *avatâr*, the descent of the Deity in the form of a fish. 2d. Kaehyapa, or Kûrma, in that of a tortoise. 3d. Varâha, as a boar. 4th. Nara-singha, as a monster, half man, half lion. 5th. Vâmana, as a dwarf. 6th. Parasû-Râma, as the son of Jamadagni. All these took place in the *Satya Yuga*, or golden age. The others are more recent. The seventh incarnation is called *Ramachandra avatâr*, the descent of Vishnu to destroy a giant. Their contests are the subject of the celebrated epic called the *Râmâyana*. The eighth *avatâr*, called *Bala-Râma*, was in order to chastise other giants; the ninth, *Buddhâ*, had a similar object. The Kalki, or tenth *avatâr*, is yet to come, at the end of the *Kali Yuga*, or the iron age.

Sir W. Jones, More, and Mrs. Graham tell us, that the Indian *incarnate God*, Chrishna, lived about 900 B. C., had a virgin mother of the royal race, and was sought to be destroyed in his infancy. It appears that he passed his life in working miracles and preaching, and was so humble as to wash his friends' feet; at length dying, but rising from the dead, he ascended into heaven in the presence of a multitude.

The mortal parents of Chrishna were Vasedeva and Devaky. His father carried him over the Yamuna, to escape from the tyrant Kansa, who ordered all new-born infants to be slain. The ancient Hindoo picture, in Moor, of Devaky and Chrishna, is an exact counterpart of Raphael's Madonna and Child, with glories round both their heads.

The Hindoo Budha, or Buddh, is a deity, supposed, by Jones, to be the same as the Scandinavian Woden, and the Chinese Fo. He fixes the incarnation of Budha

in 1014 B.C., and that of Chrishna in 1800 B.C. The fourth day of the week is named after each.

Pilpay, the fabulist, was an Hindoo, of the name of Vishnu-Serman, and his fables were gleaned from the Sanscrit.

The Puranas are histories in blank verse, from the Creation to Buddha. The Vedas are philosophical discourses, or fundamental religious creeds.

Major Wilford, and other searchers into Brahmin mysteries, prove, very plausibly, that the gods of the Egyptians and Greeks were of Hindoo origin. The famous mysteries of Eleusis were concluded with the words *conax, om, pax*; and the Brahmins, at this day, finish their service with the words *canscha, om, paxsha*.

The Shastah describes the disobedience of certain angels, who were turned into Murdh, or men, as a purgatory.

The burning of women began in India from one of the wives of Brahma, the son of God, sacrificing herself at his death, that she might attend him in heaven. Others do the same; and an instance occurred of seventeen thus becoming voluntary victims at the death of their Rajah. It is a custom of all India, and called a *Suttee*.

The first sacrifices to the gods were fruits and flowers; but, as priests increased, animals were sacrificed to meet their own wants. The Hindoos are very bloody in their sacrifices of goats, &c.

Dow, in his History of Hindoostan, asserts that the word *Brahma*, in Sanscrit, signifies *wisdom*; and that the person so called is a mere allegory. There are some other odd confusions of the same nature; thus the word *Pythagoras*, in the Welsh language, signifies a *system of the world*.

The Shaster is the bible of the Brahmins, or Hindoos. The Gaura, or Parsees, in India, worship fire, as an emblem of the Deity.

The Hindoos refer their gods to the White Island, in the west, which some very plausibly suppose to mean Britain; and a likeness has been imagined between the country described in their history of Vishnu, and Wiltshire, in Stonehenge, Abury, &c.

Benares is one of the holy cities of the Hindoos, and a seat of one of their ancient observatories; the instruments in which are very large, and accurately constructed. Learned Brahmins reside here, who receive pupils from all parts of India. The city abounds in their temples.

The Brahmins, or priests, claim to be produced from the head of Brahma; and, they say, that the Chatriya, or Military Caste, were produced from his heart; the Vaisya, or Mercantile Caste, from his belly; and the Sudra, or Labouring Caste, they ascribe to his feet. The Brahmins monopolize the books and the learning, but both are filled with ancient superstitions. They are now mere logicians and metaphysicians, and their disputes are exactly akin to those of Europeans. The philosophy of Pythagoras, and the ancient religion of Egypt, appear both to be drawn from the Hindoos. Many of the Brahmins have latterly become soldiers, and hold offices in the state.—*Sir R. Phillips.*

FRENCH PHILOSOPHY.

THE following is translated from the original French of the "*Revue Sociale*," or Social Review, published every

month by the Society of Civilization and Progress, of which the Editor of the *Shepherd* is corresponding member for London. This society is established upon the most liberal of all principles, namely, that of admitting all sects and parties, and affording public lecturers, of every denomination, an opportunity of exposing and defending their own particular doctrines. Thus, during the course of the week, there are lectures by Jews, Christians, and Infidels, upon theological, political, literary, and scientific subjects; each advocate of a doctrine subjecting himself to the liability of being confronted by others of a contrary school, and having his system of philosophy brought to the test of collision. The following summary of M. Rancourt's lecture on the subject of "Life," is merely selected at random.

"The human body is composed of elements extremely variable; but there is not one of the particles or molecules which compose it, which does not correspond with the brain by means of the bowels, and which does not exert some sort of influence upon it. This species of influence, exercised by molecules, very different from each other, leads to the examination of their different natures and different influences; and this examination has led Professor Rancourt to perceive that we have within ourselves five distinct 'beings,' namely, the *living* being, the *sentient* being, the *loving* being, the *thinking* being, and the *central* being. The four first exercise upon the fifth such an influence, that it frequently acts merely in conformity with their will, instead (as it ought) of acting agreeably to its own will, and having regard to the particular and general interest of the four others. It is thus that often, influenced by the stomach, which is the principal seat of the living being, our conduct is under the influence of a good or bad digestion, of an appetite more or less disordered; that when we are afflicted with a complaint of the nerves, the *sentient* being, which receives the impressions with more or less acuteness, communicates them to the *central*, which acts in conformity with the sensations which are communicated. Also the *loving* being (*l'être aimant*), which has much connection with the sentient being, exercises a great influence upon the central being, and communicates to it its sentiments of love, friendship, courage, &c. &c., which are not always in accordance with reason; and, in fine, the thinking being, which has its principal seat in the brain, and which seems to be more perfect than all the rest, has an influence upon the central being by means of the impressions which it receives from the three others, for we must not forget that all these beings, or souls, or animals, as the Professor calls them, besides the influence which they exercise over the central being, exercise also an influence over one another."

These five beings, or principles, are merely modifications of one being, which M. Rancourt calls the *central*, which concentrates the whole within itself, and forms what we call ourselves; but where it is, and what it is, we know not; yet it must be in one place more than another, inasmuch as some places are more vital than others; it is more in the heart than in the arm, and more in the spine than the heart, and more in the head than the spine, but yet it is in all. The body is like a nation; the particles of the body may be called the population, the greater proportion of which exercise only an imperceptible influence on the whole, so that their death or abstraction is felt only by a neighbour or two, or a few relations; but there are some, and these are but few, whose death, or abstraction, or wisdom, or folly, causes a

sensation throughout the whole country. A king or prime-minister, for instance, has a perceptible influence on every individual, and on the fate of the whole community, and therefore he may be denominated the *central* being. Hence his actions are called the actions of the country over which he presides; thus, when the king of the French has determined upon any course of policy, we say that France, or the French, is about to do so and so, because he carries all the other *atoms* of the kingdom of France along with him. Judging after this fashion, we might conclude that our bodies are merely moving kingdoms of atoms, and that one little fellow of an atom has got the rule of all the other atoms; that this little fellow, like the king of Great Britain, has collected a court around him, in which there are high atoms and low atoms, and atoms of every degree, and that what we call the vital parts, are the aristocratical atoms, and the most vital of all, wherever it be, is the king of the atoms, and that must be our ownself. But as a king always falls when his court or his nobles fall, so to produce death, there is no occasion to find out and personally assassinate the little gentleman himself. The derangement of his *vitals* stops his supplies immediately, and he throws the sceptre of life away, and the kingdom is dissolved. Now, though this be all very funny, it is also all very natural, and nobody can gainsay it; our *will* must be somewhere; it is the executive power; and to say that it is *nowhere* is absurd; and to say that it is in many places is equally absurd, for the many atoms must help to make it up, yet one atom must have more power than all the rest, and send its decrees like electricity through the whole population.

Rancourt's five beings very much resemble the five senses. Tasting, smelling, hearing, and seeing, are all local senses, but feeling is omnipresent; it includes all the other four, so that we have only one sense, differently modified. Feeling is the king of the senses,—the *central* sense. There must always be a centre of action for every movement; even in a republic there must be a temporary king, or president; and even in a council there must be a leader. More than one moving cause creates division. He may have innumerable assistants; but without concert, without individual superiority or generalship, there would result either universal stagnation, universal confusion, or division into sects and parties under different leaders.

Sacred

TO THE

MEMORY OF MARGARET WILKS,

Who, after a short period of the most excruciating suffering, which she endured with exemplary fortitude and patience, returned to the bosom of Nature on Wednesday, August 20th, 1834, in the 19th year of her age.

Adieu, sweet maiden! o'er thy stainless brow
The dew of death is scatter'd like a frost
Which nips the rose-bud in its sweetness. Oh,
That thus our hopes should fade, for ever lost!
Where is thy bright eye's lustre, where its glow?
Thy bark's no more on life's rough ocean toss'd;

Too brief thy race, and memory stays to shed
The tear of sorrow o'er thy clay-cold bed.

Short were thy suff'rings, but severe: tis past!

But still affection lingers round the spot
Where thou art laid—of earthly homes the last.

Unmoved by all, forgetting, and forgot.
Such is our life; we weep, smile, eat, drink, fast;
Then drop into the grave, and there we rot!

But the sweet perfume of thy name imparts
A pang—a joy—to aching, saddening hearts.

Thy only fault was youth—thy greatest crime
Was innocence, unblemish'd as the day,
When bright Aurora, from her car sublime,
Sheds her effulgence on the sparkling spray.
Still, still thou hear'st not, for the hand of Time
Destroys, and then consigns to dull decay.

Now, envy, vent your spleen, but know your breath
Can never agonize the ear of Death.

She fell, untainted by the world's deceit;
Hypocrisy her inmost soul abhor'd;
Falsehood she shunn'd, and left its dark retreat;
Truth was the only power she e'er adored! (1)

Whatever feeling rose, or wrong or meet,
By fancy led, or passion's pinion soar'd,
Her countenance explain'd, and there you read
The image of her thoughts, and all she said.

But yesterday I saw thee, blooming, bright,
Radiant with beauty, volatile, and free;
And now those orbs are closed in endless night;
And nature beams, alas! no more for thee.

Oh! that one stroke, unsparing, thus should blight
Bud, bough, and blossom, with the promised tree!
And breasts will heave, and eyes will shed their tears,
Grieved to behold the wreck of future years.

Round thee our ruder loves did all entwine,
As round a cherish'd plant, whose tender form
Shrunk from the blast which rends the lofty pine,
Bending beneath, but shelter'd from the storm.
Thy guileless bosom was a hallow'd shrine,
In which each purer impulse nestled warm.
What art thou now? a clod!—The cypress weeps,
And showers her tear-drops where thy spirit sleeps.

In life affectionate, and even when
Anguish intense a moment's respite gave;
Thy sinking energies would rally then,
To scorn the horrors of the yawning grave.
Death had no terrors, nor the darksome den
O'er which the wintry tempests howl and rave;
Thy tranquil smile, endearing, well might prove
A Stoic's fortune, a daughter's love! (2)

But few could act thus nobly—fewer still
E'er knew the value of that nobler mind,
Which cast a ray of cheerfulness at will,—
Precocity and playfulness combined.
The fluttering form—the laugh—the holy thrill
Of deepest sympathy for all mankind,
Lie quench'd for ever in that resting-place,
Seal'd in Eternity's long, long embrace!

No pomp sepulchral mock'd thy early fall; (3)
No flattering stone, or lying epitaph;
No waving plumes bedeck'd thy humble pall;
No hiring mourners, with ill-stifled laugh.
The few who follow'd, honour'd—loved thee—all
On thee their hopes were built—the prop, the staff:
And ever towards thee as we turn our eye,
"Twill wring the honest tribute of a sigh.

Once more, farewell! thy morning sun is set;
Life's fitful dream is o'er—the scene is closed!
Love, hatred, sorrow, joy, remorse, regret,
Reach not where thou in silence art reposed.
A few brief hours will bring our turn, ere yet
Thy worth or virtue shall have been disclosed.
Hail to that refuge! so serene to me
Thou seem'st, dear girl, I fain could envy thee!

J. BANKHEAD.

(1) The father of this unfortunate young creature has frequently declared to the author of these stanzas that he *never knew her to tell a lie*; and those who were best acquainted with her will find no difficulty in giving credence to the assertion.

(2) Fact; to such a pitch did she carry her filial regard for her only remaining parent, that, with a firmness which would not have disgraced the most illustrious examples of antiquity, during the intervals of the paroxysm, she endeavoured, with the full conviction of her approaching dissolution, to divert the attention of those around her from the consideration of her own case, to the immediate and future necessities of the living. And whatever might have been the peculiarity of her theological opinions, one thing is certain, that she had long considered death as a necessary event, which must take place at one period or another, and which she never, for a moment, feared. See how calmly a philosopher can die.

(3) One of the most striking features in this touching affair was the extreme simplicity with which the funeral was conducted: none of the paraphernalia of woe were resorted to—plain, natural, and unassuming, like the character of her whose loss was then deplored. "No maimed rites" were performed, which tend alike in too many instances to insult the memory of the departed, and lacerate the feelings of the survivors; but the earth having covered her remains from the sight, Mr. Simpson having intimated his intention to deliver an address on the occasion, the by-standers collected round him, "in all the silent manliness of grief." He then proceeded, in a strain of the most simple and moving eloquence, to descant on the uncertainty of life, exhorting all who were present to active exertions in their respective spheres of usefulness, since there was neither work nor device in the grave. He offered, in conclusion, a few remarks on the character and disposition of the deceased, stating the sanguine hopes that were entertained of her by many of her friends. Here his voice became several times almost inaudible; he was evidently participating in the general sympathy; here, perhaps, a sigh or sob escaped, but it was immediately checked—there a tear, but it was instantly dashed away, and reserved for that situation when the heart pours out its overflowings in solitude and silence. In his discourse there were no polished periods to set it off; no gloss of art, which deludes the judgment while it gratifies the ear; but it seemed to spring spontaneously from the heart, welled out fresh from the fountain of human feeling.

This impressive scene will not speedily be forgotten by those who witnessed it.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 2.]

SATURDAY, SEPTEMBER 6, 1834.

[Price 1d.]

SYSTEM OF NATURE.

LAST week we gave a general view of Nature, drawn with as much simplicity and accuracy as the present advancement of chemical science will admit of. At this simplicity and accuracy we shall always aim, inasmuch as we aim at the instruction and cultivation of the public mind, and not at the defence of any particular system of intricate philosophy, which is not even intelligible to its own select and initiated few, and can never interest or benefit the many. Those who desire to study the details of science, and enter with spirit into the controversies of experiment and theory, have abundant opportunities, in this age of facts and theoretical novelties, to gratify their intellectual appetites. For such appetites we do not write. We are desirous only of establishing first and general principles, from data or facts which are universally acknowledged, and pointing out to our readers a correct mode of reasoning from such facts, and analysing the laws of material and mental existence. Men have, in all ages, argued erroneously upon the natural facts with which observation has made them acquainted; and they have been deterred in the first place by superstitious fears, and ultimately by false teaching, prejudice, and bigotry, and all the other train of moral tyrants, which usurp authority over the ignorant mind, and shut the senses to the intromission of truth.

Last week we examined nature in her threefold character; this week we shall take a view of her twofold being, which is equally important to consider. This twofold being merely consists of two opposites—hardness and softness, light and darkness, &c.—two opposite extremes, the union of which creates all the intermediate varieties. In all ages of the world mankind have been in the habit of associating the idea of good with the one, and of evil with the other. Thus, a hard heart is a bad heart, and darkness is the type of infinite and eternal evil, of which the devil and the demons of darkness are the undisputed sovereigns. This is peculiarly the case at the present time, perhaps more so than at any former period. David clothes the God of Israel with clouds and thick darkness, and Solomon says of him that he loveth to dwell in the thick darkness; but the prevailing custom of modern times is to invest him all over with light, and to put the robe of sable hue on his dusky adversary. Now there is, surely, something extremely erroneous in the comparative estimate which we make of these two properties of Nature. They are both alike necessary to our happiness, both alike necessary to our existence. If it is a pleasant thing for the eyes to behold the sun, and

to see the light of heaven, it is also pleasant to repose at the close of day in the gloom of midnight, and to refresh the sight by a total abstraction from the visions of nature. The alternation of light and darkness, and the suitable admixture of light and shade are the *beau ideal* of visual nature. The two foes, or rather friends, are never found apart. Light exists in the very darkest penetralia of midnight, and the projecting shadows of visible objects check the variegated scenery of light by the bold relief of graduated darkness. Which of the two is the good, and which is the evil? The slavish mind, whose superstitious terrors have usurped the place of his reasoning faculties, alone can tell, and he pronounces the judgment with fear and trembling.

So much does Nature delight in contrasts, and, in fine, so necessary are they to her existence and harmony, that almost all the vegetable poisons exist in their natural state in a combination with sugar or mucilage. There the two parties lie like faithful consorts, in each other's arms, till the rude hands of chemical decomposition do violence to their affections, and force a separation between them. Poison and sugar! the evil and the good of nature so kind and so loving! Yes! "*'tis true, and pity 'tis 'tis true,*" says some one, whose pious zeal would never stop, if the power were equal to the will, until a complete divorce were effected between all the opposite elements of matter. Sublime enthusiasm! that, in its attempt to destroy evil, would extirpate good at the same time, and annihilate Nature herself in the act of vengeance. But vain is the wish, and not more vain than foolish and ignorant. Poison is not, an evil in itself. All that we can say of it is, that it is a powerful chemical agent, and its component parts are the same as those of animal and vegetable food. Opium consists of the very same original ingredients as beef-steaks; the proportions only, and the modes of combination, are different. But powerful agents are as useful in nature as weak agents. It is owing to our weakness that we cannot withstand them. Is not the hardness of the diamond valuable in cutting and grinding what a soft substance would be unable to scratch? and poisons are equally valuable, with potent energies of another description, in fusing metals, and decomposing solids and earths for the materials of the arts of life. Arsenic and lead are employed by the glass-maker in melting glass; and if these deadly poisons are productive of evil when lodged in our stomachs, they are our welcome friends when they contain a draught of generous liquor in the shape of a crystal goblet, or a green bottle. Pray, what could we do without the poisons? Nature would die of a consumption—pining away in

heartless sorrow for the loss of her strength. Good and evil, then, as applied to food and poison, are very improper terms, and greatly delude the ignorant. There is evil in none of the elements of nature: all is good—the evil is merely relative to ourselves, and exists only in the ignorance or imprudence that makes an improper use of the different compounds that surround us. Let us only learn by experience to use the strength and the weakness of Nature aright, and we shall come to the conclusion that nothing is wanting to make of this earth a paradise, and of man a god. We pity the dull and the heartless philosophy that vilifies the character of Nature, by the association of necessary and irremediable evil with her name. There is an antidote for every poison within her great laboratory; there is a work of mercy and benevolence for each, and the final harmonious co-operation of all her agents, which in due time will be accomplished by the experience and ingenuity of man, will refute the calumnies of half-bred philosophers, and efface the spots with which their ignorance has deformed the countenance of their common mother.

The three elementary or distinctive substances of Nature may be classified into two, solids and gases; or those which attach themselves to the surface or body of the earth, and those which inhabit the firmament. The gases possess the power or the movement, and these correspond in analogy to the more refined and spiritual powers which make up the composition of a thinking and intelligent being. The body and the mind are our two great component parts—their connexion, their action and reaction on each other, we know nothing of—but to judge from the analogy of nature, we may safely infer that they are *one*, and *not two* distinct and separate existences. The air which encircles the earth is merely a decomposition of the material of the earth itself: the oxygen and the nitrogen exist in the soil, and the incessant action of different agents upon each other is everlastingly creating new separations of the elementary gases, which rise and unite in the firmament above: whilst, on the other hand, the fixation of atmospheric air is incorporating the old atmosphere with the solid earth, and effecting new combinations over the whole terrestrial surface. Thus the earth and the air are one—the prototypes of the body and the mind are the same in substance, mutually exchanging position and properties with each other; and all the analogies of Nature point out this plain and simple truth, that every element of Nature is connected with, related to, or dependent upon, every other element—that there is no such thing as the independent existence of parts, but perfect unity combines them all in one harmonious whole. This view of the subject has no connexion with any religious doctrine of immortality and futurity; it does not affect such a question either affirmatively or negatively. Of the modes and possibilities of existence we know little, and ought to affirm little; but he is more to be pitied for his folly than admired for his wisdom, who sets limits to the wonders of all-creative Nature. THE SHEPHERD.

A ROOT OF EVIL.

“AND pray, my dear Shepherd, what good can come out of a root of evil? You are so fond of paradoxes!”

“Be patient a little, my dear lady, and do not prejudice the subject. How came you to discover what use I meant to make of the root of evil?” “Oh! catch a woman making a mistake in a case of suspicion! I know you mean to make something good of it; it is just your way, and a very wicked way it is.” “Not quite so bad as your hasty judgment. But come along, give me your arm, and we shall discuss the question in yon sunny glade, under the shadow of the old hawthorn. Here it is, and a root of evil you must admit it to be; see how prickly it grows! How sharp these thorns are! how vengeful against those who venture to attack its person, or rob it of its branches! Yet how beautiful its blossom, how fragrant the odour with which it perfumes the air! And look, my dear, at this root of evil—look at the topmost branches, one of which I have now pulled down with my shepherd’s crook. See, there are no thorns upon it. The thorns have all become branches, and are as innocent as the lambs that now nibble on the lawn.” “How is that, ‘Pastor Fido;’ how dost thou account for that circumstance?” “I know not, but so it is, that the thorns are only the first growth of infamy; but as the plant ascends into the light of heaven, it loses its ferocity, and becomes pliant as the other trees of the wood. It is so with the holly, and all the other thorny tribe. The peasants say that it is so ordered by nature, for the protection of the plant; for the cattle would browse upon its branches and leaves, and men and children would injure them with impunity, if, like the bee and the wasp, and other armed insects, they were not provided with the means of defence; but as the uppermost boughs are protected by their height, the armour being no longer necessary, is consequently withdrawn. This is the philosophy of the peasant—but why should the thorn be better protected than the beech, or the hazel, or any other helpless plant? The peasant cannot tell. The peasant, however, may be right; some shrubs are necessary for fences, and nothing can be better adapted for the purpose than this host of spears with which they are invested. But at present I feel less disposed to investigate the reason than the moral of the fact—which is one of the many types by which nature in silence communicates instruction to the enquiring mind. The tree itself is the type of man and human society. The thorns at the bottom are the evils which result from ignorance (for you must know that it is chiefly from want of cultivation that there are thorns at all; the tree by proper culture can be reared without them, but it requires much care). Errors, divisions, political and religious contests, tyranny, bloodshed, and poverty—these are the thorns that grow around the root of human society, until, by the progress of science, and the elevation of the mind and morals of our species, these horrors disappear, and are all divested of their hurtful properties; for as the thorns at the top are converted into branches, so the active and contentious energies of men, which now create such an accumulation of misery, shall in due time be engaged in more peaceful strife, hastening forward the progress of the arts, and cultivating the garden of life. That which we call a root of evil, is merely an active principle of nature misdirected, or deprived of opportu-

nities of exercising its native energies to the production of positive good. Whilst man remains in a state of inexperience and ignorance, before he has surveyed the surface of nature, and penetrated the secrets of its internal structure; before he has discovered the virtues of metals and earths, liquids, and gases—learned to control their power, and make it subserve the magnificent designs of science; before he has discovered the science of association, and the benefits derivable from united exertions; before he has opened up a free communication of thought between the various kingdoms and provinces on which the offspring of humanity is scattered; he must be a rude and unpolished thorn, a barbarian, more savage, more foolish, more intractable than any other being in the world, inasmuch as his mental energies being greater than those of any other animal, must be the occasion of greater mischief, until the time of reformation and elevation, in which the light of science and the experience of evil shall give a wise direction to his active movements. Thus man, on account of his intellectual nature, is first the worst and afterwards the best of animals—full of thorns and clad in armour in his first growth, innocent as a myrtle or an olive branch when time has matured the species into manhood.” “Oh, Shepherd, how foolish I was! Now I shall die for the love of evil after this. You have made me quite naughty. I shall give you one kiss, and run for shame.” [Exit.]

A LESSON FOR FOOLS.

If the hands be placed for some time, the one in very hot, the other in very cold water, and both be then removed to water of an intermediate temperature, the impression made upon the heated hand will be a sensation of cold, whilst the chilled hand will feel a glow of heat from its change of situation. In this experiment the heated hand has had its vitality comparatively exhausted by the superior stimulus of the hot water, and is therefore less excited by the tepid fluid than the cooled extremity, whose vital power has been relatively accumulated by its previous exposure to a low temperature. Persons leaving a frosty atmosphere for the shelter of a warm room, thus experience pain, a prickly tingling and flushing of the skin, from that moderate degree of heat which is barely comfortable to those who have not been so exposed to cold. It is in consequence of a similar accumulation of excitability, resulting from the winter's inaction, that vegetation commences in the spring at a temperature which in the autumn is insufficient to maintain life in the exhausted foliage.

The applications of this law are endless. The Russians, taught simply by experience, accommodate themselves to its dictates in their treatment of organs attacked by the severe frosts of their climate. The exposure of the body to these excessive low temperatures so far increases their susceptibility to the peculiar stimulus of heat, that its sudden influx produces a reaction instantly destructive of life. When, therefore, a limb has been frost-bitten, the first application which is made to it is that of a gentle friction with snow, which, being a few degrees above the

temperature of the atmosphere, becomes a stimulus to the part proportionate to its new condition, and excites in it as much action as is consonant with a return to health. The stoppage of the circulation which extreme cold thus produces, is unattended with pain; persons are therefore liable to fall unconsciously into this state, and so to enter into heated apartments. When the frost-bitten organ has its excitability totally destroyed, gangrene ensues, and the part is irrecoverably lost.

From the foregoing circumstances, it seems probable that the catarrh, that vexatious torment of our insular climate, is the more frequent result of a sudden transition from cold to heat, than (as is usually imagined) from heat to cold. It is true that catarrhs are frequently caught by exposures to the night-air after leaving crowded assemblies; but the generally exhausted condition of the frame at that period of the day, which renders it more prone to irregular action, will explain the fact. The injury also may be attributed, in these cases, to the return from the open air to the warmth of the bed-chamber; and there is this additional reason for such a supposition, that persons walking home, and entering the house with that glow on the surface which is produced by exercise, are less likely to catch cold than those who return under the shelter of a covered carriage.—*Dr. Morgan.*

All sudden movements do violence to the object upon which they act. To reform and to destroy, are two modes of action, which differ only in their degrees of rapidity. Destruction is sudden, reformation is deliberate and gradual. The same laws of nature reveal themselves in the intellectual and moral, as in the physical world. When we have any very grievous tidings to convey to a person of delicate nerves, we seldom communicate the whole at once; we prepare the mind by fear and anxiety, before we venture to disclose the melancholy truth. We treat a frost-bitten potato in a similar manner: instead of giving it a sudden transition from cold to heat by putting it into hot water, we steep it first in cold water to prepare it for a higher temperature; and thus by gradually exciting its parts, we restore it to its primitive health. A sudden change of temperature would destroy it for ever.

The moral of such interesting laws of nature is simple and intelligible to all. They are universal laws—first principles—pervading all mind and matter—and, if well impressed on the mind, are sufficient to trace out a path of prudence and success in a thousand instances, where folly generally urges men to fly from one extreme to the other, ignorantly concluding that, if the one has proved false and mischievous, the other must be all that is good. They are both false and mischievous, as the experiment will demonstrate. But experience only can teach fools wisdom, and fortunate it is if even experience suffice. We might easily reason ourselves into the right way; but who will reason? Society presents only the fearful sight of two hostile extremes. “What can we see in the Shulamite?” says Solomon. “We see as it were the company of two armies.” Only the frost and the hot water for the potato, and both are FATAL.

FAIR ANNE.

A Fragment: founded on Fact.

Anné was fair, affectionate, and kind,
Of gentle temper and a feeling mind;
She had a soft insinuating way
In all she chanced to do, or chose to say;
A mild and winning charm in every look,
A grace in every gesture she betook;
Sweetly disposed—as harmless as the dove,
And had a soul susceptible of love.
Thus Edward found her. * * *

* * * Two summers fled.

She felt the gnawing pangs of silent grief,
Yet dared not vent her sorrows for relief.
Her throbbing bosom heaved with heavy sighs;
The tears suffused her sweet expressive eyes,
And from her blooming cheeks the fretting dew
Had washed the pretty tint of rosy hue.

Her sad demeanour was not unperceived;
The *Mistress* oft enquired why she grieved;
Evasively she answer'd, nor reveal'd
The fatal tale her aching heart conceal'd.
Unwilling to confess, poor Anné wept;
A thrilling stupor o'er her senses crept;
She hung her head to shun the anxious gaze,
And faintly tried her feeble voice to raise.
Her quivering lips bespoke a thousand fears;
Her eyes pour'd out a flood of bitter tears.
Her bosom heaved, again to speak she tried;
Her tongue refused its utterance, and she sighed.
At length a gleam of courage touched her soul,
She sighed again, and stammered out the whole.
And now began the matron to declaim,
Regardless of her victim's woe and shame,—

“Is this the faultless Anné, so renown'd
For gentleness and modesty profound?
Base creature, leave my house this very night,
Nor dare to come again within my sight!”
Anné retired, confounded and distress'd,
To obey the storming matron's harsh request.
And now, the fact discovered, babbling fame,
With speedy progress, stigmatized her name.
Gossip to gossip ran from house to house,
Each venom'd tongue engaged in vile abuse,
Quick on the wing the scandal flying fast,
Her father caught the unwelcome news at last.

Meanwhile poor Anné pack'd her little store,
And wander'd weeping from the closing door;
Slowly approaching to a fearful storm,
Her father's anger and the neighbour's scorn;
Mourning the while at her unhappy lot,
At distance she perceived her natal cot;
Her wrathful father 'gainst the threshold lean'd,
With sullen countenance and heart chagrin'd;
Thus she beheld him, and with trembling fear,
In deep humility of soul drew near.
His eye forbidding on the sufferer glanced,
And thus he harshly spoke as she advanced:
“Ah! wretched girl! you've spoiled a decent race,
Before unblemish'd—free from all disgrace;
Yes! you have blasted all—begone from hence!
I shun you as I would a pestilence!”
Unnerved and overpower'd as with a spell,
Against his breast the weeping maiden fell:
“O father, take me in for mercy's sake;
Pardon your child—her heart is like to break.
If you reject me, whither shall I go,
Oppress'd with grief and languishing with woe?”

“Away!” he cried, indignant, grieved at heart,
Forgetting in his rage soft pity's part;
“Away this moment from your father's door,
And never call yourself my daughter more!”
Poor Anné, now a martyr to distress,
Stood petrified with horror—motionless.
Thus for a moment; then, her heart convulsed,
Soon every gleam of soothing hope repulsed;
O'erwhelm'd in grief, fatigued and spent,
She moved away, not knowing where she went;
Distracting thoughts upon her fancy crowd;
Still she was mute and murmur'd not aloud,
Till, straying near the sea, from view remote,
She freedom gave to her imprison'd thought;
She spoke of Edward now without control;
False as he was, she loved him in her soul.
“Edward,” she cried, “ah, cruel Edward, why
Didst thou seduce a helpless maid like I?
Rob me of that which women hold so dear,
The loss of which has brought me wretched here?
Wretched, indeed, with horrors to contend,
Without a kindly sentence from a friend.
When will my awful misery have an end?”

While thus her sad misfortunes she deplored,
The lightning flash'd, the mighty thunder roar'd.
Pausing awhile, the frightful scene she view'd,
And thus her melancholy theme pursued:
“Ah! my poor heart, see what a dismal night!
My soul as dismal startles with affright.
Great Heaven, the elements chastise me too!
Where shall I fly? What must I do?
O! that the lightning fleeting o'er my head
Would rapidly descend, and strike me dead!
Strike! thunder, strike! and let me breathe my last:
I'll climb the rocks, and brave your hardest blast.”

True to her word, the hapless girl ascends,
And with the boisterous wintry winds contends.
The summit gain'd, awhile she wav'ring stood,
Tempted to plunge into the raging flood.
Its rough tempestuous surface made her shrink,
Till, half resolved, she moved towards the brink.
The rugged breeze distress'd her gentle form,
And as her fears increased, so did the storm.
Her yielding garments and dishevell'd hair,
Mark'd her the wretched victim of despair.
Now in her head she felt a burning pain,
Frenzy began to kindle in her brain.
Wildly she look'd, but wilder still she grew,
In raving madness round the rocks she flew,
And talk'd of horrid things, of death and hell,
Till, overbalanced, from the brink she fell,
Snatching with eager grasp at all she pass'd,
And caught a jutting piece of rock at last.
Tenacious yet of life, she kept her hold;
Winds blew above—beneath the waters roll'd;
Impendent thus, upon the troubled sky
She fix'd her deep and melancholy eye,
And thus she pray'd—“O God! of pow'r supreme,
Distress has driven me to this extreme;
Pardon my sins—forgive this dire offence:
Behold my grief—receive my penitence.
Forgive my father—Edward—all my foes,
And grant this be the finish of my woes.”
Exclaiming thus, she firmly still hung on,
Till strength, and voice, and life were almost gone.
She gave one feeble gasp, and that was all;
Her soul and body parted in the fall.
The billows, closing with impetuous force,
Roll'd rapidly away with Anné's corse.

PHILANTHROPIC ESTABLISHMENT.

From "Le Caméléon;" translated from the Russian.

NICOLAI STEPANOWITSCH ISCHORSKI, a rich gentleman in the neighbourhood of Moscow, desirous of distinguishing himself and acquiring reputation by a generous distribution of his fortune, founded an hospital for the sick of his village. The governor of the province, during a tour in the country where he presided, signified to Ischorski his intention of dining and passing the day at his house. The latter, delighted with so great an honour, invited all his neighbours, and made every kind of preparation to receive his Excellency in a suitable manner.

"But must I wait for ever upon the Doctor?" said Ischorski. "Troschka, go and tell him that I have been waiting impatiently for him for two hours. Ah! here he comes. In the name of heaven, my dear Sergei Ivanowitsch, there is no getting a word with you."

"I beg pardon for having caused your anxiety," said the Doctor, saluting Rosslawlew and Surski; "I have just been visiting the hospital."

"That is precisely what I called you for: well, is it all in order?"

"I think it is."

"That's right, that's right. There has been much talk about my hospital in the province. We must not belie our reputation with his Excellency. The pharmacy, is it all in good condition, and well arranged?"

"All as usual, Nicolai Stepanowitsch."

"All as usual! How is that? did I not tell you? I have explained myself clear enough. To-day his Excellency the Governor comes, and we must—Do you understand me now, my dear—one must always show his merchandize on the best side."

"I have had the honour of informing you that all was in good order."

"But in the hospital?"

"The windows are cleaned, and the roofs are wahsed; the linen is clean."

"Have they taken care to suspend above the beds the labels that indicate the species of malady?"

"As to that, it is not very necessary, since the hospital contains only ten beds. I have put up two labels to please you."

"Are the inscriptions in Latin?"

"In Latin and Russian."

"It is well, my friend, it is well: and how many patients have you?"

"At present, we have only one."

"How! how! only one!" cried Ischorski in the greatest consternation.

"Only one, my lord; I sent away the last the day before yesterday. It was Elias the coachman."

"And why did you send him away?"

"Because he was cured."

"And pray, who told you that he was cured? How did you learn that? Is it possible?—only one patient! Come now, gentlemen; found hospitals after that—Only one patient!"

"What evil do you find in that, then, my friend?" said Surski.

"How can you ask such a question? Thou understandest well enough. Only one patient! Must I then show empty halls to the Governor? May heaven bless you, my dear Ivanowitsch! you have purchased for me great satisfaction indeed! only one patient!"

"But, in the name of heaven, what could I do?"

"What could you do? permit me to ask you one single question. For what do you receive your living? I pay you one thousand roubles per annum, with lodging, food, and equipage—and only one patient! Is that the way to conduct yourself? what can be the meaning of that? I must allow that my sister has good reason—that's the consequence of taking a Russian physician—only one patient!! Ah my God! my God! truly, my very good—I am very much obliged to you—you have given me a very fine feast—only one patient! Bravo! master doctor Russ—bravo! But cost what it will, I shall have a German physician—yes, Sir, a German physician; then we shall have no lack of patients—Lord God! only one single patient—yes! laugh, sirrah, laugh; what is that to you? you have got no hospital to show to his Excellency the Governor."

"What is your opinion Rosslawlew?" said Surski; "ought we not to counterfeit patients to help us out of this embarrassment?"

"Truly, brother, that is a pleasantry very ill-timed."

"I speak seriously. The Governor will never feel the pulse of the patients. The principal thing is, that the beds be not found empty."

"That idea is not bad—stop—in fact—eh! Troschka, tell my intendant to come to me immediately."

"What is your purpose?" demanded Rosslawlew.

"Stay, brother, stay; perhaps we shall find the means of getting us out of this embarrassment. It is not necessary to reflect long upon it. It is not a great matter, merely to be a day in bed."

"How? you would?"

"Peace, brother, do not trouble me! It is good; I am determined upon it! Return then, in the name of heaven, to your domicile, Sergei Ivanowitsch, but let not that happen again. We shall find the means of getting patients without him."

"Listen, Parfen," addressing himself to the intendant, who had arrived, "is it then true that we have no patients at present in the hospital?"

"Thanks be to heaven, my lord, we have only one!"

"Thou art a sot, an ass, even to the very marrow of thy bones! Thanks be to heaven! What! we must, then, show to the Governor the four walls! I must absolutely have patients. Dost thou understand me?"

"Very well, my lord; but where is it your pleasure that I should find them?"

"That matters not—so be it that there they are."

"That is very well, my lord."

"Attend then, Parfen! Thou art terribly changed—art thou really well?"

"Oh yes, my lord, and I thank God for it."

"Thou wilt do well to take care of thyself, thou art very blue about the eyes. Truly, Parfen, thou art a patient; won't thou suffer thyself to be cured?"

"In the name of heaven, my gracious master, Nicholai

Stepanowitsch, have mercy on me! You will find, without doubt, plenty of patients without counting me."

"I don't doubt it; but lose no time, go and seek 'em."

"But what are your commands, suppose I find no one of a mind?"

"Put such a question as that, you fool! Go, run to the village, and bring the first fellow you meet in spite of his teeth; shall I not be master in my own domains?"

"Without doubt, my lord; but would you not prefer a man of arms for this service?"

"That is not a bad idea! but at all events you must bring only people of a feeble health. It is only the department of dropsy for which we require a large plump patient."

"Permit me, my lord. I might propose the thing to the Sacristan; he has a most respectable corpulence, and his face is really squash."

"That's right; try to persuade him."

"For a rouble and a half, I answer for it that he will counterfeit for four-and-twenty hours, not sickness only, but death if you like."

"Give him a rouble. But know you none of a very meagre look for the consumptive department?"

"Meagre! Let me see! Yes, I could not get a better. Andrews, the shoemaker, has not a bit of skin on his bones; you won't find a match for him in all the village."

"Ah! 'tis true, 'tis true! Thy words are gold, my dear Parfen—I thank thee, my child: see only that every thing be well arranged. Well, now we have got two patients. As to the rest, I leave them to thy choice; but above all, beseech them to remain quiet during the visitation of the hospital."

"That is well, my lord."

"To make not the slightest movement, not even to take off their cotton caps; and that they sigh most wofully."

"That is well, my lord."

"Now go, and may God be with thee! Thou art laughing, Surski? I know very well that it is ridiculous, but what could I do? I am resolved to distinguish myself by some means. My neighbour Haras has a stud that might be compared with mine; the Princess Sorin has an orangery much larger than mine; but no one has yet thought of having an hospital—an't that true, my friend? Besides, these things are now '*a-la-mode*.' No, it an't '*a-la-mode*;' I would say—"

"According to the spirit of the age," interrupted Ross-lawlew.

"Yes! according to the spirit of the age. An hospital, brother, seest thou, is an economical establishment, that is to say—what do they call that? Stay—"

"Philanthropic," said Surski.

"That's it, that's the word—philanthropic, and these establishments are now in vogue, my dear. Who knows, when the Governor shall have seen it, perhaps fame shall mount still higher, and then—in fine, man proposes, and God disposes. That which is to happen must happen. But only think—suppose I were to show an empty hospital, what effect would that have? Any one may build a house, and there is nothing very bad in writing the word 'hospital' on the door of it."

The company arrived, and seated themselves at table. After dinner all the guests followed their Amphitryon into the garden, from which they betook themselves to the orangery, the stalls, the kennel, and the hospital. Ross-lawlew, pre-occupied with a conversation which he had with his betrothed Pelageia de Nidin, in which he besought her to defer the day appointed for their marriage, after having followed the company into the orangery, thought he might dispense with following it much farther, and remained in the garden with his friend Surski, to whom he confided his troubles. In the midst of their conversation he cried out—

"But I see our host coming.—See, my friend, how he is agitated!—What now, Nicolai Stepanowitsch?" added he, going to meet him.

"What now?" replied Ischorski, with a stifled voice; "Nothing—absolutely nothing—only that I am for ever dishonoured, annihilated, interred alive; that's all."

"And how so?"

"You do well to ask that! Ah! saints of paradise! permit me at least to breathe; the fools! the dogs! the scoundrels!"

"You alarm me. Tell me, what has happened?"

"A bagatelle, I tell thee. All my cares, all my pains, all my expenses, are gone to the devil! But I know how to recover them. There, *par dieu*, there is a learned doctor for you! he, a doctor! he is nothing but a rascally barber! From this day henceforth he shall go out of my house."

"Ah! ah! it appears that it is respecting the hospital that thou art disquieted."

"My hospital! What hospital? I have no hospital now! To-morrow I shall demolish this cursed hospital, and leave not one stone upon another."

"But tell us, at least, the cause of such great indignation."

"The cause, brother, the cause has caused me a mortal chagrin. Imagine to yourself; I was showing my establishments to my guests; the hospital in its turn. At first we go into the pharmacy. The company exclaim, 'what fine order prevails here!' The chests, the bottles, all well arranged like soldiers in a parade. That was pleasant to see. The Marshal loaded me with compliments. 'I was,' he said, 'the benefactor of the circle; an illustrious proprietor. This establishment did the greatest honour to the whole government,' &c. As for me—I bow, I thank, I say to myself, 'stay, my friend; thou shalt see quite another thing when thou comest to the halls of the sick.' We come. The corridor is clean and clear. There is nothing to say. '*First Class, Chronic Complaints*,' cries the Doctor. '*Hall No. 1. Dropsical*.' I open the door; I cast my eyes upon the bed; I see—I see—I see the dry, consumptive Andrews. I hasten to get out, and arrive at the other door. The Marshal himself reads the inscription. '*Hall No. 2. The Consumptive*.' Every one follows me, and—I thought, in fact, that the earth would have opened under me. Lord God!—the fat Sacristan!" "Hast thou been a long time consumptive?" enquired the Marshal, smiling. "About two years, my lord," replied the Sacristan. "One might have judged so," said

the idiot Burkin ; ' thou hast a very suffering look, poor devil ! ' ' Suffering ! he has a belly like a hog's head.'

" The Marshal could not resist it, all the company burst out into laughter ; and as for me, I did not know how to escape ; for I have no remembrance of what has since happened, till the moment I met you."

" But what great evil is there in all that, brother ?"

" Couldst thou ask such a question ! and how could you expect me to reappear in the world after such an adventure as that ? If it were discovered"—

" Eh ! my friend, how can they ever imagine that thou hirest thy patients at so much per day ? They have misplaced the labels, that's all."

" You think, then, that I might say—"

" Certainly ; nothing more simple than one label put up for another by a servant. But I see the party approaching ; go before them. Explain the error which has been committed, and, in order that they may cease to laugh, laugh you louder than any of them."

A TRIP TO GRAVESEND.

MR. EDITOR,—There are few sights which create so much pleasure in the minds of those persons who sympathize with the oppressed and over-worked producers of this metropolis as a Gravesend steam-boat on a fine sunny morning, crowded with persons, the majority of whom seem perfectly to have made up their minds to be happy for one day at least during the summer. It is truly delightful to see the joyous companies rushing on board the vessel with as much eagerness and impetuosity as if London was besieged, and a troop of soldiers were at their heels. To see the young girls, yielding to the irresistible impulse of pleasing change, laughing and skipping about the deck with all that delightful unsuspecting liberty so peculiar to youth when it has not been squeezed and tortured into the cold formalities and insipid deportment of etiquette and gentility as it is called ; which system of education prohibits females from responding to any agreeable events or sensations in a joyful or natural manner, but requires that they should regard all occurrences, serious or humorous, with the prim deportment and indifferent expressions of an Egyptian mummy or an Indian idol. What a delicious change it is to those who are in the habit of being constantly shut up in a workshop, and immured in this Babylon of bricks and mortar, to find themselves coursing down the rippling Thames, gliding before the balmy air, scarcely fresh enough to make the trees nod as you pass by them ; to see yourself surrounded by a host of slow-moving craft, with their milk-white canvass stretched to the very pennant, kissing the soft breeze as it dances through the warm haze in which all the surrounding objects are bathed, occasionally losing sight of the fixed objects on the shore as you ride through a forest of masts ; then emerging again upon an open distance, where looking through the dreamy halo of golden mist, you may detect the huge vessel, diminished to a speck ! Then how charming to reflect, that the moving objects in this noble panorama, laden with richest stores from the various harvests of the earth, are all the triumphs of science, and the productions of the human intellect ! When we look back upon the small amount of nautical knowledge that was possessed by the ancients, even when they had approached the apex of civilization, as it was thought, and compare it with the moral incapacities of the nineteenth century, it almost tempts us to believe in the perfectibility of man. It is a very com-

mon thing to hear persons complain that, while the objects below bridge are black, monotonous, and dull, every thing above Westminster is decidedly superior. The truth is, the qualities of each are very different ; they are both highly interesting. Few persons are more alive to the enchanting influence of soft sylvan scenery than myself ; I love to see the glassy river winding through the level plain of grassy sward, till sloping hills, the crystal river, and the sunny sky unite, and, melting into distance, terminate the luscious sight. But while the enraptured eye drinks in these lovely scenes, the mind is made to retrograde by the stationary certainty and sameness of the objects that surround it. If your ear is delighted by the music of the lark, as she bursts from the green wheat, soaring upwards on her golden wings, making heaven echo with her warblings, from all the facts in our possession, her lovely song is much the same it ever has been. If you taste the fragrant odours of the new-mown hay, or hear the mighty ocean sporting with the winding shore, you infer that they have undergone but trifling changes. Not so, when you view the floating castles on the breast of the Thames. What thoughts occur to the mind at the sight of a steam-boat in motion, battling all impediments and conquering the very elements themselves, as proudly she lords it over wind and tide, making all the small craft dance for joy as her majestic form swells the silvery liquid ! If the Romans boasted that they had conquered the world, how ought we to boast who have conquered the very elements ! But to whom are we indebted for the comparative perfection of the modern steam-boat ? Is it to some mighty monarch of the earth, surrounded by the empty pageants and glitterings of a court, accompanied by the servile gestures and the bended knee ?—No !—Is it the production of some profound dignitary, bred within the walls of some far-famed college ?—No !—It emanated from one of the humble classes, JAMES WATT, honour to his name ! A proof at once, that whatever artificial distinctions man may make with tinsel baubles and unmeaning titles, nature knows them not, but seems to ridicule them by raising men of the brightest talents from the common stock ; and when the arts and sciences shall have diffused their blessings more among the people, when genuine education and happiness shall have refreshed the earth, like milky showers that feed the tender buds, then all things will be viewed from a proper point of sight, and every thing well tried by the test of UTILITY. Then the names that have stood in the brightest niches of the Temple of Fame, will mingle with the waters of *Lethé* : the Alexanders, the Cæsars, the Pompeys, and the Napoleons, will find their proper level, and only be remembered as mistaken persecutors of the human family ; while the name of Watt must live through all time, because it is honourably united with a principle that can never be lost ; far above all heroes and conquerors is he ; the efforts of his mighty genius are not for the benefit of any petty locality, they will embrace and enrich the whole world.

These reflections grew out of a voyage to Gravesend, one of the happiest days I ever spent. The morning was splendid, and every person seemed alive to the influence of sun and sky ; not a frown was to be seen, nor a sigh to be heard, as we dashed by the variegated hills and the pretty little ferry-houses : one object I shall never forget, the last we saw ; it was a view of that noble fabric, St. Paul's Cathedral, seen through an arcade of shipping with their masts and spars, all illumined by the glowing fires of the golden west.

Sept. 1.

ONE OF THE UNWASHED.

EXTRAORDINARY GROWTH.

A BOY of the hamlet of Bouzanquet, in the diocese of Alais, now the department of Gard, situated at the foot of the Cevennes, though of a strong constitution, appeared to be knit and stiff in his joints till he was about four years and a half old. During this time nothing further was remarkable in him than an extraordinary appetite, which was satisfied no otherwise than by giving him plenty of the common food of the inhabitants of the country, consisting of rye-bread, chestnuts, bacon, and water; but his limbs soon became supple and pliable, and his body beginning to expand itself, he grew up in so extraordinary a manner, that at the age of five years he measured four feet three inches; some months after he was four feet eleven inches; and at six he was five feet, and bulky in proportion. His growth was so rapid, that we might fancy we saw him grow; every month his clothes were required to be made longer and wider; and, what was still more extraordinary in his growth, it was not preceded by any sickness, nor accompanied (as is usual) with any pain. At the age of five years his voice changed, his beard began to appear, and at six he had as much as a man of thirty; in short, all the unquestionable marks of puberty were visible in him.

It was believed in the country that this child, at the age of five or five years and a half, had attained virility, which induced his mother to keep him from too familiar a conversation with children of the other sex. Though his wit was riper than is commonly observable at the age of five or six years, yet its progress was not in proportion to that of his body. His air and manner still retaining something childish, though by his thickness and stature he resembled a complete man, which at first sight produced a singular contrast. His voice was strong and manly, and his great strength rendered him already fit for the labours of the country. At the age of five he could carry to a great distance three measures, weighing 84lbs.; when turned of six he could lift up easily on his shoulders, and carry loads of 150lbs. to a considerable distance; and these exercises were exhibited by him as often as the curious solicited him by any present. Such beginnings made people think that he would soon shoot up into a giant. A mountebank was already soliciting his parents for him, flattering them with hopes of putting him in a way of making a great fortune. But all these fond ideas soon vanished; his legs became crooked, his body shrunk, his strength diminished, his voice grew insensibly weaker, and he at last sunk into total imbecility.

HABITS OF SPIDERS.

M. Walcknaër related before the Entomological Society of France, the following curious fact, which is given on the authority of Mr. Spence. Having placed a large full-grown spider, of the species *Epeira diadema*, on a cane planted upright in the midst of a stream of water, he saw it descend the cane several times, and remount when it had arrived at the surface of the water. Suddenly he altogether lost sight of it, but a few moments afterwards, to his great astonishment, perceived it quietly pursuing his way on the other side of the stream. The *Epeira* having spun two threads along the cane, had cut

one of them, which, carried by the wind, had become attached to some object on the bank, and so served the spider as a bridge across the water. Mr. Spence believes that spiders, when adult, always use similar means to cross water. M. le Pelletier de Saint-Fargeau supported the opinion.—*L'Institut*.

CRITIQUE UPON NATURE.

Dr. Morgan, in his "Philosophy of Life," says that "the great toe seems to be an abortive attempt of Nature at making a thumb!" Query, Would the great toe have been more perfect had she succeeded in her attempt, and made a thumb of it? We once heard a physician say the same of a horse's hoof, that it was an abortive attempt at making a hand, and, as a proof of it, he said we might easily perceive the model of the five fingers in dissecting the hoof. It is strange that she has never succeeded in bringing them out. If she should ultimately succeed, and make a hand of the hoof, what a vast improvement it would make in the animal's shape! We wish her God speed, and hope in the mean while that she will carefully study Dr. Morgan's "Philosophy of Life:" she will find some useful matter in the work.—N.B. She has succeeded much better with monkeys' great toes than ours; for she has made thumbs of them all.

THE IGNORANCE OF WISDOM.

VEGETABLES and zoöphytes (or the lowest order of animals) are subject to few diseases, and those mostly the results of accidental violence; while the higher orders of animals become subjected to malady in proportion as the character of their animality is exalted, and the physical more subjected to the moral being. The sensual gratification of appetite is usually characterized as brutal, a most unjust libel on the subject of comparison. Inordinate gratifications of sense are the fatal prerogatives of reason, and the further an animal is removed from the human organization, the purer are its habits and the more healthy its life.—*Sir T. C. Morgan*.

COLLEGE DIVINITY.

At a late catechetical examination in Trinity College, Dublin, an examiner, well known for his delight in badgering blockheads, enjoyed the following treat:—Q. It is recorded in Scripture that a beast spoke,—what was the beast?—A. A whale. Q. To whom did the whale speak?—A. To Moses in the bulrushes. Q. What did the whale say?—A. Almost thou persuadest me to be a Christian. Q. And what did Moses reply?—A. Thou art the man.

TO CORRESPONDENTS.

The verses on the death of a Young Lady are very beautiful; but as we had something of the same nature in our last, we withhold them merely for the sake of variety. The story of fair Anné is more general in its application—and consequently more suitable.

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The Shepherd.

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SYSTEM OF NATURE.

IN our two first numbers we have pointed out the unity, the duality, and the trinity of Nature—and what have we made of them? Very little, if any thing; only we have demonstrated that she acts universally in these three capacities. We are not, however, to infer from this that the other numbers, from one to infinity, are not equally characteristic of nature. For what is there, or what can there be, which is not characteristic of nature? but some features or peculiarities are more general than others; and those to which we have alluded are of a general character, and may be called *primary*; leading directly to, or forming the foundation of, first principles.

Perfect unity is motionless, because it is solitude: there is nothing to cause excitement and lead to action. In order to create motion, there must be two powers; the one must excite, and the other must be excited. Their natures are opposite, but to this opposition they owe all their energy. Thus, the magnet attracts, the needle is attracted. The lover woos his mistress; the mistress yields to his caresses.

But the union or collision of two is necessarily connected with a third—the effect produced. Thus when carbonate of soda is dissolved in one tumbler, and tartaric acid in another, these are two powers at rest; the one is an acid, the other is an alkali—the acid being supposed by chemists to be generally produced by an excess of oxygen—the alkali by hydrogen. Pour the contents of one of these tumblers into the other, and instantly a keen fermentation is produced, and the product of the two agents is what we call soda water. Now, one half of the metaphysical world of Christendom and Heathendom is, or has been, at variance with the other half, upon a subject which is beautifully illustrated, and rendered quite as intelligible as any thing in nature can be, by this simple process. The Unitarian and Trinitarian controversy resolves itself finally into a philosophical question, and both are true—Nature at rest is unity; Nature in action is a trinity.

This splendid philosophical question, however, is not yet begun to be discussed. What has been said and what has been written upon the subject by those who call themselves by these opposite names, has only been the infantine development of a truth, which will yet be embraced by all the future discoveries of science. It has been the embryo of a great scientific question, which the ignorance of mankind has confined to the analysis of the person of a finite individual, instead of extending it as they ought to the illimitable existence of the universe. But what has

been done in this controversy has been of great ultimate benefit. The attempt to establish an erroneous doctrine is always useful. It cannot succeed. There is sufficient resistance in nature to shake it whilst its power lasts; and the discrepancies, inconsistencies, and discontent which it creates, at last unveil the minds of its abettors, and dispel the visions of unenlightened fancy. They know then the evil of building upon fundamental errors, and the value of truth is more highly appreciated. Hence it seems to be a law of nature, in the moral as well as the physical world, that as the fruit is hurtful, or even poisonous to the stomach before it is matured, though containing the elements of its future virtues; so, in the intellectual growth of most important elementary truths, the early stages are characterized by evils of an exceedingly noxious nature, gradually declining in virulence, and increasing in salubrity as puberty approaches. But as children are fond of plucking and eating the fruit before it is ripe, so men, in the infancy of society, the gloom of intellectual midnight, before the sun of righteousness has arisen, have mistaken error for truth, eggs for chickens, and types for substances; they have eaten sour grapes, so that their teeth are set on edge, and their bellies are bitter.

We do not know which of the two parties to which we have above alluded has acted the most childish and foolish part; but this we know, that neither had, or yet has, the slightest idea of the truth and sublimity of the subject of controversy. When once they have got a glimpse of it, the truth is too simple ever to be disputed, and so extremely accommodating as to embrace and reconcile the peculiar notions of both. We can only hope that the time is not far distant when the minds of men shall be emancipated from the petty sectarian dungeons in which they have been vainly groping for the sunshine of heaven, that they will burst the bonds of mental and spiritual oppression—which now gall the limbs of the most enlightened, and the most liberal of all sects, both religious and antireligious, and study Nature and all her contents without fear or prepossession.

It is melancholy to see the most enlightened and civilized of the present age—men who have measured the heavens and weighed the air, and removed the veil from many of the mysteries of Nature; who aim at the conversion of foreign nations, and disperse in a hundred different tongues the records of their own faith, and prophetic glimpses of a world to come, to remove the ignorance and cure the dissensions of other lands—themselves engaged in the most vague and childish disputations, which even a Calmuc Tartar has sufficient sagacity and knowledge of nature to determine. But they who assume

the right of instructing others, require themselves to be taught. They have all departed from nature; been drilled by parental instruction, and the dunning of priestly importunity, into an artificial philosophy, to which the power of public opinion still keeps them enslaved, long after it has lost its moral power, and ceased to be a light unto their feet, and a lamp unto their path.

But obstinacy on one side invariably raises up the opposite spirit of obstinacy on the other. The spirit of resistance is easily excited; you have nothing to do but to be very bold, very positive, and very confident, and you are sure to kindle a flame of boldness, positiveness, and confidence in some other party equal to your own. It is a law of nature, preserving order, and checking the immoderate ardour or absurdity of one party, by the equally immoderate ardour and absurdity of another. It is the alkali and the acid in collision, of which the consequence is what is vulgarly called a "flare-up," and then everlasting repose in the neutralization or subjection of both parties which follows. Thus, the absurdities which men have taught respecting the character of Deity, and the monstrous inconsistencies and cruelties into which they have led them, have caused a revival in these latter days of the old Epicurean doctrine of the promiscuous concourse of atoms, as a negative wherewith to assail the dogmatical affirmative of the schools; and now the two parties range themselves against each other in mutual hostility, equally confident of success; but another doctrine, resulting from the union of the two, is yet in the womb of thought, and will neutralize them both. The analogy of nature, and the inconclusiveness of the reasoning of both parties, might have taught them so long ago; but if one party should prove to be obstinate, another must be found equally obstinate to keep it in order; and the more opposed the two parties at first are, the better for the final elicitation of truth: it kindles the zeal and rouses the genius—collects materials for argument and illustration—and enables them who come in at the consummation to decide with clearness and judgment. One generation is a pioneer for another; it removes the stones, and breaks the clods on the same soil, on which one generation shall sow the seed, and another reap the fruit. The growth is everlasting, and the progress foresees no termination—happiness is in store for the species—and if the prospect for individuals were equally bright, our joy would be complete. For what is the species? Nothing at all. It has no consciousness, no memory, no perception. The individual alone is anything—the species is an abstraction.

But let us go boldly on, and fight the battles of opinion. Truth knows no fear; error alone is timorous. It subdues by force—it withholds—it insists. Why? Because it cannot confute. The lies are numerous which each party tells in its own defence; and the zeal with which these lies are abetted for the sake of effect, is revolting to an honest mind: on which account the best and the most enlightened of our fellow men have retired from controversy. But if all were to follow their example, it would stagnate the mind of the species for ever. We must continue to strive until a general coalescence takes place, and make war with error that we may be at peace with truth.

THE SHEPHERD.

JOSEPH WOLFF.

IN every age of the world, individuals arise of a singular organization for prosecuting benevolent designs, which to the rest of mankind appear impracticable to human perseverance, or attended with personal inconveniences and sacrifices, which are worse than death itself. But as hunger is the best of sauces to the stomach, so enthusiasm, or entire absorption of thought, makes ample compensation for all the sufferings and privations which we experience in the prosecution of a favourite object. How few men could be found in one single generation, prepared to encounter such hardships as those to which Mungo Park, Laing, the Landers, and others, have voluntarily submitted, all for the sake of benefiting science, or securing to themselves the honest reputation of having accomplished an arduous and a useful task! The love of approbation we believe is the strongest motive which stimulates them to action; but in how very few is that passion so powerfully excited, and so usefully!

But religion seems yet to be the greatest field of enthusiasm and self-sacrifices, as well as the arena of burning strife for worldly preferences, rich endowments, and pampering luxuries. The contrast is singular, but the devotion and self-denial of a Christian missionary is not more remarkable than the idleness, the hypocrisy, and impiety of a clerical hierarch and sinecurist are outrageous.

Joseph Wolff is, perhaps, the most distinguished missionary of the day. He is a Jew by birth, the son of a Rabbi, became a convert to Christianity in early youth, was educated at Rome under the eye of the Pope, questioned his supremacy, his divinity, and the divinity of the Holy Virgin; was obliged to decamp, and at last found his way to Protestantism and England, the land of heresy. Wolff is a man of rare talent and moral courage, an excellent Oriental scholar, who has preached in one day in six different languages to the natives of Syria; and is therefore eminently qualified, by nature and education, for a mission to the East. His whole soul is engulphed in the single desire of converting his infidel brethren of the house of Israel; and since the year 1822 he has been almost constantly engaged in that arduous work, travelling about in the land of the sun, with chests packed with the Bible Society's Oriental translations of the Scriptures, and a head well stored with the literature of the East. Of his success we can say but little; but there can be no doubt that he has converted many of his eastern brethren, and distributed many thousands of Syriac Bibles amongst men of education, who never before had such a book in their possession. Mr. Way's description of him is very remarkable. "A man who at Rome calls the Pope 'the dust of the earth,' and tells the Jews at Jerusalem 'their Gemara is a lie;' who passes his days in disputation and his nights in digging the Talmud; to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a pacha or confute a patriarch; who travels without money or a guide, speaks without an interpreter, lives on any food, forgives any insult, forgets every flattery; who knows

little of worldly conduct, and yet accommodates himself to all men without offending any; such a man must excite great attention in a people whose monotony of manners have been undisturbed for centuries. As a pioneer he is matchless, whether he has to find or make his way; but if order is to be established, or arrangements made, trouble not Wolff! He knows no church but his heart, no calling but his duty, no dispensation but that of preaching, &c. By such an instrument, whom no college could hold, whom no school has taught, is the way of the Judean wilderness preparing." This is, no doubt, overcharged, and written for effect; but still Wolff is a wonderful character—treading in the footsteps of Martyn and Brainerd—possessing the same spirit, equal, if not greater talents than Martyn, a better constitution and better luck. Many will be apt to enquire what good such a man can do—is he not perpetuating the reign of strife, and supplanting one unintelligible dogma of unenlightened mysticism by another equally unintelligible and noxious in its moral effects? We answer, no apparent good; but all such characters are useful members of society; he is opening up a communication between the East and the West, the good effects of which will hereafter be experienced. In a country such as this, his services are not required. He is an enthusiast. The spiritual zeal of European population is now being tempered by the moderation of science, and the success of his preaching in a land like England would be a retrograde step. But not so in the East. There he meets with a population, who are far behind with respect to general information, whose religious enthusiasm presents a suitable counterpart to his own, and to whom any free correspondence with the western world must ultimately convey beneficial information, and prepare them for reciprocal acts of kindness and social intercourse. Moreover, to deprive him of his religious enthusiasm would be to deprive him of his fitness for the task he has engaged in; where then could he find his zeal? He is independent, and can live in affluence at home.

But whatever good may result from such missions ultimately, no immediate good would result from the conversion of those Orientalists to such opinions as those of Wolff—who is an exclusive Christian of the old school. He has been treated with more lenity than a Mahometan missionary would be treated by the Christians. Mahometan princes have received his books, and patronized him in the establishment of schools: what Christian would do so for a learned Mahometan? But at Constantinople many have suffered severe persecution for professing his principles; Jews offer large bribes to the judges to put the apostates to death. But when we read the following little anecdote, so characteristic of the high sense of honour which prevails in the East, we wonder what other religion now taught amongst men could substitute a better spirit for the one it seeks to destroy; it is very short:

"A peasant of Bethlehem besought me to give him Arabic Psalters and Gospels. When I told him my trunks were not arrived from Damietta, he desired me to receive his money, that I might not forget to send the books."

This needs no comment—this man would not have been so simple and unsuspecting if he had been reared amid the knavery and dishonesty of Christendom. We shall close with the following characteristic interview with a Yezedi, who somewhat puzzled in argument the son of Jacob.

Interview with a Yezedi.

Asking if he was a Kurd, the man replied, "I am a Yezedi of the order of Danadia."—W. What is your belief? Y. We never do so (lifting his hands toward heaven and bowing his knees).—W. Do you sometimes think of God? Y. Never.—Having heard that they worshipped the devil, Wolff asked him. Y. We worship nothing; never mention him you have just named, and we love him whom you have named.—W. Do you believe the devil is good? Y. No.—W. Why love him, then? Y. Thus it is.—W. Do you believe the existence of a God? Y. We believe.—W. Why not pray to him, then? Y. Thus it is.—W. If I gave you a present, would you thank me? Y. I would give you many thanks for a present.—W. God gives you life, breath, clothes, raiment; his sun shines over you; why do you not thank him? Thus it is.—W. Do you not know how to read? Y. None of us.—W. Have you any priests? Y. No.—"Khalil Agha, a murderer, is their chief," says Wolff; "they live in tents; are numerous. I left that horrid professor of the devil, and tried to pray for him. The Yezedi never prays! never lifts up his hands to heaven! never bows down! 'Thus it is!'"

There are many Yezedis in England, whose knees are so stiff, that all the eloquence, learning, and magisterial power of the church could not bend them. Thus it is.

THE WANDERER.

BEHOLD that young traveller—how slowly he moves,

How dejected he seems, and forlorn!

Alas! he is wandering from all that he loves,

From the sunshine, to buffet the storm.

Let us pity his follies, and blame him not so;

Poor fellow! he suffers when none of us know.

Oh, heed not so much what the rigid ones say,

For they sometimes too quickly condemn;

'Twas their harsh upbraidings that drove him away

From the friends he may ne'er see again;

They censured his follies and made him do so;

Poor fellow! he suffers when none of them know.

Could they notice his heart beat, or hear his soft prayers;

Could they mark when he stifles a sigh;

Did they know how he struggles to lighten his cares,

Or behold the moist drop in his eye;

They would pity his follies and blame him not so;

Poor fellow! he suffers when none of them know.

Nor say that affection has fled from his breast,

Though away from them all he may roam;

For deep in his bosom she takes up her rest,

And often reminds him of home.

Then pity his follies and blame him not so;

Poor fellow! he suffers when none of us know.

Sad would the tale be his tongue could reveal,

Which his pride shall for ever suppress;

'Tis enough that his sorrows have taught him to feel

How the world treats a man in distress.

So, pity his follies and blame him not so;

Poor fellow! he suffers when none of us know.

DESTRUCTION AND CREATION.

TO THE EDITOR OF THE SHEPHERD.

THESE two words are used every day, but are almost always misunderstood. What is commonly called destruction, is nothing more than a change of form arising from a new arrangement of parts. Destruction, in the common acceptation of the term, is a something that never occurs in Nature. Man cannot destroy the smallest particle of matter, although he frequently assumes to himself the possession of such power in the ordinary forms of colloquial speech. Thus, when a sheet of paper is brought in contact with flame, it *burns away*, leaving almost nothing behind; the vulgar say is it destroyed; and in like manner the coal we employ it destroyed, the gas destroyed, the oil destroyed; but philosophically and in reality not a single atom of matter has been annihilated; change of form and change of composition have certainly occurred, but no destruction of matter has taken place.

Many other processes appear to favour the erroneous supposition of destruction. If we expose chalk to a high temperature, it very speedily decreases in weight,—a circumstance that is immediately explained by the chemical philosopher, who knows very well that chalk is composed of two ingredients, lime and carbonic acid, united or bound together by the power of attraction, and that heat dissolves the connexion between the two, compelling the carbonic acid to assume the aerial form and fly away. That this is the true explanation, and that there is no absolute destruction of matter, we may learn from actual experiment; for by collecting the carbonic acid as it is thrown off, we find that it is exactly equal in weight to the loss of weight sustained by the chalk; and finally, if we add the carbonic acid thus collected to the lime from which it was driven, the two bodies immediately reunite and regenerate the original compound chalk, without alteration of weight, or any other essential particular.

In like manner may be easily explained other apparently more complicated processes; as for example, the combustion of wood, coal, and other inflammable materials. These bodies are of a compound nature, consisting of several simple elements united together in a certain order and proportion. This order and proportion are disturbed by the conjoined influence of heat and air; a revolution among the elements is established, new unions are formed, new substances are generated, and these being mostly gaseous, rise into the air and escape from vulgar observation.

If we proceed as before, and collect the products of our experiment, the aerial and solid substances that are formed, and submit them to the test of the balance, no diminution of weight can be detected, but, on the contrary, a considerable increase of weight is observable. How is this? Have we created matter? Certainly not. Man cannot create a single grain. In many of our operations we appear to create matter, the substances we employ very frequently increase in weight, but this increase of weight is always derived from some other department of nature, which suffers a corresponding diminution. When mercury is boiled in contact with the air, its weight is augmented, for it combines with oxygen, one of the elements of the air; hence the apparent creation of matter. When combustible bodies are burnt, the same element, oxygen, combines with their most important principles, and of course the weight of the products is greater than that of the original body before it sustained decomposition. To assert, therefore,

that in these and similar instances we have created matter, is almost as absurd as the statement of that sapient individual, who maintained that the world had materially increased in weight, and as a proof alluded to the buildings which have been erected since the beginning, forgetting the woods that have been depopulated, and the mines and quarries that have been exhausted in the completion of those erections.]

In a word, the various processes that are continually going on around us, and that appear instances of creation and destruction, are nothing more than new arrangements of the particles of matter. These new arrangements are in many cases under the control of man; but to destroy or to create exceeds the limits of any finite power.

R. J.

P. S. I intended to have made a few remarks on the destruction of organic beings, but was afraid of being too tedious. You shall have them next week, if you think the above worthy of insertion.

TERMITES, OR WHITE ANTS OF AFRICA.

THE white ants of Africa are the most formidable and intelligent of the species; their hills, or communities, are large and spacious buildings of mud, rising nine, ten, and a dozen feet in height. These buildings consist in the interior of innumerable cells, pipes, or avenues, halls, and bridges, which, considering the size of the animal, render them much more huge and commodious buildings than are ever constructed by human beings. The termites arborum, or tree ants, build their nests on the tops of large trees, sometimes seventy or eighty feet from the ground; the nest itself is quite as large as a hog's-head, and so compact, strong, and firmly attached to the tree that no wind or storm can destroy it without at the same time breaking the branch on which it is supported. The following is Mr. Smeathman's account of these industrious creatures:—

"There are of every species of termites three orders. Of these the working insects or labourers are always the most numerous. In the termites bellicosus there seem to be at least one hundred labourers to one of the fighting insects or soldiers. The labourers are about one-fourth of an inch long, and twenty-five of them weigh about a grain; so that they are not so large as some of our ants. From their external habit and fondness for wood, they have been very expressively called 'wood-lice.' They resemble them, it is true, very much at a distance, but they run faster than any other insects of their size, and are incessantly bustling about their affairs.

"The second order, or soldiers, have a very different form from the labourers, and have been by some authors supposed to be the males, and the former neuters: but they are, in fact, the same insects as the foregoing, only they have undergone a change of form, and approach one degree nearer to the perfect state. They are now much larger, being half an inch long, and equal in bulk to fifteen of the labourers.

"There is now likewise a most remarkable circumstance in the form of the head and mouth; for in the former state the mouth is evidently calculated for gnawing and holding bodies; but in this state, the jaws being shaped just like two very sharp awls a little jagged, they are incapable of any thing but piercing or wounding, for which purposes they are very effectual, being as hard as a crab's claw, and placed in a strong horny head, which is of a nut-brown colour, and larger than all the rest of

the body together, which seems to labour under great difficulty in carrying it: on which account perhaps the animal is incapable of climbing up perpendicular surfaces.

The third order, or the insect in its perfect state, varies its form still more than ever. The head, thorax, and abdomen, differ almost entirely from the same parts in the labourers and soldiers; and, beside this, the animal is now furnished with four large brownish, transparent wings, with which it is at the time of emigration to wing its way in search of a new settlement. In short, it differs so much from its form and appearance in the other two states, that it has never been supposed to be the same animal, but by those who have seen it in the same nests; and some of these have distrusted the evidence of their senses. It was so long before I met with them in their nests myself, that I doubted the information that was given me by the natives, that they belonged to the same family. Indeed we may open twenty nests without finding one winged one, for these are to be found only just before the commencement of the rainy season, when they undergo the last change, which is preparative to their colonization.

In the winged state they have also much altered their size as well as form. Their bodies now measure between six and seven-tenths of an inch in length, and their wings above two inches and a half from tip to tip, and they are equal in bulk to about thirty labourers, or two soldiers; they are now also furnished with two large eyes placed on each side of the head, and very conspicuous. If they have any before, they are not easily to be distinguished. Probably in the two first states, their eyes, if they have any, may be small like those of moles; for, as they live like these animals always under ground, they have as little occasion for these organs, and it is not to be wondered at that we do not discover them; but the case is much altered when they arrive at the winged state in which they are to roam, though but for a few hours, through the wide air, and explore new and distant regions. In this form the animal comes abroad during or soon after the first tornado, which at the latter end of the dry season proclaims the approach of the ensuing rains, and seldom waits for a second or third shower, if the first, as is generally the case, happens in the night, and brings much wet after it. The quantities that are to be found the next morning all over the surface of the earth, but particularly on the waters, is astonishing; for their wings are only calculated to carry them a few hours, and after the rising of the sun not one in a thousand is to be found with four wings, unless the morning continues rainy, when here and there a solitary being is seen winging its way from one place to another, as if solicitous only to avoid its numerous enemies, particularly various species of ants which are hunting on every spray, on every leaf, and in every possible place, for this unhappy race, of which probably not a pair in many millions get into a place of safety, fulfil the first law of nature, and lay the foundation of a new community.

"Not only all kinds of ants, birds, and carnivorous reptiles, as well as insects, are upon the hunt for them, but the inhabitants of many countries, and particularly of that part of Africa where I was, eat them. At the time of swarming, or rather of emigration, they fall into the neighbouring waters, when the Africans skim them off with calabashes, bring large kettles full of them to their habitations, and parch them in iron pots over a gentle fire, stirring them about as is usually done in roasting coffee. In that state, without sauce or any other addition, they serve them as delicious food; and

they put them by handsfull into their mouths, as we do comfits. I have eaten them dressed this way several times, and think them both delicate, nourishing, and wholesome; they are something sweeter, but not so fat and cloying, as the caterpillar or maggot of the palm-tree, snout-beetle, *curculio palmarum*, which is served up at all the luxurious tables of West-Indian epicures, particularly of the French, as the greatest dainty of the western world."

These winged aristocrats are now of no more use in the economy of nature, except for procreation; but as one male and one female are sufficient for a nest, the labourers, or first year's ants, seize upon an unresisting pair, who are so fortunate as to come within their reach at the proper season, and drag them away to a place of security, where they immediately build an apartment for them, and raise a splendid superstructure of private cells around it. By and by the queen increases to an enormous size, being twenty or thirty thousand times, according to Mr. Smeathman, the size of a common labourer. This size is occasioned by a dilatation of the abdomen, which protrudes eggs, to the amount of sixty in a minute, or eighty thousand and upwards in twenty-four hours. These eggs are instantly taken up by the attendants, carried to the nurseries, and hatched; after which the young are carefully reared and provided with every thing necessary, until they can take a share in the labours of the community.

"The first object of admiration which strikes one upon opening the hills or nests of the termites, is the behaviour of the soldiers. If you make a breach in a slight part of the building, and do it quickly with a strong hoe or pick-axe, in the space of a few seconds a soldier will run out and walk about the breach, as if to see whether the enemy is gone, or to examine what is the cause of the attack. He will sometimes go in again, as if to give the alarm: but most frequently, in a short time, is followed by two or three others, who run as fast as they can, straggling after one another, and are soon followed by a large body, who rush out as fast as the breach will permit them; and so they proceed, their number increasing, as long as any one continues battering their building. It is not easy to describe the rage and fury they show. In their hurry, they frequently miss their hold, and tumble down the sides of the hill, but recover themselves as quickly as possible; and being blind, bite every thing they run against, and thus make a crackling noise, while some of them beat repeatedly with their forceps upon the building, and make a small vibrating noise, something shriller and quicker than the ticking of a watch. I could distinguish this noise at three or four feet distance, and it continued for a minute at a time, with short intervals. While the attack proceeds they are in the most violent agitation. If they get hold of any one, they will in an instant let out blood enough to weigh against their whole body; and if it is the leg they wound, you will see the stain upon the stocking extend an inch in width. They make their hooked jaws meet at the first stroke, and never quit their hold, but suffer themselves to be pulled away leg by leg, and piece after piece, without the least attempt to escape. On the other hand, keep out of their way, and give them no interruption, and they will in less than half an hour retire into the nest, as if they supposed the wonderful monster that damaged their castle to be gone beyond their reach. Before they are all got in, you will

see the labourers in motion, and hastening in various directions towards the breach; every one with a burden of mortar in his mouth ready tempered. This they stick upon the breach as fast as they come up, and do it with so much despatch and facility, that although there are thousands, and I may say millions, of them, they never stop or embarrass one another; and you are most agreeably deceived when, after an apparent scene of hurry and confusion, a regular wall arises, gradually filling up the chasm. While they are thus employed, almost all the soldiers are retired quite out of sight, except here and there one, who saunters about among six hundred or a thousand of the labourers, but never touches the mortar either to lift or carry it. One in particular places himself close to the wall they are building. This soldier will turn himself leisurely on all sides, and every now and then, at intervals of a minute or two, lift up his head, and with his forceps beat upon the building, and make the vibration noise before-mentioned; on which immediately a loud hiss, which appears to come from all the labourers, issues from within-side the dome and all the subterraneous caverns and passages. That it does come from the labourers is very evident, for you will see them all hasten at every such signal, redouble their pace, and work as fast again.

"As the most interesting experiments become dull by repetition, so the uniformity with which this business is carried on, though so very wonderful, at last satiates the mind. A renewal of the attack, however, instantly changes the scene, and gratifies our curiosity still more. At every stroke we hear a loud hiss; and, on the first, the labourers run into the many pipes and galleries with which the building is perforated, which they do so quickly that they seem to vanish, for in a few seconds all are gone, and the soldiers rush out as numerous and as vindictive as before. On finding no enemy, they return again leisurely into the hill, and very soon after the labourers appear loaded as at first, as active and as sedulous, with soldiers here and there among them, who act just in the same manner, one or other of them giving the signal to hasten the business.

"We met vast obstacles in examining the interior parts of these tumuli. In the first place, the works, for instance, the apartments which surround the royal chamber and the nurseries, and indeed the whole interior fabric, are moist, and consequently the clay is very brittle: they have also so close a connexion, that they can only be seen, as it were, by piece-meals: for having a kind of geometrical dependance or abutment against each other, the breaking of one arch pulls down two or three. To these obstacles must be added the obstinacy of the soldiers, who fight to the very last, disputing every inch of ground so well as often to drive away the negroes who are without shoes, and make white people bleed plentifully through their stockings. Neither can we let a building stand so as to get a view of the interior parts without interruption, for while the soldiers are defending the out-works, the labourers keep barricading all the way against us, stopping up the different galleries and passages which lead to the various apartments, particularly the royal chamber, all the entrances to which they fill up so artfully as not to let it be distinguishable while it remains moist: and externally it has no other appearance than that of a shapeless lump of clay. It is, however, easily found from its situation with respect to the other parts of the building, and by the crowds of labourers and soldiers which surround it, who show their loyalty and fidelity by dying under its walls. The royal chamber in a large nest is capacious enough to hold many hundreds of

the attendants, besides the royal pair, and you always find it as full of them as it will hold. These faithful subjects never abandon their charge even in the last distress; for whenever I took out the royal chamber, and, as I often did, preserve it for some time in a large glass bowl, all the attendants continued running in one direction round the king and queen with the utmost solicitude, some of them stopping on every circuit at the head of the latter, as if to give her something. When they came to the extremity of the abdomen, they took the eggs from her, and carried them away, and piled them carefully together in some part of the chamber, or in the bowl, under, or behind any pieces of broken clay which would lie most convenient for the purpose.

"If in your attack on the hill you stop short of the royal chamber, and cut down about half of the building, and leave open some thousands of galleries and chambers, they will be shut up with thin sheets of clay before the next morning. If even the whole is pulled down, and the different buildings are thrown in a confused heap of ruins, provided the king and queen are not destroyed or taken away, every interstice between the ruins, at which either cold or wet can possibly enter, will be so covered as to exclude both, and, if the animals are left undisturbed, in about a year they will raise the building to near its pristine size and grandeur.

"The marching termites are not less curious in their order, as far as I have had an opportunity of observing them, than those described before. This species seems much scarcer than the termites *bellicosus*. I could get no information relative to them from the black people, from which I conjecture they are little known to them. My seeing them was very accidental. One day, having made an excursion with my gun up the river Camerankoes, on my return through the thick forest, whilst I was sauntering very silently in hopes of finding some sport, on a sudden I heard a loud hiss, which, on account of the many serpents in those countries is a most alarming sound. The next step caused a repetition of the noise, which I soon recognised, and was rather surprised, seeing no covered ways or hills. The noise, however, led me a few paces from the path, where, to my great astonishment and pleasure, I saw an army of termites coming out of a hole in the ground, which could not be above four or five inches wide. They came out in vast numbers, moving forward as fast seemingly as it was possible for them to march. In less than a yard from this place they divided into two streams or columns, composed chiefly of the first order, which I call labourers, twelve or fifteen abreast, and crowded as close after one another as sheep in a drove, going straight forward without deviating to the right or left. Among these, here and there, one of the soldiers was to be seen, trudging along with them in the same manner, neither stopping nor turning; and as he carried his enormous large head with apparent difficulty, he put me in mind of a very large ox amidst a flock of sheep. Whilst these were bustling along, a great many soldiers were to be seen spread about on both sides of the two lines of march, some a foot or two distant, standing still or sauntering about as if upon the look-out lest some enemy should suddenly come upon the labourers. But the most extraordinary part of this march was the conduct of some others of the soldiers, who having mounted the plants which grow thinly here and there in the thick shade, had placed themselves upon the points of the leaves, which were elevated ten or fifteen inches above the ground, and hung over the army marching below. Every now and then one or the other of them beat with his forceps upon the leaf, and made the same sort of

ticking noise which I had so frequently observed to be made by the soldier who acts the part of the surveyor or superintendent, when the labourers are at work repairing a breach made in one of the common hills of the termites bellicos. This signal among the marching white ants produced a similar effect; for, whenever it was made, the whole army returned a hiss, and obeyed the signal by increasing their pace with the utmost hurry. The soldiers who had mounted aloft, and gave their signals, sat quite still during these intervals (except making now and then a slight turn of the head) and seemed as solicitous to keep their posts as regular centinels. The two columns of the army joined into one about twelve or fifteen paces from their separation, having in no part been above three yards asunder, and then descended into the earth by two or three holes. They continued marching by me for above an hour that I stood admiring them, and seemed neither to increase or diminish their numbers, the soldiers only excepted, who quitted the line of march, and placed themselves at different distances on each side of the two columns; for they appeared much more numerous before I quitted the spot. Not expecting to see any change in their march, and being pinched for time, the tide being nearly up, and our departure fixed at high water, I quitted the scene with some regret, as the observation of a day or two might have afforded me the opportunity of exploring the reason and necessity of their marching with such expedition, as well as of discovering their chief settlement, which is probably built in the same manner as the large hills before described.

"The economy of nature is wonderfully displayed in a comparative observation on the different species who are calculated to live under ground until they have wings, and this species, which marches in great bodies in open day. The former, in the two first states, that is, of labourers and soldiers, have no eyes that I could ever discover; but when they arrive at the winged or perfect state in which they are to appear abroad, though only for a few hours, and that chiefly in the night, they are furnished with two conspicuous and fine eyes; so the termites viarum, or marching bugga bugs, being intended to walk in the open air and light, are even in the first state furnished with eyes proportionably as fine as those which are given to the winged or perfect insects of the other species."

There are three important features in this history of the ants. First, all are producers before they become superintendents, or what are called soldiers, which is a very unsuitable title; second, each becomes a superintendent in his turn, that is, the office is the reward of age and experience; and third, there is one father and mother for the whole community—they are all brethren. It is a happy nation (for a nest may well be called a nation), in which the greatest order, sobriety, unanimity, and concert prevail.

ECONOMY.

It is a Jewish custom to rend the clothes at the death of a friend; and, therefore, the disciples of Moses very cautiously dress themselves in their worst clothes when any member of the family is at the point of death; so that a Jewish death-bed is a very doleful scene altogether. It is ludicrous to think of Grief hastily unclothing himself, and putting on his worst ware, that he may show his contempt of the garments of the flesh by tearing them to shreds.

DRUNKENNESS.

(From the Parliamentary Report.—Mr. M. Moore's evidence.)

Have you made any observations with respect to the number of persons visiting gin-shops in the course of any given period?—Yes; I adopted a plan a few months ago, in order to ascertain what number of persons went into the leading gin-shops in various parts of London; and I commenced by attending myself, in order to operate as a check upon others. I afterwards employed two men on whose testimony I could depend, and the result of the visits they made to these houses has been of a very appalling character. I selected 14 houses, and perhaps the Committee will see the propriety of my not mentioning their names, but I will furnish them to the chairman. I have made out a tabular account of the number of men, women, and children, who went into each house on each day for one week: there were 142,453 men, 108,593 women, and 18,392 children, making a grand total of 269,438 persons who went into those 14 houses in one week.

Will you have the goodness to deliver in that document?—[The Witness delivered in the same in a tabular form.] This table is a report of the number of men, women, and children, who entered 14 of the principal gin-shops in London and its suburbs; of which there are 2 in Whitechapel; 3 at Mile End; 1 in East Smithfield; 1 in the Borough; 1 in Old Street Road; 2 in Holborn; 1 in Bloomsbury; and 3 in Westminster. From these tabular statements it was shown, that, at the principal gin-shop in Holborn, there entered on the Monday, 2880 men, 1855 women, and 289 children, making a total of 5024 in one single day; and in the whole week, 16,988 persons visited one single house. At the principal gin-shop in Whitechapel, there had entered on the Monday, 3146 men, 2189 women, and 686 children, making a total of 6021 in a single day; and in the course of the week the numbers amounted to 17,603. The grand total for one week, in the 14 houses selected, amounted to 269,438, divided in the following proportions—namely, 142,452 men, 108,593 women, and 18,391 children.

Did you observe any difference between the number of those that went in bringing out liquor with them to be drunk in vessels, or those who went in to drink in the houses?—By far the largest proportion that went in were those who took a glass or more upon the premises; but a large proportion of the children had bottles with them for spirits. Those houses are not so much the regular public-houses, where a great proportion of what is sold is malt liquor, but they are noted principally at gin-shops.

Is not beer generally carried in vessels open at the top?—Yes, in jugs, or pint or quart pots. I beg leave here to state a fact, which will tend to show the character of some of the persons who visit those houses, and the length they will go to obtain their favourite beverage. On one occasion, two men were seen to come out of George-yard, Whitechapel; after talking together at the corner of the gateway, one of those men pulled off his shirt, went into a pawnbroker's and pawned it, and then went into the gin-shop with his companion and spent the money. On another day, there were two men talking in the same neighbourhood, and in that instance one man pulled off his shirt, sold it to the other standing by, and then went into the gin-shop and spent the money.

Do you think that the great facility of obtaining money on pledges of articles of small value is in itself one of the causes of the increase of drunkenness?—I think it is a most material cause among the poor people. To show

the extent of intoxication, I have drawn up a short statement, comparing the number of licensed victuallers in London, with the number of other traders which supply provisions for the public, and which statement, by the permission of the Committee, I will read. There are 1887 bakers; 1479 butchers; 940 cheesemongers; 265 fishmongers; 163 poulterers; 218 dairymen; and 1933 grocers; making a total of 6890 provision shops; and there are in London 3638 licensed victuallers, exclusive of beer-shops.

Does that include the gin-shops?—Yes, they all sell spirits; I have also taken three of the leading trades—the bakers, butchers, and fishmongers, and they amount to 3631; and there are 3638 licensed victuallers; so that there are seven more of the licensed victuallers than there are of those three important trades put together.

* * * There is another fact I beg to mention, showing the extent of drunkenness amongst certain classes. There is a system prevailing in London, which is one of the most discreditable and oppressive that can possibly be imagined, and is not exceeded, perhaps, by colonial slavery itself, and that is amongst a class of persons employed in the coal trade.

There is one class of individuals in the coal-trade called “undertakers,” and another “coal-whippers,” or “coal-heavers.” The coal ships from the north are consigned to the former by the owners, factors, or captains, to “deliver” or unload; and they employ the latter for that purpose, in “gangs” of nine men each; one gang being appointed for each ship. The great evil in this arrangement is, that almost all these “undertakers” are publicans, or connected with publicans; and no coal-heaver, with the exception of a very small number, can be employed but through them.

The understood conditions of employment are, that the men shall spend, in ardent spirits and malt liquor, a considerable portion of their earnings. The “score” at the end of the week always amounts to one-third, and frequently to one-half, and sometimes to more than half, of their wages. A case has lately occurred of one man, who, for weeks together, has not received more than 6s. per week out of about 24s.

In this weekly “score” there are two items of a very oppressive character charged by the publican, viz. “towing” and “bad score,” under each of which is put down from 1s. to 2s. 6d., and for which the coal-heaver never receives one farthing in any shape; the charge being made under the pretence of “treating the captain.”

There are two sets of coal-heavers employed, the “constant” and the “extra men;” and it is a common practice for the former, in consideration of their being constantly employed, to pay the “undertaker” (publican) 2s. 6d. a week for “lodging money,” while they always lodge at home with their families. One qualification is indispensable for being on the list of “constant men,” viz. “hard drinking.” “The hardest drinker is the best man.”

About eighty publicans “on the coast,” from the Tower to Limehouse Hole, are engaged in this trade; some of whom employ four or five gangs each, and after a few years retire from business with a good property.

It should especially be observed that, in the first place, every man is obliged to drink, or, “if he does not, it is put down to his number; and if he still refuses, even after he has begun a job, he is immediately turned off through the ‘foreman’ or ‘basket man,’ who puts another man in his place.” A glaring instance of this kind lately took place. One man, disgusted with the practice, did not call at the publican’s on the third morning with the

rest of the gang to take his share of raw rum, as usual, at six o’clock, before he went on board to work, and consequently, during the same day, he was removed from the gang, and replaced by a well-known drinker, who had called that morning upon the publican for a job. Secondly, no man dares object to, or dispute his score, at the end of the week or job, as put down by the publican, on pain of being dismissed the house, and his name sent round to the other public-houses not to be employed.

The consequences of this system to the poor men and their families are truly distressing. It interferes with the liberty of the subject, and destroys the independence and respectability of the men. The taking of so much deleterious drink early breaks down the constitution, and, to use the expressive language of one of themselves, “the men die off like rotten sheep.” The habit and consequences of spending all their evenings in the public-house prevent all social happiness, and produce to a fearful extent, abject poverty, with family demoralization and discord, and the total neglect of the education and moral culture of their children: the deluded wives often claiming a share in the sensual gratifications of their degraded husbands.

A MYSTERY UNVEILED.

“AFTER looking through green spectacles for some time, white paper appears red; and after looking through red spectacles, white paper appears green.”—There are only three original colours in nature: blue, red, and yellow. All the rest are compounds: white is a mixture of all. Now, in looking long at the red, the eye becomes tired; so that when the white, which contains all the three, is presented to it, it abstracts or overlooks the red; and the blue and yellow alone being left, the paper appears green; for blue and yellow make green. So, after looking through green, it abstracts the blue and yellow (or green) from the paper, and red is left. On the same principle, if you look through yellow spectacles, the white will afterwards appear purple; for blue and red, the complement of the yellow, make purple. After looking through blue spectacles, the white appears orange, or red and yellow; and so on. This is a law of nature, which leads to a knowledge of harmony in colours: blue makes the finest contrast to orange, and red to green.

IMPARTIALITY OF NATURE.—The race is not always to the swift, nor the battle to the strong; nor riches to men of understanding, nor favour to men of skill; but time and chance happen to all. All things come alike to all. There is one event to the righteous and the wicked; to the good, to the clean and the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. There is a just man that perisheth in his righteousness, and there is a wicked man who prolongeth his life in his wickedness. Be not righteous overmuch, neither be thou overmuch wise—why shouldst thou destroy thyself?—*Bible*.

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SYSTEM OF NATURE.

THE facts which we have already adduced, and the view which we have taken of the operation of the two extremes of Nature, lead to very important conclusions. We have already observed that a perfect analogy subsists between the physical and the metaphysical, or moral, world; that the same laws are at work in each, for both belong to universal Nature, which is one grand unity throughout. What we have affirmed, therefore, respecting the agency and re-agency of light and darkness, oxygen and hydrogen, acid and alkali, upon each other, applies in the very same sense to the agency of what we call good and evil, kindness and cruelty, love and hatred, knowledge and ignorance, justice and injustice. These two extremes are necessary to each other's existence, and to the general action of Nature.

What is justice? In the abstract sense of the word, justice is equality, perfect equality. Then suppose that Nature were perfectly just, without being unjust as well, what would be the consequence? The consequence would be that all men would be perfectly equal—equal in talents, equal in strength, equal in beauty, equal in wealth, equal in size, equal in the term of life, &c. Moreover, all other animals would be equal to men; dogs, horses, cats, rats, mice, toads, frogs, caterpillars, and periwinkles—all would be on a par; none would excel another, either in thought, word, or deed. And this would be justice! A pretty thing indeed! What a heaven upon earth this Justice would create had she all her own way! What a nice arithmetical division of gifts she would establish, and how self-contented and prim her ladyship would look after she had this millennial order of things instituted! But it very fortunately happens that there is something more than justice in nature. There is the diabolical principle of injustice—the devil himself—and he won't have it so: he must have a variety. Miss Justice would have a smooth sea, all flat as a piece of glass—not one ripple upon it; not one drop or bubble rising above another. Injustice would stir it up, and have it all bubble and froth together. He will have one animal superior to another—one individual of a species superior to another. He would introduce an infinite diversity of powers, physical and intellectual, and give the greater power an opportunity as well as an inclination to destroy the weaker power, and erect his own prosperity upon its ruins.

These are the two extremes of nature: which would you prefer? Neither, I suppose; they are both Hell and Devil. But then, again, it fortunately happens that no two parties can agree so well as these two contrary

principles. They are the two sexes of nature—their result is subordination and harmony. Injustice gains his point by creating inequality and confusion, which gives an impulse to society, and sets nature in action. Justice gains her point by for ever quelling the agitation, and bringing nearer and nearer to her own dear calm. Injustice, however, won't suffer a perfect calm; and the result is a medium of motion and rest, order and variety. This is the perfection of nature, and neither Justice nor Injustice individually could produce it. Hence, no doubt, the circumstance of judgment being given to the second or middle person of the Trinity—the logos (or word) of the ancients. The Father and the Spirit judge no man, but have committed all judgment to the Son: he has the right sort of justice and injustice—the *two natures*.

The same sort of reasoning may be employed in respect to any other two extremes; such as love and hatred, ignorance and knowledge: the one is necessary to give being to the other. Thus, if all objects were equally lovely, there could be no love; for the very circumstance of some being peculiarly hateful, enhances the charms of those which we admire and adore. Were all food equally pleasing, we should not care what sort of dishes were served up for a repast: we should wallow like swine in the mire, and fill our stomachs with the dirt of the streets. Were our knowledge perfect, we should not go in search of more; and this would create as much literary dullness as the perfection of ignorance. Wherein does the charm of conversation and reading consist, but in previous ignorance? for by these means we learn what we did not formerly know. Ignorance, then, is good, and knowledge is good, and love is good, and hatred is good. Why won't the Christians and the Jews acknowledge this, when they have their own standard authority to confirm it? "And God looked upon every thing that he had made, and behold it was very good." Some one, then, may hastily say, "If ignorance be good, what is the use of instructing men?" Because knowledge is good. "And if hatred be good, then let us continue to hate each other!" Stop, friend; remember love is good. Hate, and continue to hate, that which creates evil to yourself and others; for if you do not hate evil, you can never destroy it. Hatred is a destroyer; love is too mild for such a work; but hatred, if it were indiscriminate, would destroy good and bad; love, if it were indiscriminate, would preserve all, good and bad; but by acting in co-partnership, hatred destroys the bad, and love preserves the good. But why was not this done before? The reason is, that hatred and love were not sufficiently enlightened. Man requires a certain amount of knowledge in the arts and sciences, a certain

amount of the experience of good and evil, before he can draw the line of distinction, and separate the sheep from the goats. When this takes place, and unanimity and concert prevail in the majority—the work of destruction commences on the one hand, and of preservation on the other.*

Our predecessors were equally with ourselves desirous of creating a good understanding between the different tribes of men, and establishing a reign of universal peace: but they foolishly imagined that they could cure one evil by the employment of another. They entertained the absurd expectation of reconciling the differences of mankind by the sword, and they went forth brandishing the bloody weapon in each other's faces, shrieking in delirious zeal "The sword of the Lord and of Gideon!" The consequence was that the waters became more than usually agitated, for it was only one great spirit of confusion stirring them up from the lowest bottom. They were all exclusives, they ranged themselves on one side only; they had no idea of both sides of a question being correct; they had no idea of all things originating in one source, and the necessary corollary that resulted from it, "that truth must embrace all things, beautify and glorify every principle in nature, and find a common medium and converging point for all the vagaries of the scattered mind of humanity." For what has the mind of the species been doing all this while?—going out in different directions in search of truth, and each party has picked up a few fragments; one cries out "*I have found it*;" another, "*Nay, it is I have found it*;" and so on; not one will believe another, but each party tries to cause an apostasy from the other to itself. No one proposes that all should

* Though the original elements are good in nature at large, this is no reason why in certain combinations they may not prove hurtful or evil to us. To Nature herself no evil can accrue; for in her the two principles are fairly balanced; but we are finite and progressive creatures; and as in our first state we must of necessity have more ignorance than knowledge, this circumstance alone destroys the balance, and creates evil, which evil however must gradually disappear as the species progress, and knowledge fills up the vacuum; but it never can disappear, since we never can become infinite. Hence the truth of eternal punishments—not such inquisitorial punishments as the priests have frightened the infancy of mankind withal, but the natural punishments of ignorance, and the folly which it engenders; error is always punished by nature, and truth or virtue is ultimately rewarded with the pleasure of success. It must be so for ever, even supposing an infinity of modes of existence, through which we may successively pass. But as the kingdom of heaven is within us, so is the kingdom of hell. The one gives us all the pleasure we enjoy; the other punishes us when we do amiss, and frequently, by its terrors, prevents us from doing wrong. They are both very useful; but as we progress in knowledge and experience, we shall increase the pleasures of the one, and diminish the burning heat of the other, without ever quenching its flame—"its worm dieth not, and its fire is not quenched." These are mysteries of nature, which are first taught in riddles to children, and then unriddled by men. We shall find at last that it is wisely done; for who is wiser than our common mother—are you?

return to a common centre, and there confer together upon the result of their various discoveries; for each has discovered some truths—what else could they discover? Have they been out of nature? No, but their reports are so absurd! So are all parts of an image, until they are united with the whole. Set up a statue in the middle of a circle, and set a thousand different artists around the circumference of that circle, to make a thousand different drawings of the statue; then examine all the draughts, and you find them all different, even supposing each drawing to be perfect in itself. One has drawn the front, another the back; another the right, another the left side, and the rest have drawn the intermediate views. They are all right, and all different. Well, suppose one artist were to maintain that his is the only right copy, merely because it is right; what a fool he would be accounted! One has made the image stoop on one side, the other has made it stoop on the other side; in the one, it raises its hand on the right side of the paper; in the other, on the left side. Can they both be right? Yes; for the one has seen the back of the figure, and the other the front. This is a perfect resemblance of the sectarian divisions of men; and as a perfect idea of the statue cannot be obtained without comparing all the different views together, so neither can truth be discovered, nor a perfect system of nature completed, unless all the conflicting opinions of mankind respecting general principles are brought together and concentrated in a point—by the mutual charity of each party listening with candour to the other's experience. Hence the old saying, "Charity believeth all things." Not that all minor details or particulars are literally true; but that all general principles, all wide-spread and prevailing doctrines upon general subjects, contain the embryo or seeds of truth, which a candid and enlightened mind alone can discover. If it is not the oak itself, it is the acorn; if it is not the fir-tree, it is the fir-top, if not the fir-top, it is the seed of the fir-top. Such, we are convinced, is the great ultimate truth which shall bring peace on earth; and therefore every system of nature which excludes from its embraces any one system of philosophy or superstition which has prevailed in the world, is a mere soap-bubble, which shall burst and dissipate in thin air after a momentary glitter.

THE SHEPHERD.

ASTRONOMICAL.

THE ancients paid a most devoted homage to the study of the heavens; they were directed in almost every public and private movement by the voice of the stars; and it reflects a very great honour upon the early inhabitants of the eastern world, that the highest dignities were conferred upon those to whose indefatigable exertions we are indebted for the advancement of astronomy and the sciences connected with it. The Chaldeans were celebrated above all others for their astronomical observations. Diodorus Siculus informs us that there was incessantly one or more of the chief astrologers employed on the Tower of Belus in reporting the aspect of the heavens; but for want of mathematics and optics to complete their

demonstrations, the science was necessarily left in a very imperfect condition.

There is a singular resemblance between the astronomy and mythology of the ancients, which has led many to suppose that the fables of the gods are merely allegorical representations of the phenomena of the heavens. If so, it is very singular that the historians and philosophers should have made no allusion to the subject, but left the whole mystery to be unriddled by the moderns. If they had perceived the correspondence, how did they not reveal it to the public? This, perhaps, may be answered by the fact, that what are called the mysteries of the ancients were known only to the initiated, who were bound to conceal them from the ken of the vulgar. We shall not at present stop to enquire whether this was the case or not; but we may observe, that there is the same singular resemblance between the celestial phenomena and other departments of nature, and the same power of nature which impressed the image of the heavens on the productions of the earth, may also have given this family resemblance to the operations and productions of the mind. It is all *one* nature, and no more.

The zone, or girdle of the heavens, has been divided into twelve signs. This is a division of nature, comprising the twelve months of the solar year. Hence this number twelve has been sacred amongst all people. The Chaldeans had a cycle of twelve years—the Chinese have the same. The Greeks have their twelve major and minor gods, the Jews their twelve patriarchs, the Christians their twelve apostles, the Mahometans their twelve tribes and their twelve Imams. But as there are somewhat more than twelve months in the year, or nearly thirteen lunar months, so the Jews have their thirteenth patriarch and tribe, the Christians their thirteenth apostle, and the Mahometans their thirteenth Imam, who is to come at the end of the world, and destroy AL DEJAL, the man of sin.

M. Court de Gebelin has given a very beautiful illustration of the Grecian fable of Hercules, and his twelve labours, &c. Remember he also had a thirteenth labour. Hercules, he says, is the symbol of the sun, particularly the sun of the spring; Hebe, the cup-bearer of the gods and the patroness of health, who was given him for a wife, is the symbol of youth, which the sun restores every succeeding year. His twelve labours are the twelve signs of the zodiac. There is nothing, even to the combat with the Amazons, a nation of female warriors, which, according to Gebelin, does not bear allusion to the course of the sun. During the winter, until the month of March, the nights contend with the sun for the girdle of the heavens, that is the zodiac. Now the word Amazon signifies union-zone. These nights of winter reign in union on the same zone, for until the month of March they are longer than the days. At last Hercules becomes master, and takes the girdle from them. The queen who delivers up this girdle is called Menalippe, which signifies the queen of the dark horses—emblem of night. The victory of Hercules, or of the sun of the vernal equinox, happens, according to the fable, on the banks of the Thermodon—that is, the river of heat, in a place called Themiscire—*i. e.* equality of nights. Moreover, the nine Muses, he

says, are the nine months of the year during which the husbandman labours. The three Graces, the three winter months—the months of repose, love, and pleasure. The fifty sons of this hero, are the fifty weeks of the year at the time when it had only 350 days, with five intercalary days to complete the lunar year. These were the sons of the fifty daughters of Danaus, his mistresses, for one revolution of the sun embraces all the fifty weeks. In hell these ladies were employed in filling fifty bottomless tubs for ever—for the fifty weeks are incessantly moving, and only cease in order to commence anew, &c.

These and many other resemblances are striking; but still it must be observed that there are many parts of the fables which do not tally with astronomical phenomena, and cannot, without much straining, admit of a comparison. Hence it still becomes a matter of doubt whether the ancients knew any thing at all of the resemblance which we now perceive, and could trace it so accurately and with such minutiae of detail. The resemblance is a fact: the conclusion is left to the judgment of the individual who investigates the subject. But very few are qualified to form a candid opinion upon the question; men are so thoroughly imbued with party feeling, so anxious to obtain a victory over their opponents on the other side, that like a drowning man who grasps at a straw to preserve him from sinking, they eagerly embrace any plausible argument which may be wielded with effect against their adversaries, having no other object in view but possession of the field. It is impossible for us to prove that the ancients had any other source for these fables than their own wild imaginations or general nature, and not the celestial prototypes in particular to whose inspiration they have been so ingeniously ascribed. For we may easily find other resemblances in nature besides those which the firmament presents.

Thus, for instance, there are twelve ribs in the human body; two tribes of the Jews were separated from the other ten, and so are the two lower ribs of the human body; seven of the sons of Jacob were the legitimate offspring of their father, and attached in every respect to his home, and five were separated from their brethren; and seven of the ribs are united to the breast-bone, whilst five are not. Did the Jews borrow this from the anatomy of the human body, or did they borrow from the heavens? They and the Egyptians studiously avoided the study of anatomy, and all allusions to the revolting subject, except it was to strike terror into the minds of the living by some memento of mortality, which it is not probable they would incorporate with so beautiful a science as that of astronomy. And where could they find such divisions in the heavens more distinctly developed? Yet they are to be found*. But which is the

* The year was divided into seven summer and five winter months. Two signs of the zodiac, Aquarius and Pisces, are the only two watery signs, and thus become divided from the rest; therefore the year at one time consisted of ten months only, and these two signs, namely, January and February, were excluded: Numa Pompilius added them to the Roman calendar. Hence Janus, according to Macrobius, who does not account for it, was represented with the number 300 in his right hand, or the

original? Are they not all original? Certainly it is quite as likely that Nature should bring forth three original likenesses, as two originals and a copy.

The cycle of twelve was also discovered in the movements of Jupiter, the prince of the planets, who takes twelve years and five days to make the circuit of the zodiac, that is, to appear again in the same point of the heavens. The Romans had a cycle of fifteen, and neither they nor the moderns profess to know the origin of it. It is, however, of great antiquity, and still used by the Popes in their bulls. It is called the Indiction, and always noticed in our almanacks. This present year is the seventh of the Indiction. But we can easily see its resemblance, or prototype, in the heavens. Mars, the God of war, and the patron of the Roman empire, takes fifteen years, minus eighteen days, to make his apparent circuit of the zodiac. It seems simply to have originated in three lustræ, a Roman lustre being five years, at the end of which a general census of goods and chattels took place; however, it chanced, if you can call any thing chance, to move in harmony with the great machine. And such you will find to be the case with a thousand other subjects which, had you your will, you would now blow away and scatter like snuff upon the ground. But you shall not have your own way; Nature won't permit it. Wisdom alone can settle all things; "why then do the heathen rage, and the people imagine a vain thing?"

THE DAYS OF THE WEEK.

As many of our readers are unacquainted with the origin of the names of the different days of the week, and of the order of succession in which these days now stand, we shall in a few words give them a little light upon the subject. The seven planets of the ancients, which are represented by the seven days of the week, were supposed to stand in the following order, in relation to their distance from the earth, which was supposed to be the centre round which they all revolved—*Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon*; and if the days of the week were arranged in this manner, they would stand in the following order—*Saturday, Thursday, Tuesday, Sunday, Friday, Wednesday, Monday*. How then does it happen that the order has been altered to that which

ten months, and 65 in his left, being the odd days, or two months. Hence, even our own year is thus divided; for December, the twelfth month, is named the tenth: *Decem* is ten; November the ninth; October the eighth; September the seventh; August was formerly called *Sextilis*, i. e. the sixth, before Augustus, from whom it is named; and July was called *Quintilis*, that is, the fifth, until the time of Julius Cæsar; March is the first, leaving two untold. The Chinese make use of these two numbers, ten and twelve, in another way; they have two names for every year, taken from two lists of words, one list containing ten, the other twelve words. The first year of their cycle goes by the names of the two first words, one from each list; the second by the two second words, &c. When the series of ten is finished, the first word is then combined with the eleventh word of the dozen, &c. So that the first of each series never meet again for sixty years, which is their cycle, similar to our century.

they now occupy? The reason is as follows. These seven planets, like the seven angels of the astrologers, were supposed to rule over the week, but their dominion lasted only one hour, and each took the post of sentinel in succession. One hour was thought quite sufficient for one of the celestials to walk upon duty: though poor unfortunate cat-o'-nine-tail victims have three or four times the amount imposed upon them at once. Beginning with the first hour on Saturday morning, therefore, which belongs to Saturn, and committing one hour in succession to each of the rest, we find that the Sun has the first hour of the next day, the Moon of the next, Mars of the next, Mercury of the next, Jupiter of the next, and Venus the last, which is the order of our present days of the week.

The names are of Saxon origin—Wednesday is derived from Oden or Woden; Tuesday from Tesc; Thursday from Thor; Friday from Frey, or Freg—Saxon deities, corresponding to Mercury, Mars, Jupiter, and Venus amongst the Greeks and Romans. The ancients made out their seven planets by the help of the Sun and Moon, not knowing the solar system, as it was discovered and demonstrated by Copernicus, Newton, and Herschel. We now make up the seven by Uranus and the Earth. Still there are seven, and only seven, primary planets. The ancients had a false seven; we the true; which is strictly in accordance with the law of progress—error preceding truth, and yet containing within it the embryo of truth. The SEVEN was the truth to be developed, but it could not be developed until the sciences had made a certain advancement—Nature therefore provided a substitute, in other words, a type; and we find these types to abound in every department, every corner, of thought; hence we have good reason to conclude that all universally-received or widely-prevalent ideas, though literally false in themselves, are strict representatives of truths to be hereafter elicited.

This disposition of the days of the week was also in accordance with the principle of a species of music called by the Greeks "*Diatesseron*," which consisted of four notes with three intervals, thus There was a leap of two notes from the first to the last, or two silent notes; which corresponds to the manner in which the planets are selected, always passing two; thus, Saturn, Sun, Moon, Mars, Mercury, Jupiter, Venus.

This is the manner in which they have been arranged in all countries. But the beginning of the week has differed with different nations. Thus the Egyptians commenced their week on Saturday; the Indians, Mahometans, &c. begin their week on Friday, the Jews and Christians on Sunday; there being three days out of the seven which are kept sacred as days of rest.

DESTRUCTION AND CREATION.

TO THE EDITOR OF THE SHEPHERD.

LETTER II.

LET us pursue our enquiry. Is organized matter destructible? Death walks the earth, and with awful impartiality cuts down even the most exalted of its inhabitants. Their noble forms sink into the dust, and dwindle into almost nothing; so that in a short period all that remains.

of these once proud and godlike structures is a few earthly particles. But where is the rest? Where the blood, the muscles, and the nerves? They are of complicated structure, and the elements which composed them have entered into fresh combinations, and exist as ingredients of new creations. For as soon as the mysterious spirit of life departs, the various elements of the body become refractory; they seek new acquaintances and enter into new combinations; and thus a total decomposition is established. Blood is no longer blood, muscle is no longer muscle; for the elements of their substances, unrestrained and unawed by the presence of the soul, have rebelled and flown away to become the servants of another master. The gases are already food for plants, and will be ultimately food for man; the liquid particles have arisen into the air, while the earthy or metallic portions remain behind. What an interesting, what a sublime reflection for the philosopher! Even in death he lives and is of service to humanity! He confers fertility on his native soil, and surrenders back to nature the goods he has enjoyed; goods that are now to be appropriated to other uses. Were it permitted him in an after existence to observe this appropriation, with what an intense delight would he avail himself of the interesting privilege! "Here," he might say, "was a barren spot; behold it fertile. See the rich luxuriant corn; that corn gives food to the hungry and the labourer, it animates the almost exhausted energies of a hero, it exhilarates a Bacon, it gives vital energy to a Newton; nay more, it even enters into their systems, and becomes a part of the very substance of their bodies." But where is the liquid portion? Behold it in the dew, or in the copious shower which descends upon the earth to revive exhausted nature; or see it in the cloud, wafted by prosperous gales over distant lands, and deposited perhaps in the bosom of the Atlantic Ocean.

Since making the above remarks, the following very beautiful funeral oration has been recalled to my recollection. It is quoted by Helvetius, who describes it as pronounced by the Parsia, a people of Cambya in the Empire of Mogul, over the tomb of a great man. "O earth, O common mother of human beings, take back what to thee appertains of the body of this hero; let the aqueous particles that flowed within his veins exhale into the air, and, falling in rain on the mountains, replenish the streams, fertilise the plains, and roll back to the abyss of ocean from whence they proceeded! Let the fire concentrated in this body rejoin the heavenly orb, the source of light and heat! Let the air confined in his members burst its prison, and be dispersed by the winds in the mundane space. And lastly, thou, O breath of life, if perchance thou art of a nature separate from all others, return to the unknown being that produced thee; or if thou art only a mixture of material elements, mayest thou, after being dispersed in the universe, again assemble thy scattered particles to form another citizen as virtuous as thou hast been!"

Enough has been said to show that, in the organic world, destruction is unknown, and that what is commonly called destruction is nothing more than a succession of changes, which are absolutely necessary in the present system of the world. What we call death, is a means of maintaining life, and, as such, is perfectly essential to the present order of things. Vegetables lose their summer clothing, which decays to form their future nourishment and support. The same law holds good with regard to the animal creation. Even man, the lord of all, lives by the death of others, animal and vegetable; and if they had eternal life, man must perish. The sys-

tem of nature must be altogether changed if life were made eternal. Under the present order of things, death is essential to life; nay more, death is the parent of life.
R. J.

ANCIENT MANNERS AND CUSTOMS OF THE ENGLISH.

THE following account was written anno 1678, and taken from the MS. collections of Mr. Aubrey, in the Ashmolean Museum, at Oxford; published in the Antiquarian Repertory.

There were very few free-schools in England before the Reformation: Youth were generally taught Latin in the monasteries, and young women had their education in nunneries, where they learnt needle-work, confectionary, surgery, physic (apothecaries being at that time very rare), writing, drawing, &c. &c.

The nuns of St. Mary Kingston, in Wilts, were often seen coming forth into the Nymph Hay, with their rocks and wheels to spin, sometimes to the number of seventy; all of whom were not nuns, but young girls, sent there for education.

Anciently, before the Reformation, ordinary men's houses, such as copyholders and the like, had no chimney, but flues like louver-holes.

In the halls and parlours of great houses, were wrote texts of scripture on the painted cloths. The lawyers say, that before the time of King Henry the Eighth, one shall hardly find an action on the case, as for slander, &c., once in a year, *quod nato*.

In gentlemen's houses, at Christmas, the first dish that was brought to table was a boar's head, with a lemon in his mouth.—At Queen's College in Oxford, this custom has been retained in late years; the bearer of it brought it into the hall, singing to an old tune, an old Latin rhyme, *Caput apri deferro*, &c. "I bring a boar's head," &c.

The first dish that was brought up to the table on Easter-day, was a red herring, riding away on horseback; i. e. a herring ordered by the cook something after the likeness of a man on horseback, set in a corn salad.

The custom of eating a gammon of bacon at Easter, which is still kept up in many parts of England, was founded on this, viz. to show their abhorrence of Judaism, at that solemn commemoration of our Lord's resurrection.

The use of "your humble servant," came first into England on the marriage of Queen Mary, daughter of Henry the Fourth of France, which is derived from *Votre très humble Serviteur*. The usual salutation before that time was, God help you! God be with you! and among the vulgar, How dost do? with a thump on the shoulder.

Till this time the court itself was unpolished and unmannered. King James's court was so far from being civil to women, that the ladies, nay, the queen herself, could hardly pass by the King's apartment without receiving some affront.

At the parish priest's houses in France, especially in Languedoc, the table cloth was on the board all day long, and ready for what was in the house to be put thereon, for strangers, travellers, friars, and pilgrims.

Noblemen, and gentlemen of fair estates, had their heralds, who wore their coat of arms at Christmas, and at other solemn times, and cried *Largesso* thrice. A neat built chapel, and a spacious hall, were all the rooms of note, the rest more small.

At Tomarton, in Gloucestershire, anciently the seat of the Rivers, was a dungeon thirteen or fourteen feet deep;

about four feet high were iron rings fastened to the wall, which were probably to tie offending villains to, as lords of manors had this power over their villains (or soccage tenants), and had all of them no doubt such places for their punishment. It is well known all castles had dungeons, and so it is believed had monasteries, for they had often within themselves power of life and death.

In King Henry the Third's time, the Pope gave a bull or patent to a company of Italian architects, to travel up and down Europe to build churches.

In days of yore, lords and gentlemen lived in the country like petty kings; had *Jura regalia* belonging to their seigniories; had their castles and boroughs; had gallows within their liberties, where they could try, condemn, and execute; never went to London but in parliament time, or once a-year to do their homage to their king. They always ate in gothic halls at the high table, or oriella, (which was a little room at the upper end of the hall, where stood a table,) with the folks at the side tables. The meat was served up by watchwords. Jacks are but of late invention. The poor boys did turn the spits, and licked the drippings for their pains. The beds of the men servants and retainers were in the hall, in which the mumming and the loaf stealing, and other Christmas sports, were performed.

The hearth was commonly in the middle; whence the saying, "round about our coal fire."

Every baron and gentleman of estate kept great houses for men at arms; some had their armories sufficient to furnish out some hundreds of men.

The halls of the justices of the peace were dreadful to behold: the screen was garnished with corselets and helmets, gaping with open mouths, with coats of mail, lances, pikes, halberds, brown bills, batterdastors, and buckles. Public Inns were very rare. Travellers were entertained at religious houses for three days together, if occasion served. The meetings of the gentry were not at taverns, but in the fields or forests, with hawks and hounds, and their bugle horns, with silken bawdies.

Every gentleman-like man kept a sparrow-hawk, and the priest a hobby: it was a divertisement for young gentlewomen to manne sparrow-hawks and merlines.

Before the Reformation there were no poor-rates; the charitable doles given at religious houses, and church ale in every parish did the business.

In every parish there was a church house, to which belonged spits, pots, crocks, &c., for dressing provisions. Here the housekeepers met, and were merry, and gave their charity. The young people came there too, and had dancing, bowling, &c. There were few or no almshouses before the time of King Henry the Eighth. That at Oxford, opposite to Christchurch, was one of the most ancient in England. In every church was a poor-man's box, and the like at great inns.

Before the wake, or feast of the dedication of the church, they sat up all night fasting and praying, viz. on the eve of the wake.

In the Easter holidays was a clerk's ale for his private benefit, and the solace of the neighbourhood. Besides the jollities above-mentioned, they had their pilgrimages to several shrines, as to Walsingham, Canterbury, &c. The crusades to the holy wars were magnificent and splendid, and gave rise to the adventures of the knight-errants, and romances. The solemnity attending processions in and about churches, and the perambulations in the fields, were great diversions also in those times.

Glass windows, except in churches and gentlemen's houses, were rare before the time of Henry VIII. Copyholders and poor people had none.

Noblemen's and gentlemen's coats, were of the bedals and yeomen of the guard, i. e. gathered in the middle. The benchers in the Inns of Court yet retain that fashion in the make of their gowns.

When a church was to be built, they watched and prayed on the vigil of the dedication, and took that point of the horizon where the sun arose for the east, which makes that variation; so that few stand true, except those built within the two equinoxes. This has been frequently proved, and the line found to point to that part of the horizon where the sun rises on the day of that saint to whom the church was dedicated.

In Scotland, especially among the highlanders, the women make a courtsey to the new moon; and our English women have a touch of this, some of them sitting astride of a gate or stile, the first evening the new moon appears, and say—A fine moon, God bless her!

The Britons received the knowledge of husbandry from the Romans; the foot, and the acre, which we yet use, are the nearest to them. In the West and North, they gave no wages to the shepherd, but he had the keeping of so many sheep with his master's flock. Plautus hints at this, in his *Asinaria*, Act III. Scene I. Etiam Opilio, &c.

The Normans brought with them into England civility and building, which, though it was gothic, was yet magnificent. Upon occasion of bustling in those days, great lords sounded their trumpets, and summoned those that held under them. Old Sir Walter Draycott kept a trumpeter, and rode with thirty servants and retainers. Hence the sheriff's trumpets at this day. No younger brothers were to betake themselves to trades, but were churchmen, or retainers to great men.

From the time of Erasmus, until about 1650, the learning was downright pedantry. The conversation and habits of those times were as starched as their bands and square beards, and gravity was taken for wisdom. The doctors in those days were but old boys, when quibbles passed for wit, even in their sermons. The gentry and citizens had little learning of any kind, and their way of breeding up their children was suitable to the rest. They were as severe to their children as their schoolmasters; and their schoolmasters, as masters of the house of correction. The child as perfectly loathed the sight of his parents, as the slave his torture. Gentlemen of thirty or forty years old, were to stand like mutes and fools bareheaded before their parents, and the daughters (grown women) were to stand at the cupboard side, during the whole time of their proud mother's visit, unless (as the fashion was) leave was desired that a cushion was to be given them to kneel upon, brought them by the serving man, after they had done sufficient penance in standing. The young fellows had their foreheads turned up, and stiffened with spittle; they were to stand mannerly, thus:—the foretop ordered as before, with one hand placed at the bowstring, and the other behind.

The gentlewomen had prodigious fans, as are to be seen in old pictures, like that instrument which is used to drive feathers, and it had a handle at least half a yard long; with these the daughters were oftentimes corrected. Sir Edward Coke rode the circuit with such a fan. The Earl of Manchester also used such a fan. But fathers and mothers slashed their daughters after the manner of infant discipline, when they were perfect women. At Oxford, the rod was frequently used by the tutors and deans: and Dr. Potter, of Trinity College, whipped his pupil with his sword by his side, when he came to take his leave of him, to go to the Inns of Court.

EFFECTS OF LUXURY AND REFINEMENT UPON THE TEMPER AND DISPOSITION.

A high degree of luxury and refinement has, I apprehend, a considerable effect in increasing the sensibility, especially with regard to the passions. This it performs by several means.

Luxury, as I shall hereafter mention, is almost always accompanied by indolence; a circumstance that of itself conduces, by weakening the body, to increase the sensibility.

Luxury, likewise, is generally accompanied with warmth, or at least an equality of temperature; a thing that I have before observed tends to produce the same effect.

Luxury, also, as being generally unfavourable to health, and thereby rendering the body less robust and strong, contributes to increase the sensibility of the system.

But what chiefly, I apprehend, conduces hereto, is the habitual indulgence that is given to the passions by luxury. These, as well as the simple sensations, are capable of having their sensibility, or rather their irritability, greatly increased by use and practice; and the custom of giving a scope to our desires on every occasion, which is essential to luxury, is apt to multiply our wishes, and our uneasiness at our inability to gratify them. Thus we see children, who are accustomed to be indulged on every occasion, have their wishes thereby enlarged, and are apt to break out into violent sallies of anger, when the object of their desires cannot be procured to their expectations.

The same quality is equally perceivable at a more advanced period of life. It is well observed by a great moralist, that he who fixes his attention on things always before him, will never have long cessations of anger; and, as nothing can occur more frequently than the objects of luxury, it must happen that the passions of its votaries must be subject to numerous excitements of this kind.

The petulance of those addicted to this indulgence has been observed in all ages.

But although the sensibility, with respect to the passions, be increased by luxury, the sensations in this case are merely selfish, and bear little respect to the welfare or feelings of others, and, indeed, often to common humanity. The cruelties practised, in the most deliberate and protracted manner, upon some brute animals, the devoted victims of luxurious indulgence—which it would be disgusting as well as improper to repeat—evinces this position very strongly, even in the present age. And in former times, the connection of luxury with cruelty, even towards the human species, appears to have been very remarkable.

Athenæus observes the cruelty of the people of Miletus, and of some of the Scythian nations, which, he tells us, was ascribed by the philosophers of antiquity to their luxury. The same quality, he observed, prevailed among the Ionians, which he derives from the same cause. The Roman emperors Vitellius and Elagabalus, whilst they betrayed the most abject submission to their appetites, astonished the world at the same time with their multiplied inhumanities.

The same insensibility took place in the public, as well as private feelings. Athenæus tells us, that at the period of the battle of Chæronea, and the important but melancholy consequences to the liberty of Greece that attended it, a number of Athenian citizens, of some rank and distinction, were found so totally insensible to the interests, dangers, and distresses of their country, that they formed themselves into a convivial society, called the Sixty, and employed their time in feasting, drinking, and gaming, and in sprightly and satirical exercises of wit and pleasantry. No public affairs, whatever, were considered by them as of consequence sufficient to interrupt their mirth or disturb their tranquillity. They saw their countrymen arming for battle, and heard of their captivity and death with the utmost indifference. Events and actions of the most serious kind were treated by them with wantonness and levity.

The same effects took place amongst the Romans: Cato, in the speech ascribed to him by Sallust, reproaches his countrymen with valuing their villas, statues, and pictures, at a higher rate than the republic; which selfishness of character he attributes principally to the luxury that prevailed amongst them.

The stupid insensibility of the emperor Vitellius, with respect to public affairs even wherein his own life and safety were concerned, is described in striking terms by Tacitus:—"That emperor," says this great writer, "substituted the pleasures of luxury in the place of concern for public affairs, neither taking care to provide the necessary implements of war, nor to strengthen the attachment and discipline of his troops by public addresses or military exercise, nor, indeed showing himself at all in public; but hiding himself in the shades of his gardens, like those animals, to which, if food is supplied, they lie torpid and insensible, he there buried all regard for the past, present, and future, in equal oblivion."

The effects of a luxurious disposition in superseding public concern among the people at large, were visible in a remarkable manner at Rome. The people were there exasperated against Augustus, on account of some laws which he had made; but upon his recalling Pylades the comedian, whom the jarring of some of the factions had driven out of the city, the discontent ceased. That people were more concerned for the interruption of their pleasures than the loss of their liberty.

But the effects of luxury in destroying public virtue are not only discernible in persons who had been previously corrupted in other respects, or in the caprice of a licentious rabble, but have been even exerted upon some characters in other respects highly worthy of admiration. Lucullus, the conqueror of Mithridates, and the subduer of Asia, after he had abandoned himself to luxury and effeminacy, never interested himself about public affairs, nor lent his assistance towards repressing the exorbitant power of Pompey. Antony, in like manner, seemed infatuated with the pleasures of Egypt, and tamely surrendered the empire of the world to one far his inferior in political as well as military influence and conduct.

A great writer of our own country has, in a striking, though somewhat ludicrous manner, described the in-

fluence of a certain species of luxury in suppressing regard for decorum and dignity of character in private life.

Indolence, which is itself a species of luxury, is also a frequent attendant upon the other kinds of it. The connection between these is remarked by several of the Roman writers, and was particularly observable among that people.

The connection of this with the other branches of luxury is sufficiently obvious.

Timidity is, I believe, another quality that usually accompanies luxury. The increase of sensibility, the diminution of strength, and the habit of indolence that luxury inspires, are all of them unfavourable to vigour and resolution of mind, which are mostly combined with steadiness, strength, and activity. The Romans, who at an early period of their history found little difficulty in the conquest of most of the barbarous nations, afterwards became by luxury, so degenerate, as to fall an easy prey to the people they had subdued, and to become an object, even to them, of the highest contempt. The name of Roman was supposed to comprehend every thing ignoble, timid, avaricious, luxurious, and false; and, in short, every kind of vice. The luxury in which this people were involved, contributed, in a great measure, to this change of character.

Pride is another quality evidently excited by luxury. A man that sees constantly all the gratifications of appetite placed before him, without any effort or trouble of his own, is apt to fancy a superiority in himself to others, and to encourage high ideas of his own importance. The petulance, also, which luxury so naturally inspires, is itself a species of pride, and gratified in a similar manner.

For the reasons above given, those who are addicted to luxury have but little capacity for private friendship.

Friendship necessarily requires some sacrifices of ease and pleasure for the sake of others; but the luxurious man is wrapped up in himself, and has little consideration for any one else.

Sallust observes, that people addicted to this passion pass through life as travellers do through a country, that is, without any regard to, or connection with, the people that live in it. It was a remark of the elder Cato, that friendship could have no place with a man whose palate had a quicker sensation than his heart.

Fickleness, irresolution, and disgust, are also, I believe, among the passions that attend a life of luxury. This we see exemplified every day, and also experience that this kind of satiety, which is produced by luxury, is, perhaps, one of the severest sufferings of which our nature is capable; and what frequently urges those who are necessitated to endure it to put an end to their miseries by a voluntary death.

Pure enjoyment, or the gratification of all desires—the point aimed at by so many—is mercifully withheld from the favourites of Providence, and only bestowed on those who are weak enough to desire it; and to whom it brings its own punishment.

In short, human life, rightly understood, is a scene of action, not of inactive enjoyment; and its duties, if properly observed, constitute its pleasures likewise; so wisely has Providence ordained, that the doing of our duty should have a present as well as a future reward.—*Dr. Falconer.*

ON THE DEATH OF A FAVOURITE CHILD.

Poor little Robert now is dead !
So 'tis ordained on high ;
The infant and the hoary head,
Or rich or poor, must die.

Now are his sorrows lull'd asleep,
His agonies are o'er—
And shall we not in pity weep,
That Robert is no more ?

To see the murdering ruffian die,
Starts forth a pitying tear ;
But who can such a boon deny,
To one they held so dear ?

Just as his pretty lisping tongue
Could utter sounds so sweet,
His tender little heart was wrung,
His bosom ceased to beat.

With anxious care his mother eyed
Her darling's fleeting breath ;
Whene'er he moved, whene'er he sigh'd
She fear'd the approach of death.

Enfolded in her arms he lay ;
The parting kiss was given ;
When, as by instinct taught to pray,
He raised his eyes to heaven ;

And with a look that seemed divine,
As if his soul desired
Its feeble body to resign,
The innocent expired. J. M., 1820.

PHILOSOPHICAL LANGUAGE.—“Why,” says Horace, “does one brother like to lounge in the forum, to play in the campus, and anoint himself in the bath, so well that he would not put himself out of his way for all the wealth of the best plantations of the East; while the other toils from sunrise to sunset for the purpose of increasing his fortune?” Horace attributes the difference to the influence of genius and the natal star; “and eighteen hundred years,” says a writer in the *Westminster Review*, “have only taught us to disguise our ignorance under a more philosophical language.” How can the language of ignorance be the language of philosophy? Yet so it is; philosophers, with all their knowledge of particular facts, are utterly ignorant of general or first principles; and the Westminster philosopher has unwittingly let out the secret, that the language of philosophy is the language of ignorance.

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SYSTEM OF NATURE.

THERE is yet one view of the two extremes of nature, which at present is perhaps of more importance than all the rest, although depending for its elucidation upon the proper understanding of the former; and that is the view which embraces Faith and Infidelity. Let us analyze these two. Faith is merely the assent of the mind to what we hear, whether we understand it or not; and infidelity is the dissent of the mind. These are not their common, but abstract meanings—at present we do not mean to view them in any other light. In this sense they are both bad, inasmuch as the former receives, and the latter yields, without discrimination or judgment. Without infidelity, faith would not enquire; and without faith, infidelity would not enquire: but the two principles stimulating each other, produce investigation, conflict of mind, discovery of facts, and demonstrations of elementary truths.

In the infancy of society, when men are ignorant, faith and infidelity are ignorant also; as knowledge increases, each party becomes more enlightened, and clothes by degrees its theories in the garments of philosophy. There always were two such parties in existence. We find them pretty well balanced amongst the Greeks and Romans, respecting the subject of oracles, or revelation. The Platonists and Stoics defended the faith of the oracles. The Cynics, Peripatetics, and Epicureans were opposed to them. Half the wise men of Greece and Rome, therefore, might be called believers, the other half infidels. 'Tis so still in Christendom, and every other portion of the civilized or even barbarous world. The subject of discussion is still the same, although modified and altered from time to time, as new circumstances occur and society advances in the progress of the sciences. The mode of arguing is exactly the same now as formerly, only the ancients argued respecting revelations which were being made daily in their own generation; we now chiefly divide upon those which were made in former ages.

The mode of reasoning may be thus described. The one party says that Nature does make private revelations to individuals, by means of voice and vision from an unknown cause; that these revelations contain some remarkable truths, and if the remainder appears to be rubbish or false, it is because we do not understand it; and they conclude by saying that these oracles deserve to be held in particular reverence, inasmuch as they proceed from a divine source. This is the reasoning of the Platonist, the Stoic, the Christian, the Mahometan, and

the Southcottian, the latter being more nearly allied to the Platonist, inasmuch as he receives modern revelations, those of his own generation. The other party says nay to all this, and he maintains his point by saying that there is a great deal of craft and trickery perceptible in the instruments by whom these revelations are said to be made, that many of these predictions are literally false, and all are generally couched in such mysterious language as to be susceptible of many different significations. They maintain that, if Nature, or God, which is the same thing, did give a revelation of any kind, it would be strictly true, and so plain that every one would understand it.

Both these modes of reasoning are absurd, and arise from ignorance of the first principles of natural science, namely, the doctrine of the two extremes; for this doctrine teaches us that Nature employs the two principles of truth and error in communion, in order to excite the enquiry of the human mind, and stimulate it to the cultivation of its faculties; that all our knowledge is laboured by our own exertions out of previous ignorance, and consequently it is quite in consistency with the analogies of Nature to suppose that mysteries or riddles should be propounded to man upon certain subjects, on which he could not come to any determination without them—that these mysteries should run their course with the other sciences, and be unriddled along with them; for all the sciences are merely one science. Hence it follows that the one party errs in ascribing any particular sanctity or superiority to these revelations, and the other party errs in attempting to prove their nonentity by the trickery and falsehood which attach to them—for truth and error, sincerity and trickery, are all attributes of the same universal Nature, and are essentially necessary to the proper development of the intellectual faculties of men, who, by the experience of both, at last attain to the exercise of a sound judgment on all the phenomena of nature and the affairs of life. Error trains by fear, and truth trains by love. The fear of evil is as discreet and useful a guide as the love of good. But fear is the best teacher of ignorance. Brute animals and children are governed by the rod. Hence error, which partly occasions fear, is more fully developed in the early history of men than truth. Its evils are demonstrated by experience, and if that experience be essential to the formation of a sound judgment, is it not most illogical to argue that such and such things are not divine, merely because they lead the minds of men astray, and create sectarian divisions? Certainly it is; for these sectarian divisions promote in a remarkable manner the final de-

monstration of truth, inasmuch as they send forth a variety of minds to the investigation of a variety of subjects. They resemble the division of labour in the arts and manufactures, by which a particular department is allotted to each class, and the article itself is the final product of the combined labour of all. Truth is too great to be studied as a whole; it requires to be divided and scattered amongst the different sects and individuals of society. When each has finished his work, the whole are compared and united, and the system is completed. This is beautifully expressed in the language of a Jewish bard: "He that scattereth Israel shall gather him, and keep him as a shepherd doth his flock." The scattering is for the elaboration of the details, and processes of the great work of human instruction; the gathering is the completion; and this gathering only can take place when science has revealed the grand secret of fitting together all the scattered theories of mankind, and making one of many, "that they all may be one in us, as I in thee, and thou in me."

The reasoning of both parties is erroneous,—of the vulgar infidel and the vulgar believer; for the one denies the divinity of religion, because it is false and productive of mischief; the other maintains that there is only one religion divine, and that all the rest are not divine, which is equally absurd. Here then we are at variance with both; we are like Ishmael, the son of Abraham; our hand is against every man, and every man's hand against us; we cut right and left; for the sword of Nature is a *two-edged* sword, and truth, the truth for man's happiness, is not to be found in one extreme or another, but in the judicious balancing of both.

But, in reply to the position which we have taken, it may be urged, that if all religions be divine, they are all equally important. This is but a weak argument, but as it is often urged, we shall reply to it. All productions of Nature are not equal. Man is superior to a dog, a dog to a cat, a cat to a rat: and there is only one scientific animal—man. According to this analogy, there ought to be one superior religion, equally beyond all others. Again, man is the most depraved, the most cruel, and the most ferocious of all animals. According to this same analogy, this superior religion of which we speak ought to be the most depraved, the most cruel, as well as the most scientific of them all. Is it not so? It matters not when it arose, nor how it arose. Miracles won't prove it true, nor the want of miracles prove it false. The only question is, does it exist? Is it more powerful than any other? Yes. That's enough. Then it has been of some momentous use, in the economy of Nature—momentous in proportion to its superiority and its prevalence; but if it has produced even temporary evil, it is a temporary institution; for all evil, and the causes of evil, are doomed to perish as soon as they are fairly convicted. Upon this subject, however, we cannot enter at present.

In the meanwhile we shall close this chapter with a few of those beautiful types or analogies with which Nature has given such rich variety, and at the same time uniformity, to all her productions. We have already demonstrated that Nature throughout all her works reveals

herself in the character of a unity and a trinity—or two extremes *apart*, and a *union* of the two. So also we find *three* great religions with *one* common source—Jewism, Christianity, Mahometanism. Jewism is the parent of both. The first and third teach the distinct, undivided unity of God; the second, the unity and trinity combined. There are three distinct books, and three distinct sabbaths for the three. Wherever the unity alone is taught, therein general progress is at an end.—Stagnation is the character of the people and the church. Wherever the trinity is taught, there vehement action of the mind takes place, and the sciences generally progress. Man is male and female, and so are these great prototypes of the individual. The Jewish church is a male, characterized in an especial manner by the male rite of circumcision. The Christian church is uncircumcised—the bride that cometh out of the side of the man. Their first offspring is the Mahometan. But as all the religions of the world teach us that Nature brings forth two, first the evil and then the good, regarding the parental pair as the representatives of the male and female principle of Nature, and the Mahometan church as the first-born, we have a still a second-born to look for; the first is called the bond-son, the second the free; the first a bigot, the second universal in his views—all-embracing in his liberality and love. These three churches are one, having one common fountain—Abraham, i. e. the father of many people, a representative of Nature. He also had two sons, a bond and a free; the first was cast off, the second made heir of all. So it shall be with the old world and the new—the old is the theatre of corruption and falsehood, which enslaves man to his ruin; the new supersedes the old, and inherits all things in the enjoyment of liberty, having first reconciled the principal discrepancies of the human mind, and gathered the scattered fragments of truth together.

These are merely some of the rude outlines of the great science of Universal Harmony and Progress—a science which penetrates even unto the minutest ramifications of the courses of society, and discovers the resemblance which subsists between the collective and individual systems and organizations of Nature. We shall see more of them as we proceed. In the meanwhile some one may enquire to which party we belong—to the believer or the infidel. We answer, to neither; we are neither believer nor infidel, but both in one; and we yield to no one either in faith or universal liberalism. But these are virtues that may be inherited even by a fool; in so saying, therefore, we do not commend ourselves.

THE SHEPHERD.

MUSIC.

MUSIC has now become a science as well as an art. Its principles have been analyzed, and reduced by the demonstrations of arithmetic to the most definite precision. These demonstrations have revealed the secret, that sound is composed of primary divisions and subdivisions, analogous to those which we have already pointed out in other aspects of nature. The same family likeness pre-

sents itself; the same law of number, and numerical relations—in fine, the same law of universal harmony, which is never concealed from the enquiring and penetrating mind.

Music, like the rest of nature, is composed of two extremes; good and bad. This we all know too well, as our grating ears can frequently testify. But we do not all know that discord, or bad music, is an essential component of good music, *i. e.* that music consists of two opposite notes, namely, concords and discords, the judicious management of the latter of which constitutes one of the most difficult and important niceties of the art. The concords are seven in number, the discords innumerable, but seven only are useful and necessary accompaniments to the other. An octave, that is, a gamut, contains them all. It is called an octave, or eighth, because it counts from the first note of the one seven to the first note of the other, in the same sense as a week is called eight days. These concords are discovered in a very simple manner. Musical sounds are occasioned by vibrations of strings, &c., and these vibrations are more or less numerous in proportion to the length of the string, supposing the strings to be equal in thickness and tension; thus, a string of twelve inches has only one half the number of vibrations of a string of six inches; so that whilst the one beats two, the other beats one; and they go on in concord together. These two are perfect concords, for they never jar—the first always beats with the last, there is no discord. But suppose one string of twelve inches, and one of eight inches, which is two-thirds of twelve; then while the first beats two, the second beats three, and they unite at every third beat of the second string, and every second beat of the first string, which causes a coincidence and a noncoincidence alternately—a most pleasing composition, which musicians call a fifth, and the central of the three perfect concords. The largest string is called unison, or number one, the smallest the octave, the other the fifth. The other concords are less perfect; thus, a third minor only coincides at every sixth, a fourth at every fourth, a sixth minor at every eighth: these are imperfect concords. The discords coincide one at every sixteenth, another at every sixty-fourth, &c. This is the fundamental principle of harmony, and it is full of a three-fold character—but on this subject we cannot enlarge at present, but proceed to point out the resemblances between music and other departments of nature, which will rather puzzle those who hastily conclude, from the resemblance of two systems, that the one must be a copy and the other an original.

These seven notes are composed of five tones and two half-tones, or semitones, so that there are only five notes in all; but two are double; thus, octave or unison, 6th major, 6th minor, 4th, 5th, 3rd major; 3rd minor—five in all, corresponding to the five senses of the human body, two of which are double, namely, the eyes and ears, making in all seven—hence the vulgar numeration of the seven senses.

Again, we find seven primary colours in the decomposition of light by the prism; three of these colours are primary un compounded colours, and four are com-

pounds; 'tis the same with concords—three are simple, and four are compound, and the compound yet again divide themselves in the same way, three being what musicians call “arithmetical means,” and all the four “harmonical means,” leaving only one solitary individual which is not a harmonical mean. There is also a solitary ray of light, which is different from all the rest, that is violet; for all the rest are composed of two colours only, whilst violet is composed of three; and it has also been discovered that the breadths of the seven rays of light are in exact proportion to the lengths of the seven strings or notes of the monochord.

These are coincidences, and beautiful coincidences; and the more you examine Nature, the more you will see of them. She has contrived to give infinite variety in unison with the most perfect uniformity, and it is only the immensity of the variety that has prevented us from seeing the uniformity of the law by which she has been directed. But man has hitherto studied Nature in parts; he has never bethought him of gathering the fragments together. It was well to be so, however, for the parts could only be studied apart—they could not be compared until they were completed. But pray, what is the use of all this? you may ask; will it make us happier; will it improve our circumstances? Yes, for it is elementary knowledge of first principles which leads to most important results. You have never hitherto been taught first principles of general nature. Your knowledge, however great, has all been disjointed. You have looked at Nature divided, and thus yourselves became divided in consequence. Learn to unite Nature, and make harmony of her, and then you may expect to unite one another. But how can unity of mind take place without unity of instruction; and how can unity of instruction take place without a science of universal harmony; and how can you get a science of universal harmony by any other process than the simple process we now point out to you? If there is another process, we should like to know of it.

There are many other analogies, which we shall point out at another time, as we do not wish to confuse ourselves or you by too great a variety; and we have no doubt, that whenever the philosophical world shall take up this new and generalizing view of universal Nature, that they will shower down upon us like rain from heaven, and impart a totally different character to all elementary instruction and all philosophical enquiry. They require only to be sought after in order to be found; and when found, they will satisfy all but the idiotic or imbecile mind, that Nature is one grand unique system, arranged arithmetically and mechanically upon one original model, and that her minor parts are merely types or resemblances of her greater parts; that her collective systems and her individual systems are arranged upon the same principles, which principles, as soon as they are discovered and accurately ascertained, will forward the progress of learning more than any artificial system of education that ever was invented. At present, learning is so disjointed, the sciences and the numberless facts which appertain to them appear to have so little connexion with each other, that the memory cannot retain

them for want of some associations to connect them together. When such resemblances as we allude to are pointed out, they will not only be highly captivating to the young and ingenuous mind, but they will prove a never-failing resource for the memory, and enable it to embrace with accuracy and decision the whole panorama of nature. Learning will then be in tune, the music of the spheres and the elements will be known to all, and error will be as easily detected upon general subjects or principles, as the jarring of a discordant note is perceived by the delicate ear. We not only see the possibility, but we see the certainty, of attaining to this accuracy in the discrimination of truth and error. We have already discovered the fundamental principles of the science, principles which are as determinate in their conclusions as the discoveries of Guido Aretino, when he found out the seven concords, but infinitely more important, inasmuch as his discoveries only tended to give a sort of selfish or sensual enjoyment to the ear; ours address themselves to the whole man, and will ultimately bring forth concord of opinion upon all the systems and general proceedings of Nature.

This is all the music of the mind that we require, as may be easily demonstrated by the science before us. We have already said that it consists of concords and discords, and that the discords are essential to the production of fine music. We say the same respecting the music or universal harmony of society and opinion. It consists, and it is necessary for our happiness that it always should consist, of concords and discords; concord upon general or fundamental principles, and temporary and occasional discord upon minor particulars. This is obviously necessary for the progress of mind. We are ever learning, ever investigating; and as it is a law of Nature that we must gain knowledge by the labour of our minds, as well as food by the labour of our hands, it follows that we must always fall into errors first, and discover truths afterwards; for ignorance is our primitive state, and ignorance always misconceives and misinterprets, until it is removed by the light of experience. Hence men must always be contending, always discussing, always divided in part; but the difference between this division on particulars alone, and our present divisions, is, that now we differ on fundamental or first principles. Hence we are totally divided in interest and affections; we cannot co-operate; for one man looks at Nature and God with such a different eye from that of his neighbour, that they seem to be living in two different worlds, serving two distinct masters, whose existence is totally independent of one another. Now it is all discord upon general subjects; and any little harmony which we enjoy in the world is confined to very trifling matters, and subsists merely amongst a few friends and relations. The great sectarian divisions of mankind abhor the sight and the name of one another. They cannot appreciate each other's motives, or do justice to each other's intentions; for they do not breathe the air, or perceive the symphony, of the great world of Nature. Their vision is confined to their own little world; there and there only they see justice and truth; there and there only God delights to dwell; there, and there only, the Eternal smiles upon the select

little party, whilst he frowns on all the intellectual and moral universe without. Thus we are for ever reviling and for ever reviled by those whom we know not. We turn up the lip of contempt at them, and they return it to us with equal effect. We are all scoundrels to others, and they appear scoundrels to us. What is all this but the harshness of infinite discord, where the strings do not vibrate in coincidence once in a hundred? The greatest discord used in common music is once in sixty-four—but this is not music of which we speak.

As a proof of the general blindness of mankind to this doctrine of universal harmony, we may mention that the curious resemblance between light and colours has *actually* led some of our modern philosophers to imagine that there is *some* connexion between them. Wonderful! some connexion between sound and colour! some connexion between one part of nature and another part! some connexion between a part and the whole, between the right hand and the left, between the arteries and the nerves! Who could have imagined that wise men, philosophers, would only be imagining such a thing in the nineteenth century, when human society has advanced to the end of its first octave of millions of years? Sir Richard Phillips says that he has been "*led to infer* that sound and light are produced by different affections of the same medium. White light may be decomposed into three colours, and every sound is a compound of three tones. Atoms of oxygen and nitrogen may in *conjunction* produce one, oxygen apart another, and nitrogen apart a third. Both scales, too, are chemical, and are produced by the very atoms which produce all our chemical and electrical phenomena." He also informs us that oxygen presides at the red end of the scale of colours, and nitrogen at the other, in the very same proportion as in the atmosphere we breathe, that is, one to four. Now, were we to reason as we should do, we should not only be led to infer, but we should be certain, that Nature is one, and that all her phenomena are the offspring of one unity, or one medium by different affections. To tell us that "*both scales are chemical*" is to tell us nothing at all; it is to bewilder us—it is to make us imagine that there are some operations of nature which are not chemical, which is an absurdity, since there is none other but chemical action in existence. We once had a manuscript put into our hands to prove that life was chemical; to prove that white was white would have been equally important; but whilst the author attempted to prove that life was chemical agency, he would not allow that chemical agency was life, for he maintained that Nature was dead, and not alive—so we put his manuscript in a box, and there it lies as dead and not alive as his own God.

Chemical agency, or life, is the agent that does it all. To speak of atoms doing this, and atoms doing that, is only rendering darkness more visible; we may just as well talk of Morison's pills dancing a hornpipe, or holding a consultation upon the cholera morbus. Yet the atoms do it; but they do it by virtue of the male principle of life but which animates them. Am I, then, a materialist or spiritualist? neither; but both in one. Shall I divide nature, and break the body of Christ for sectarian-

ism again? When the sword was raised up against the shepherd, the sheep were scattered, and truth was broken into ten thousand fragments; but they shall be gathered again; "they shall come from the east and from the west, from the north and from the south, and shall sit down together in the kingdom of God;" they shall gather up the fragments and put them together; and men shall smell them, and taste them, and acknowledge that the fragments united are better than the hard bread. For how can Nature be studied unless she be divided? and how can she be known, unless she be united again? "This, my body, is broken for you; take and eat it;" and when ye have eaten it ye shall live; but you must eat the whole of it. Hence the beautiful doctrine of transubstantiation, which the Catholics do not understand. "Every man, to be saved, must eat the whole of his God"—and so you must—you must take in the whole of nature; not in parts, not disjointed; not a bone must be broken, otherwise you are a bigot, an outcast from the commonwealth of Israel, and a stranger to the covenant of promise. This is a type in the kingdom of error of a truth to be yet realized, and acknowledged by all. Error is the egg-shell of truth, but men mistake the shell for the chicken, and eat rotten eggs.

A YOUNG MAN FOUND AMONG WOLVES IN THE DUCHY OF HESSE.

PHILIP CAMERARIUS relates that, in 1544, a boy was found near Hesse, who had been carried away by wolves at the age of three years, and who walked upon all-fours. These animals, he says, had so much affection for this child, that they fed him with the choicest parts of their prey, and taught him to run, to such a degree, that he was able to follow them at full speed, and take the greatest leaps. The care which they had for his safety extended even to the minutest things; they had dug a hole for him to sleep in, they had lined it with leaves, and, to keep him warm, they all lay round him; so that this kind of life had such attraction for this young man, that he has since said, at the court of the Landgrave Henry, that he regretted the society of these animals, and would sooner return to them than live with men. The habit he had contracted of going upon all-fours, was so firmly enracinated, says Jean Jacques Rousseau, that they were obliged to fasten pieces of wood to him, which forced him to stand upright upon his feet. [This history in the larger part of its details appears incredible; so Camerarius adds: *mirum, si verum est*; wonderful, if it be true.] *Philip Camer. Horsz. Subcis. cent. i., p. 345*; after the additions, *ad Lamberti Schœnaburgensis, lib. de rebus Gestis Germanorum.*—*J. J. Rousseau Disc. sur l'Inégalité des Conditions parmi les Hommes, note 3.*

The same author says that, in the same year, a boy of twelve years old was found, and taken by some gentlemen in the Hartz Forest, in the province of Echzel; he says nothing of his habits or way of living.

A YOUNG MAN FOUND AMONG BEARS IN LITHUANIA.

In 1661, some hunters found, in the Forest of Lithuania, among bears, a child about nine years old. Valmont de Bomare, who relates this history, says that this boy defended himself with his nails and teeth

against those who took him, and that another young man who was with him escaped. They say that he was well proportioned, that his skin was fair, his hair blond, his physiognomy agreeable; but that he was never thoroughly tamed nor accustomed to dress and live as other men. [It is probable that this may be the same boy who was seen at Warsaw in 1669, and mentioned by Connor, *Evang. Med., p. 134.*] *Dict. d'Hist. Nat. by Valmont de Bomare, art. Homme Sauvage.*

Thirty-three years after, that is to say, in the year 1694, they caught, in the middle of a herd of bears, in Lithuania, upon the borders of Russia, another child, about ten years old, who was covered with hair and went on all-fours. He gave, says Condillac, no sign of reason, had no language, and uttered sounds which had no resemblance to the human voice. They had great trouble to tame him; and it was only by constant attention that he was made to hold himself upright, eat our ordinary food, and articulate a few words. As soon as he could speak he was questioned on his primitive condition; but remembered no more of it than we do of that which happened to us in the cradle. *Connor, Evang. Med. p. 133.*—*J. J. Rousseau Disc. sur l'Original et les Fondemens de l'Inégalité parmi les Hommes, note 3. Condillac Essai sur l'Original des Connaissances Humaines, p. 199.*

A YOUNG MAN TAKEN IN IRELAND AMONG SHEEP.

In the 17th century a boy was found in the wilds of Ireland, who eat grass and hay, which he chose by the smell. He was very agile and active; slender, tawny in colour, fierce in character; he was tamed with difficulty, and very late. Tulpius saw him at the age of sixteen at Amsterdam, and, according to his description, he had a flat forehead, the posterior part of the head elevated, throat large, tongue thick and fastened to the palate, and the hollow of the stomach enforced; which he attributes to the custom this young man had of walking on all-fours. Instead of an articulate language, he only made a species of bleating, which was owing to the extraordinary conformation of his throat. [Tulpius pretends that this boy was brought up among a flock of wild sheep in Ireland, but it is not very probable that there are wild sheep in that country.] *Tulpius Obs. Med., p. 131. Schreber. Hist. Nat. des Quadrupèdes, genre 1er. de l'Homme, p. 40.*

A YOUNG MAN FOUND AMONG OXEN IN THE ENVIRONS OF BAMBERG.

Philip Camerarius, an eye witness, assures us that he often saw at the court of Bamberg, towards the close of the 16th century, a boy who had lived among oxen, and who still preserved the habits of a savage life. He had an extraordinary suppleness in his limbs, and walked on all fours with great agility. In this attitude he would fight the largest dogs, and he attacked them with such intrepidity that he put them to flight. He was not, however, ferocious. We are ignorant whether he had an articulate language, and what kind of food he took.—*Camerar. Horsz. Subcis. cent. i., p. 343*

THE GIRL OF OVERYSSSEL.

In the month of August, 1717, a savage girl was found in a hilly forest near Kramenburgh, in the environs of Zwolle, in the province of Overyssel. She had been

stolen from her parents at the age of six months, and was nineteen years old when found, but we are ignorant how long she had been in the forest. Her skin was brown, rough, and covered with hair; her hair, long and bushy, floated upon her shoulders; instead of an articulate language, she made a kind of unintelligible stammering; she fed upon herbs and leaves, walked upright upon her feet, and wore a species of apron, of her own making, round her middle. Her disposition was savage, yet without showing any sign of ferocity; so they had much trouble in taking her. But she soon became tame. In the course of time she took much aversion to her former life, and a decided liking to the new one. They could not teach her to speak distinctly; she comprehended the signs which they made to her, could make a courtsey, and accustomed herself to work. She learned to spin; it was her principal occupation to the end of her days.—*Breslauer Sammlungen von Nund K. G. xxi. Versuch, p. 437.*

TWO BOYS TAKEN IN THE PYRENEES.

In 1719 two savages were found on the Pyrenees; they ran along the mountains on all-fours, and leaped from one rock to another like the chamois. Although this event is far from distant, and although they were found in France, we have no further details than those we have just given, and which J. J. Rousseau mentions in his discourse upon the origin and foundation of inequality among men, note 3.—*Schreb. Hist. Nat. Quadrup. genre 1er. de l'Homme, p. 41.*

THE BOY OF HANOVER.

A boy about thirteen years old was found, in 1724, near Hameln, in the open country. He was, except some tatters of a shirt, naked. His body was completely covered with filth; but when he was washed, his skin appeared glossy, very white, and marked with many scars. He had a fierce and haughty look, and was only restrained by threatening him with the rod, which he held in great fear. Afterwards he became milder, and allowed himself to be caressed by those who came to see him; but he preserved through his whole life such an antipathy to women that he trembled when they approached. He walked upright as other men, ran very quick, but climbed with pain and difficulty. His nose was broad and flat, hair short, curly, and stature small. His tongue, which was of inordinate thickness, seemed to be fastened to the sides of his mouth, which prevented him from speaking. He, however, made a kind of stammering when irritated. His hearing was the finest and most delicate of his senses. When he entered into the society of man, for some weeks he only ate fruit, which he chose with precaution; by degrees he grew weary of this regimen, and in the end lived upon our ordinary food. His voracity was so great that he is said to have eaten more than two men could. He jumped and performed many singular actions; he often kissed the ground, and threw kisses to the passers-by. The education which the king of England had given to him in London for two years, operated no change either in his disposition or talents. He, however, learned sufficient English to ask for those things which were necessary for his subsistence; his memory was very treacherous, and

nothing more could be taught him. He died in 1727.—*Breslauer Samml. von Nund K. G. iv. Suppl. s. 69. xxxv. Versuch p. 506.*

THE GIRL OF CHAMPAGNE.

Racine the younger, in a chapter entitled "*Notes upon the Savage Girl spoken of in the second letter upon Man,*" gives us a very detailed account, but sometimes little credible, of a girl about fourteen years old, who was taken, in the month of September, 1731, near the village of Sogny, twelve miles from Chalons, and who was afterwards known by the name of Leblanc. Racine has inserted in this letter not only what he learned from her, but what he learned from the public talk in the time she was found, and from persons who had seen her in the convent at Chalons, in Champagne. He begins by informing us that it has never been known from whence she came, or what was her precise age, as she had but a very faint resemblance of her first condition. The following is an abridgment of Racine's narration:—

"The servants of the castle of Sogny having seen in the night a species of phantom upon a tree in the garden heavily laden with apples, approached as quietly as possible to surround the tree; but, all on sudden, the phantom, who, for the first time, eat sweet fruit, escaped over their heads, and leaped over the garden-wall, and saved herself in a very high tree in a neighbouring wood. The lord of the castle had the tree surrounded by his servants and tenants; and many were needed, as the phantom readily leaped from tree to tree. They debated how they should make it descend: the lady of the castle, imagining that hunger and thirst would make it come down, had a bucket of water brought, and having by chance found an eel, it was shown to the phantom. It was the damsel herself who told me of this scene, saying that she felt herself strongly tempted, and descended half-way, but mounted again; at last she came down, and went to the pail to drink. They observed that in drinking, she placed her chin in the water up to her mouth, and swallowed the water as a horse; they caught her, and remarked that the nails of her hands and feet were long and hard, which gave her this facility of climbing: she appeared black, but the change of abode soon produced the natural whiteness.

"She was taken to the castle, where she seized at first the raw fowls that the cook was preparing. Not knowing any language, she articulated no sound, and only made a cry from the throat which was frightful to hear. She imitated the cries of some animals and birds; but I have not heard her say that she could imitate the nightingale. In cold weather she covered herself with skins, but in all times she wore a kind of girdle, in which she carried a weapon, which she called a butteris. This butteris, which was a short round stick, was the club with which she felled monsters. With one blow of it she could knock down a wolf; she told me that when, with this weapon, she had killed a hare, she skinned and ate it; but when she had run it down, she opened a vein with her nail, and drank its blood. The blood of animals, so strongly forbidden to man after the deluge, was her nectar, and perhaps gave her that strength and agility which

our food deprived her of. Her manner of pursuing hares was extraordinary; she has given examples of her manner of running; there scarcely appeared any motion in her feet and body; it was not to run, but to slide. Her method of walking overturns the reasoning of our paradoxical philosophy, which would have man go upon all-fours.

"She was equally agile in the water, in which she sought fish, which was a very delicate food for her; she could remain for a length of time beneath the surface; water appeared to be her natural element.

"We may readily suppose that it was not easy for the lord of Sogny to keep a prisoner who would neither dress nor feed as we do, nor remain in a room, nor sleep in a bed. Accustomed to sleep on the ground or in a tree, to eat raw flesh, and drink blood, she only wished to escape into some wood or river.

"When by degrees she grew tame, and had learned our language, after saying that she was ignorant from whence she came, never having seen, as far as she could recollect, any thing but forests, in which she had lived with a companion of her own age, she related how she lost her, which she afterwards told me.

"Both swimming in a river (the Marne doubtless), heard a noise, which caused them to dive. It was a fowler, who, from a distance, taking their heads for birds, fired at them. They pushed their voyage much farther; and, going out of the river to enter the wood, they found in the way a garland, for which they quarrelled, each wishing to make a bracelet of it. Our savage having received a blow upon her arm, returned it upon the head of her companion, unhappily so violently that, according to her expression, *she made her red*. Immediately, by that natural impulse which prompts us to aid our fellow-beings, she ran to seek an oak, and climb to the top, hoping, she told me, to find a gun proper to cure the evil she had just committed. I am ignorant what knowledge she had of this remedy. Having found it, she returned to the place where she had left her companion; she was gone, and she saw her no more. Some travellers, apparently, having found a dying girl, carried her to the village, where she died. I do not know if she was grieved at her loss. It was about three days after that she was found in the manner I have related.

"This news made a great noise at Paris, where for some time they only spoke of the savage girl which was to be brought to court; but as novelties are soon forgotten, when some other event becomes in its turn the subject of conversation, they soon ceased to speak of the savage. It is to be regretted that no rich, charitable, and patient person had a desire to take care of her; but perhaps they were afraid of having in their house a savage so savage. She was placed among the nuns at Chalons, owing, apparently, to the death of the lord of Sogny, as neither he nor his lady presided at her baptism some months after, having the administrator of the community for godfather, and the superior for godmother. This baptism was precipitate, but judged so necessary that she herself had no remembrance of it, having lost all knowledge in a sickness which made her life despaired of.

"The violent disorder by which she was attacked was caused by her change of life. Shut up in a room, obliged

to sleep in a bed, and live on the same food as we, she, who was accustomed to live in the free forests, on the fruits of the earth, and the animals of the chase, was seized with melancholy; and the frequent bleedings, which were thought necessary to tame her fierce disposition, brought on the loss of her health, freshness, and strength, which was so great that she has told me she overthrew six men who tried to enter her chamber, by throwing the door on them. When she was told that it was not proper for a girl to climb up trees, she ceased from doing it; but she was often tempted to return into the woods to live there alone; but her most violent temptation was to drink the blood of some living animal. She even acknowledged to me that when she saw a child, she felt herself tormented with this desire. When she spoke in this manner, my daughter, still young, was with me; she, observing some emotion upon her countenance at the acknowledgement of such a temptation, said to her, laughing, "*Do not fear, miss; God has changed me.*"

"She was still at Chalons when the queen of Poland, who was going to Versailles, stayed there, having the curiosity to see her. She was conducted to the queen, and, to give her an idea of her primitive condition, she made her ancient cry from the throat before her, and showed her skill in sucking all the blood out of a living rabbit. An officer of the queen, who had heard that she never would allow herself to be touched by a man, wished to put her to the trial. Her promptitude to repulse him, and the fury of her eyes, proved the truth of what he had been informed.

"From the convent at Chalons she was removed to the New Catholics at Paris, the ladies of which have always praised her character, only complaining of a certain melancholy, which often caused her to seek to be alone. This inclination for solitude did not hinder her from receiving the visits of strangers, such as mine, with pleasure, in which I have remarked that in relating with as much vivacity as spirit the little she knew of her history, her eyes sometimes changed, taking a singular motion, which was perhaps useful to her when in the woods while she was on the watch against approaching animals.

"It was during her stay at the New Catholics that the late duke of Orleans went to see her, and questioned her concerning religion. She spoke to him of her design of taking the veil, which was the cause of her removal to a convent at Chaillot; her failing health hindered her from putting her resolution into practice. I do not know where she is now; but I am assured that she is in want of nothing; her primitive condition, her spirit and piety, all plead for her."—*Poeme de la Religion, Paris, in 12mo., p. 302 et suiv.*

JOHN OF LIEGE.

Linnaeus and Schreber speak of a young man called John of Liege, whom his parents had lost at the age of five years, and whom they found sixteen years after. He had principally a very fine smell: by means of this sense he discovered in the earth those roots upon which he lived. It is said that by this sense he could distinguish the women who took care of him at a great distance.—*Hist. Nat. des Quadrupèdes, genre 1er de l'Homme, p. 41.*

THE GIRL OF KARPEN.

In 1767, some inhabitants of Frawmark, in the county of Hont, in Lower Hungary, on a hunting excursion, so obstinately pursued a bear of extraordinary size, that they penetrated into the most secluded parts of the mountains, where no one, in all probability, had ever been before.

They were astonished at the sight of human footsteps in the snow, and having followed the trace, they found, in a cave, a savage girl about eighteen years old, naked, stout, and robust, with a rough brown skin. Some violence was required to draw her from her retreat. She, however, neither cried out nor shed a tear, and in the end, suffered herself to be led away. They took her to Karpfen, a small town in the county of Altsohl, where she was placed in the hospital. They in vain offered her cooked meat; but she eat with voracity raw meat, bark of trees, and different roots. It is not known how she came to be left in these inaccessible forests, or how she had defended herself against the ferocious animals which infested them.—*Dictionnaire de Merveilles de la Nature*, tom. ii., art *Sauvage*.

The Savage of Aveyron in our next: we shall now conclude with

THE MAN MONKEY.

"BLUMENBACH succeeded in tracing to its origin the engraved representation of one of those wonders, and in proving that it was originally the figure of a monkey: transmitted from one author to another, and humanized at each step. Martini, in his edition of Buffon, took a plate from the 'Amoenitates' of Linnaeus, who took it from Aldovrandus, who took it from Gesner, who took it from a German description of the Holy Land, in which it represents a quadrumanous, or four-handed, monkey; which, with other exotic animals, was seen on the journey. This quadrumanous simia had been gradually transformed, by those who successively copied the engravings, into a human two-handed being."

There are oddities in the world, who, being sadly puzzled with the subject of the origin of man, surmount the obstacle all at once, as they conjecture, by supposing him to be a civilized monkey; but like the Indians who support the earth on an elephant, and the elephant on a tortoise, they are left in the lurch after all their heroism in leaping over the ditch. There is, probably, no fact within the circle of human knowledge more demonstrative than this, that every species of animal and plant is an original; and as for the wonder of the first, they who wonder at such a thing may go with their mouths open all day—for there is really nothing less wonderful. One man says "the first pair were made by God"—no doubt they were. Another says, "nay; Nature produced them"—no doubt she did: this man is also right. Another says "they grew from the earth"—quite right; so they did. Another says "he does not know how they came"—right still. But these fellows all fight and quarrel with each other. We have frequently heard two parties dispute whether it was God or Nature that made man. Formerly, also, the philosophers disputed whether we were descended from our fathers or our mothers. The two subjects are perfectly analogous, for what are God and Nature but the male and the female, the HE and the SHE of existence? Hitherto men have refused to marry them, and thus made bastards of themselves, and something worse than a bastard of their mother; but the mystic apostles of nature in all ages have told them that they shall never be free until a great marriage takes place and the bride appears; "behold the bridegroom cometh, go ye forth to meet him." Who leads forth the bridegroom? Faith. Who leads forth the bride? Infidelity. And where is the priest who shall marry them? There's the rub.

But we have lost sight of the man monkey. We observed that some people seriously resort to this notion in order to get rid of the difficulties attending the origin of man; for, with them, the reproduction of man is nothing if they could only get a beginning. They can easily

imagine how a child grows; one set of atoms go here, and form a heart; and another go there, and form a chest for containing the heart; and others go thither, and form a head; and some come hither, and form the feet; and there it's all done as easy as can be. But how a man can grow, puzzles them sadly; he must have been a monkey first. This is their reasoning, only they clothe it all in *philosophical language*; and then it is quite surprising how rational it looks. But the humour of the thing is, that they who talk so call themselves matter-of-fact men: they believe facts only, and reason from facts only. Can you conjure up to yourselves any facts that support them or their philosophy? Did you ever hear of a dog becoming a horse, or a horse an elephant, or a pea becoming a bean, a bean an apple, or an apple a pumpkin; or of one plant or one animal ever growing into another? We can raise mules, but they won't generate; we can graft one plant upon another, but it must for ever be renewed; temporary mixtures, and even everlasting varieties, may be created, but no new species; every species is an original. This is a fact; why then reason upon any other foundation?

Moreover, had there ever been any such transformations as those alluded to, geology would have discovered them; but geology refutes the absurdity, if it requires refutation. The organic remains of all eras and strata are quite specific in their character. Were it not so, how could the comparative anatomist determine to what species they belong? Man is only to be found in the modern deposits of earth and sand, and he appears at the first, as he now appears at the last. He came suddenly into being. Then some fastidious disputant replies, "he must have come into being by an effort of Nature." An effort of Nature! pray what is that? who ever heard of a tree making an effort to grow, or the wind an effort to be still, or the atoms an effort to dance? When will men cease to be contentious, and learn to speak and act like rational beings? They talk of Nature, forsooth, as if she was inferior to themselves; as if there was no intelligence in the universe superior to their own; as if that which planted the eye did not see, and that which formed the ear did not hear, and that which gives understanding to man did not know; and yet these philosophers purpose to enlighten the world!

TRAINING.—Lycurgus seeing a keeper teaching a bloodhound to follow in train, "Observe," said he, "what pains yonder master takes to make his servant useful and profitable for his pleasure; who would not then train up his son with diligence in the school of virtue, that he may be a profitable servant of the commonwealth?"

FEAR.—"The thing in the world," says Montaigne, "I am most afraid of is fear." We should take a prudent care for the future, but so as to enjoy the present. 'Tis no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

TO CORRESPONDENTS.

Philadelphos and One of the Unwashed were too late this week.

Much obliged to Mr. Dewhurst; shall be happy to hear from him.

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SYSTEM OF NATURE.

IN this chapter we propose to consider the two extremes, which generally go by the names of spiritualism and materialism; and we shall find that they are subject to the very same laws which govern all the rest.

Spiritualism and materialism are two words which express in substance the same meaning as faith and infidelity. The spiritualist maintains that the affairs of this world, or what he calls the course of Providence, are conducted by a spiritual or intellectual power, independent of and distinct from matter. The materialist, on the contrary, asserts that nothing else but matter exists, and that it is the sole moving power. These two parties constitute the two greatest religious divisions of society, and at present eye each other with considerable animosity. The one takes the side of God, and the other the side of Nature.

It is interesting to trace the history of these two sects in all ages, and observe their progress onward from the midnight gloom of credulity and bigotry, to their present labyrinth of philosophical confusion and universal apostasy. Which is the first in the order of time, is hard to say: they grew up together, most probably, and have gone arm-in-arm together down the stream of time till now. Materialism, however, soon gained the ascendancy, and spread itself and its infinity of deities and sacred rites over the whole habitable world. It manifested itself in the two different aspects of idolatry and fetishism. Idolatry paid homage to the organized being, whether living or dead, animal or plant; and fetishism rendered homage to unorganized matter, such as stones, rocks, rivers, caves, grottoes, &c.: hence the two doctrines, which went always hand-in-hand, embraced the three great divisions of nature, the animal, vegetable, and mineral. This faith and this worship were universal; but in the infancy of society, when men had no idea of the unity of Nature, they divided her into parts, and gave a separate, independent existence to each; and thus idolatry and fetishism became polytheism, which literally means *many gods*. Polytheism, therefore, is the infancy of materialism; and the materialist now holds exactly the same relative position to the spiritualist that the Gentile did to the Jew.

The other division, or pure spiritualism, has always been the smallest division. The Jewish church, if not the source, was at least the centre of it; the Jews were always distinct in this respect, inasmuch that they were generally reckoned atheists by other nations. This people decidedly abjured the worship of matter, and maintained that deity was spirit.

Thus the two parties stood when Jesus Christ, the representative of deity or nature, appeared; and he taught this new doctrine, that he, or in other words deity, had two natures, divine and human;* that is, spiritual and material. The Jews rejected this, for it was materialism; and the Gentiles received it for the same reason, for their previous faith had prepared them to receive it. Having got amongst the Gentiles, it soon became invested with the peculiarities of Gentilism; and instead of the heathen gods and goddesses, the holy mother Church canonized the saints and saintesses, built temples in honour of their name, raised statues and pictures to represent them, and taught her faithful children to bend the knee, and perform the same rites of adoration which their heathen ancestors had formerly done to the gods of antiquity. Even those who protest against this excess of materialism in faith, still hold it in part by their adoration of the god-man, or the material-god; the only difference between the various degrees of this Gentile faith being the quantity of matter which is deified. The one party says one human body, the other party says an indefinite number of human bodies. Still, however, the whole are more or less materialists, and genuine spiritualism is now almost wholly confined to the Jews and Mahometans. What is now called materialism is the third step, which deifies all nature, but regards it as an infinite mass of unintelligent matter, which acts by what is called necessity, and produces all the beautiful and skilful combinations and organizations of being, without being sensible of its own performances.

Here, then, we have three parties: first, the Jewish party, which spiritualizes the Deity, and will not associate a particle of matter along with him; secondly, the old Christian, which associates one or more little bits of matter along with him, but separates all the rest; and thirdly, the materialist, which materializes the whole of existence, but extinguishes the soul of the universe. The new Christian embraces the whole; it alone teaches that God is all and in all; but how few are to be found in its ranks! how few have sagacity enough to perceive that its doctrines are almighty! It alone is free from absurdity, or dilemma of any kind; it alone can stand the butt of all opposition.

* He is called the express image of the Father's person—*i. e.* soul and body, mind and matter; *consubstantial*, that is, the same in substance, a finite representative of the infinite Deity.—“I and my Father are one,” and yet “my Father is greater than I:”—a drop of water is the same in substance or one with all the water in the sea, but yet the sea is greater than the drop.

Let us take a general view of the errors of reasoning, which these parties are guilty of. In the first place, the spiritualist abstracts his God from nature; and therefore, he is obliged to admit of some other power in existence which is not God, but which does the work of a god by everlastingly doing unspeakable things, never slumbering, never sleeping, never weary. This power, whether he calls it nature or devil, or elk or fairy, it matters not, can act independent of deity. Thus the God of the spiritualist is only half a god; and hence arise the common forms of expression when any things singular has occurred, "Surely the hand of God is here," "This was no doubt a Providential occurrence;" which gives a locality or confinement to his existence and operations, even while they profess to believe in his omnipresence. Hence also arises the exclusiveness of faith. God gave this religion, but he is not the author of that; "this is divine, that is not divine; this is from God, that is from man;" as if that which was from man was not first from God.

Then, again, the materialist falls into the same blunder; for, in the first place, he speaks of a cause which is not intellectual, a thing that experience can give us no idea of, for every movement that we call our own is the result of our own feelings or volition; and hence we are bound from experience to conclude that every other movement in Nature is the result of her feelings or volition. Necessity has no meaning, unless you mean intellectual necessity, that is, wisdom. He speaks of the laws of nature as perfect, holds them up as models for men to follow, forgetting that men have always been following the laws of nature, inasmuch as there are no other laws to follow. But if the laws of nature are perfect, all their performances must be perfect also: this, however, he won't allow, for he asserts that all has been derangement hitherto in human society; that it would have been better if such and such had not been the case; that there had been no priests, no kings, no religions, &c.; and moreover, that these things were brought into existence without any end or purpose, and for no ultimate good. If you ask him what is the use of the heart? he says, for retaining and circulating the blood; the use of the bones? for supporting the body; the use of the muscles? for moving the bones; the use of the nerves? for moving the muscles, &c. Every thing is of use in the individual man; but make a step from the individual man to the great or universal man, the species, and then nothing is of use. What was the use of idolatry?—no use at all. What was the use of Judaism?—no use at all. What was or is the use of Christianity, or Mahometanism, or Savagism?—no use at all. Thus he reasons two different ways. His experience compels him to the one; in the other, he flies from the lesson of experience; and because his ignorance cannot point out the use of a system, he immediately concludes it is of no use at all.

Thus the materialist, or the infidel and the believer, reason exactly upon the same principles; for the believer rejects all religions but one, and in rejecting them he uses the arguments of the infidel, and comes to his conclusion—*no use at all*. The infidel only adds one more to the list of the believer's outcasts—uses the believer's arguments against himself, and comes to the same general conclu-

sion—*no use at all*. All men are infidels to each other: the Jew to the Christian, the Christian to the Mahometan, and the materialist to the Christian; and all are infidels in reality, for all are exclusive, all are limited in their views of nature. All belong to one school—the *exclusive system*. Therefore they shall all be condemned; for when the Son of Man cometh, and findeth no faith upon the earth, what will he say? St. Paul says, that "God hath included all men in unbelief, that he may have mercy upon all;" but that is too good a doctrine to be taught now-a-days, for neither *believers* nor *unbelievers* will believe it. Why? Because all men are *infidels*. There is no faith on the earth.

Both parties are bewildered; they are involved in a labyrinth, out of which there is no clue to guide them. They are both illogical, both inconclusive in their reasonings, and are doomed to everlasting bickering, everlasting disunion, unless they embrace the simple truth, which unites them both in everlasting love. Both have truth upon their respective sides, but neither will receive the truth of the other, merely because he imagines it overturns his own. Therefore, rather than reject a favourite truth, they reject a truth to which they have no attachment. Each is partial in his views, and consequently uncharitable in his feelings. Nature appears a chaos to his mind. He sees no connexion between the parts and the whole—between the past, the present, and the future—no plan, no system. His mind is eclipsed and straitened by his own philosophy, which leads him in a way so narrow that he cannot turn himself.

That matter exists few can seriously dispute; and that there is a spiritual power within it, by which its movements are caused, is equally absurd to deny. Without the matter, the power could not act—for it has not a patient to act upon. Without the power, the matter could not act—for it has not a cause to produce an effect. Hence the only philosophy which is unassailable by objection of any kind is that which combines materialism and spiritualism in one. Both extremes are wrong, as usual. "All judgment is given unto the Son;" that is, he who unites the two natures. Thus, even the words of Christ, which were accounted so hard a saying that many left him, become literally true—"Unless ye eat my flesh, and drink my blood, ye have no life in you." "Ye are the body of Christ, and the spirit of Christ dwelleth in you." "We are bone of his bone, and flesh of his flesh."

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

THE SHEPHERD.

A. B. C., A PLATONIC DIALOGUE.

(The Scene is in Chatterland.)

A. Must not a poor working man wish himself to the devil, when he thinks how he is labouring hard all the day long and gets so little, with scarcely a rag to cover his back, whilst so many a thousand blue and red coats consume the fruits of his labour in vice and idleness?

B. Why do you complain of the blue and red coats? Is there not another vermin which consume our labour: I mean the black gowns?

A. The black gowns, my friend, are the supporters of religion.

B. The blue and red coats, my friend, are the supporters of the state.

A. Pray, Sir, what is that which you call the state?

B. Pray, Sir, tell me, what do you call religion?

A. By religion, I mean the archbishops, the bishops, the deans, and prebendaries, their wives and mistresses; their legitimate and illegitimate children.

B. The state is the king's most gracious majesty, his ministers, his pensioners, their wives and mistresses, their legitimate and illegitimate children.

A. A most excellent state!

B. A most charming religion!

A. What you call the state, I should call a corrupted government.

B. What you call religion, I should call a corrupted church.

A. Our religion, Sir, is founded upon the holy writings.

B. Our state, Sir, is founded upon our most blessed constitution.

A. Say rather upon our blue and red coats.

B. Or rather upon the black and purple gowns.

A. But think for a moment of the eternal bliss which the church promises to the tithe and church-rate payers.

B. But reflect for a moment on the happiness which the government promises to its tax-paying liege subjects.

A. Fudge!

B. Nonsense!

A. Sir, you are an infidel.

B. Sir, you are a radical.

A. Wretched citizens!

B. Miserable believers!

C. Tut, tut! hold your tongues, ye fools, and listen to me! In a village in Hungary there lived two farmers, the drollest fellows under the sun. The one would not have destroyed one field-mouse if you had given him a ton of gold; the other would not have allowed a slug to be destroyed, if you had promised him the whole world. But the one who was fond of the mice saw perfectly the folly of his neighbour, and laughed at him; and *vice versa*. Unhappily, the schoolmaster had not yet been abroad. Miss Martineau and Company's moral checks were unknown among the mice and the slugs; and they multiplied so fast, that within a short time the labours of the farmers were entirely consumed by them.

A. Do you understand that?

B. Do you comprehend him?

A. Away with the slugs and the mice!

B. Away with the mice and the slugs!

C. Away with the vermin that consumes in idleness the fruits of our industry!

A. B. C. Amen!

PHILADELPHOS.

THE SAVAGE OF AVEYRON, 1796.

Three years and a half ago (in the spring of 1796), in that part of the forest of Caune called the Bassine, in the department of Tarn, a child was seen entirely naked, who fled from the approach of man. So unexpected an occurrence excited interest and curiosity: the next and

the following days, at the same hour, they posted themselves in the glades of the wood, watched with precaution, and saw the same individual seeking acorns and roots, upon which he fed.

This news circulating in all the country, some persons determined to go and seek so extraordinary a being. They met with him in effect; caught him after much trouble, on account of his agility; but he escaped immediately, and regained the wood. [Extract of the official report of Citizen Guiraud, commissary, near the canton of St. Africa, addressed to the Central Commissary, 1799.]

Fifteen months had already passed since his first evasion, when he was found in the same wood about the close of the year 1798, by three hunters of Caune. At the sight of them he ran, and endeavoured to climb up a tree [Letter of Citizen N., published in the Journal of Debates, 1799]; but this resource could not withdraw him from the pursuits of the hunters; they got him into their power, and brought him to Caune. From this period dates his entry into society, and the origin of the changes which have been successively operated in his manner of life.

He was in a state of perfect nudity when taken by the hunters; they provided him with clothes: he had only lived upon raw potatoes, acorns, or chestnuts; they gave him some rye bread, and taught him to cook his potatoes and other food at the fire.

Still liberty appeared preferable to this kind of life. He only stayed eight days at Caune, at the house of the widow with whom he had been placed, and he again escaped; but instead of flying into the woods, he wandered in the mountains, and overran the different villages of the country, making a circuit of about twenty-five miles. Yet, in the night, he was never seen in any dwelling; and he seldom stayed more than half an hour in the villages and hamlets he frequented. He lived this wandering and vagabond life more than six months, exposed to the cold of a most rigorous winter.

The weather for some days had been milder, when, on the 19th of Nivose, at seven o'clock in the morning, he entered the house of Citizen Videt, a dyer of St. Sernin, dwelling in a house about a mile from the town. His head, arms, and feet, were bare; the other parts of his body were covered with the tattered remains of an old shirt, which six months before was given him at Caune.

"We were soon informed of it in the neighbourhood, says citizen Constans St. Esteve, [Extract of the official report addressed by the Citizen Constans St. Esteve, commissary of government near the Canton of St. Sernin, to the central commissary, 1799,] and a crowd of people flocked to see the child, who was said to be a savage. I ran there immediately, to see what degree of credit was to be given to the popular noise. I found him seated before a good fire, which seemed to give him much pleasure, but showing inquietude at intervals, which I attributed to the concourse of people around him. I considered him for some time without speaking; I afterwards addressed him, and I was not long in perceiving that he was dumb. Soon after I thought he was deaf, when I remarked that he made no sign in answer to the different questions which I put to him with a loud and slow voice.

"I took him affectionately by the hand to lead him to my house; he resisted with effort; but my repeated caresses, and especially two kisses which I gave him, with a smile of friendship, decided him immediately, and he has since shown much confidence in me.

"Brought to my house, I thought he was hungry, and

I gave him something to eat. Whilst we were on the road they endeavoured to persuade me that he fed upon raw roots and vegetables. To assure myself of the fact, or to know his taste, I served him at once, in a large dish, with cooked and raw meat, rye and wheat bread, apples, pears, grapes, nuts, chestnuts, acorns, parsnips, and an orange. He took the potatoes with confidence, and threw them on the fire to roast; he afterwards examined all the other vegetables, smelt them one after the other, and rejected them. I then bade my servant bring a greater quantity of potatoes: he was delighted at the sight; took them with both his hands, and put them on the fire an instant after; he took them with his right hand from the middle of the live coals, and ate them all burning. There was no way of getting him to wait till they were cool, and he manifested the pain he felt in being burned by inarticulate and sonorous sounds, without being plaintive. When he was thirsty, he cast his eyes round him, and seeing a jug, without making the least sign, he took my hand in his and led me towards it, and struck it with his left hand as a way of asking for something to drink. Wine was offered him, but he refused it, with many signs of impatience at the delay I made in giving him water.

"His frugal breakfast over, he rose, ran towards the gate, cleared it at one bound, and in spite of my shouts fled so swiftly that I had much trouble to catch him. I led him back without his making any sign of pleasure or pain. He had already greatly interested me as an unfortunate being; I began to feel sentiments of another sort, those of surprise and curiosity. The refusal of bread, meat, the preference given to potatoes, a kind of agreeable sensation which he appeared to experience at the sight of the acorn which had been given him, and which he held in his hand no longer than any other objects, his satisfied air, which nothing troubled, except at intervals, although in the most absolute nudity, the dread of being deprived of liberty, made me conclude that the boy had lived from his tenderest years in the woods, a stranger to social wants and customs."

On the 20th of Nivose he was removed from St. Sermin, to the hospice of St. Africa. According to the observation of citizen Guiraud, at the period of his arrival, he was *really dumb*; that is to say, that he absolutely articulated no sound: fifteen days afterwards his tongue seemed a little loosened; he screamed.

Accustomed to bear all the rigours of winter in a very high country, [the highest point of this mountain, where citizen Mechain had established a signal in 1797, is 1284 yards above the level of the sea,] this child could not suffer any sort of clothing: he quitted them as soon as he was dressed, or tore them when he could not otherwise take them off. To cover his head, he wore a child's cap, which was fastened under his chin to prevent him from pulling it off.

When he arrived at the hospital, he showed much repugnance to sleep in a bed; yet he accustomed himself to it by degrees, and in the end manifested much pleasure when his sheets were changed.

He then fed on raw potatoes, nuts, and chestnuts: in the latter time of his stay he accustomed himself to eat soup with brown bread soaked in it; but in every case he took no food before smelling it after the manner of a monkey.

Though his existence during his stay at St. Africa was milder and less dangerous than that of the forest, yet he sought to forsake the society of men and return into the desert; twice he escaped, and it was only by great exertion that he was retaken. Citizen Nougairolles,

governor of the hospital, an eye witness, told me that, being pursued in the fields, and seeing himself on the point of being taken, he was observed to put his hands to the ground and go on all-fours.

The child had already been some days at the hospital, when the fame of his history spread throughout the republic, accompanied, according to custom, with the most extraordinary circumstances. Some affirmed him to be covered with hair like a bear; others that he swam and dived like a duck; and others, in short, that he jumped from tree to tree like a squirrel.

Many journals made mention of him, and all Paris discoursed of the Savage of Aveyron; but the central administration of the department had not, as yet, received any official relation of his history.

In my impatience to learn upon what foundation the popular noise rested, I went to the office of the central commissary on the 3rd of Pluviose; and although the weather was very bad, I offered to set out immediately for St. Africa, to see and examine this individual, whose fame flew into every part of the republic. Then citizen Randon, [now under-prefect at Millau,] zealous for every thing which concerns the public, wrote to the commissary of St. Sermin to have positive instructions concerning the child, and have him removed to Rodez if he were still in his hands.

He arrived at Rodez on the 15th of Pluviose last, at three in the afternoon, surrounded by an immense crowd of people, which gave him so much trouble that he bit indiscriminately those who came near him. Immediately the central administration wrote me a letter to request me to take charge of the child; and to procure him every thing he required till they had determined what should be done with him.

A short time after the minister of the interior gave orders to the central administration to remove the child to Paris, but important considerations engaged the administrators to defer this removal. We had not received any answer to the questions we had asked; we did not yet know what were the intellectual faculties of this individual, we knew not what was his origin, we thought some persons might perhaps come and claim him; and, in this case, not being able to describe him, how could we have proved his identity.

In effect, since that period, two unfortunate fathers, who had lost a child of this age, one at the time of the revolt of Lezore in 1793, the other at the siege of Toulon, came successively to examine him; but they declared he was not their son. [One of these unfortunate fathers is of Marvejois, the other of Toulouse.]

Conjectures upon his Origin.—According to some very recent reports which I have had communicated to me by persons worthy of credit, and the rumours which circulate in the canton of —, this child belongs to a person named D—N—, at M—. He is, they say, born of a legitimate marriage, but his inhuman parents have abandoned him for six years because he was dumb. They point out the place where he lodged in the night, and where he gathered leaves to make his bed. They know the fields and gardens in which he was accustomed to seek potatoes and turnips, and they indicate the oaks which furnished him with acorns.

Such is the substance of the information which we have collected up to the present time, of the origin of this unfortunate being. We have, in truth, but mere conjectures upon the place of his birth, and the causes which led him into the forest; but it appears certain that he has lived for some time in a state similar to that of a brute, as is proved by the reports of the commissaries of

St. Sermin and St. Africa, by the testimony of persons worthy of faith, and moreover by his own tastes, habits, and manner of life.

Exterior Conformation.—In his exterior, the child shows no difference which distinguishes him from others. He is about four feet high, and appears twelve or thirteen years old. His skin is white and smooth, face round, eyes black and sunk, eyelashes long, hair brown, nose long and a little pointed, mouth middle size, chin round, physiognomy agreeable, and smile graceful.

His tongue does not present any vice of conformation. The teeth of his lower jaw stand clear from the gums, and are yellowish at the base. All his body is covered with scars, the greater part of which seem to have been produced by burns. He has one upon his right eyebrow, another in the middle of his cheek on the same side, one upon his chin, and one on his left cheek.

When he is seated, and even when he eats, he makes a guttural sound, a dull murmur, and swings his body from side to side, and backwards and forwards, holding his head up, the chin protruded, the eyes fixed, and the lips closed. In this position he sometimes suffers spasms, a sort of convulsive access, which seem to announce some affection in the nervous system.

Sense.—All his organs are well disposed, and his senses in general good. Some persons suppose him to be deaf, because he does not turn or answer to the cries and questions which are addressed to him; but with a little reflection we may conceive that his ear, though perfectly conformed, is much less useful to him from the want of speech, which in man is a dependency of the sense of hearing, an organ of communication, an organ, in short, which makes this sense active; instead of which, in the present individual, this sense is nearly altogether passive, not being connected with speech.

The sense of smell is very strongly developed. Taste being an interior smell, and consequently more relative to the appetite than any other sense, we may conclude that this child has likewise a surer, finer, and more exquisite taste than a civilized man. This conjecture is founded upon his repugnance for certain aliments, and his natural appetite, which forces him to choose, without deceiving himself, those which agree with him.

A quick, clear, and distinct perception of objects depends upon the perfection of the organs of sight, and under this relation our savage has this sense excellent, as his eyes are well conformed; but as the judgments of the eye, relative to his nourishment, have need of being rectified by the olfactory organs, they cannot be a surety, or give a knowledge without the organ of smelling: so the sense of sight, considered as a witness, is more imperfect, or rather has acquired less perfection in this child than in an individual living in society.

In a man endowed with strong intelligence, touch occupies the first rank, as it is the sense most relative to thought and knowledge; but in a simple and almost imbecile being, who covets more than he knows, this sense must be placed in a lower rank.

This, then, is the order of the senses, as nature has apparently disposed them in this savage; smell is the first and most perfect, taste the second, or rather these two are one; sight occupies the third place, hearing the fourth, and feeling the last. His sensations follow the same order, that is to say, that he is more moved by the impressions of smell; and the greater part of his judgments and determinations depend upon these dominant sensations; those of the other senses being less powerful and numerous, are subordinate to the first, and influence but in a secondary degree upon the nature of this individual.

Privation of Speech.—Among the writers who have undertaken to discover in the human character its original qualities, and trace the line which separates nature from art, some have represented man in his primitive state as confined to a purely animal sensibility, without any use for those faculties which exalt him above the brutes, without any means of communicating his sentiments, and indeed deprived altogether of the voice and actions which are so proper to express his ideas: our savage justifies one part of these conjectures; he does indeed employ some signs, which he has acquired since he has been in society, to express his principal wants and the means by which they may be satisfied; but he is altogether deprived of the gift of speech, and can only utter inarticulate cries and sounds. Perhaps this is owing to some fault in the conformation of the organs of the voice; perhaps the consequence of the wound he has received upon the glottis: but even supposing that in some former period he might have spoken, it is certain that having lived for some time out of all communication with men, he would have lost the use of speech. A boy of California, about twelve years old, who had lived with his parents in a desert, having been found some years after, knew so little of his maternal tongue, very defective in itself, that all his knowledge of it was confined to a very few words. [Description of California, page 176.] Selkirk, the Scotchman, had forgotten his language, and even lost the faculty of speech, after passing five years alone in the island of Juan Fernandez. [Allgemeine Historie der Reisen.]

Instinct.—Given up by nature entirely to instinct, this child exercised but purely animal functions. He was unacquainted with our facitious passions, those wants of convention, which become as pressing as the natural wants: his desires did not overstep his physical needs. The only good he knew in the world was nourishment, repose, and independence. Age has not developed that impetuous passion which torments and perpetuates all animated beings: he has not yet proved the sentiment of love. All his sensations, then, have relation but to the care of procuring the food which is necessary to him, the charms of liberty, or the sweets of repose. If he manifest some ideas, their object is the means of discouraging his existence: if some principle of reason be discovered in him, it is only applied to his wants; if he appear to possess some trace of memory, he only exercises it upon his own preservation. The mind of a person deprived of all intercourse with others is so little exercised and cultivated, that he only thinks when he is indispensably obliged by exterior objects. The great fund of human ideas is in reciprocal intercourse.

His affections are as confined as his knowledge; he loves no one, he attaches himself to no one; and if he show some preference for the person who attends on him, it is the expression of want, not the sentiment of gratitude: he follows him, as he is attentive to satisfy his wants and content his appetite.

The most piercing shrieks, the most harmonious sounds, make no impression upon his ear, or at least he appears insensible to them, and shows no perception of the noise made close to him; but if a cupboard, which contains his food, be opened; if a nut, of which he is fond, be cracked behind him, this noise immediately strikes the organ of hearing, and he turns himself to seize it.

Food.—All those who examined this child at the moment of his entrance into society agree in saying that he had a very decided repugnance for bread and meat; and that he only eat raw potatoes, chestnuts, and acorns

during his stay at Caune, at the end of Messidor, 1797, he learned to cook his potatoes, and since then he never eats them raw. At St. Africa he first eat rye bread, soup, beans, and nuts.

In the first days which he passed at Rhodéz he ate only roasted or half-burned potatoes, raw chestnuts, and common nuts; afterwards he took a fresh liking to rye bread and broth. In Prairial he had so decided a taste for meat that he ate it indifferently, raw or cooked. The dishes he most likes at present are green peas, windsor beans, and walnuts.

This want of food, continually in exercise, multiplies his relations with the surrounding objects, and develops in him a certain measure of intelligence. His whole occupation at Rhodéz was to shell beans, and he performed this task with as much discernment as the most accustomed person. As he knew by experience that these vegetables were for him, as soon as a bundle of dry stalks was brought he sought a pot or a pipkin, and established the scene of his operations in the middle of the room. There he disposed of his materials as conveniently as possible; the pipkin was placed on the right, the beans on the left; he successively opened the pods one after another with inimitable suppleness of fingers; he put the sound beans into the pipkin, and rejected those which were mouldy or stained. If by chance a bean escaped him, he followed it with his eye, picked it up, and put it with those destined to be cooked. As he emptied the shells, he piled them orderly by his side, and when the task was finished, he poured water into the pipkin and placed it on the fire, the heat of which he increased with the shells he had piled up. If the fire were out, he took the shovel, placed it in the hands of Clair [the name of the person who took care of him, and who accompanied him to Paris. See Dr. Hurd's *Education of a Savage*;] making him a sign to go and seek it in the neighbourhood. Hardly did the beans begin to boil than he desired to eat them, and his solicitations were so pressing that there was no means of refusing him, and he greedily ate them half done as they were.

When he wanted his potatoes fried, for which purpose he chose the largest, he carried them to the first person he saw in the kitchen, gave him a knife to cut them in slices, fetched the frying pan, and pointed to the cupboard in which was the oil.

Towards the end of Ventose, a piece of sausage was given to him, which after his custom he smelt, and then greedily devoured it. The next day the captain of the auxiliary battalion of Aveyron, who dined in his apartment, made a sign to him to approach, by showing him a small piece of sausage which he had cut from a larger piece on his plate: the young savage drew nigh to take the piece which was offered to him; he took it from the captain with his left hand, and with his right dexterously seized the larger piece on the plate.

To see what impression the sight of the country would make upon him, I took him one day some distance from Rhodéz to the house of Citizen Rodat, at Olemps. All was disposed for his reception: beans, potatoes, chestnuts, and common nuts had been prepared. This abundance gave him great pleasure; and without noticing the persons about him, he seized the beans, put them into a saucepan, filled it with water, and put it on the fire. With the shovel he opened the cinders, threw some potatoes in, and retained the sister of Citizen Rodat to help him in his cookery. In waiting they gave him the nuts and chestnuts, but he soon required to be served with his beans and potatoes; and when his hunger was ap-

peased he carried away, in his petticoat, the remains of his food, went into the garden, and by a foresight common to all animals which are liable to want, he buried them in the ground, doubtless that he might seek them again in a case of necessity.

Since some time, on entering a kitchen, he is accustomed to hasten towards the fireplace or stove, and examine all the saucepans which are around it. He successively takes the lid off, and if he see in one or other any meat stewing, he soaks a piece of bread in and eats; but as the woman who has charge of him has severely repressed this act of gluttony, he watches the moment when she is occupied, and her back is turned, to dip the bread in the pan,—a thing which I saw him one day do five or six times following unperceived.

On our journey to Paris we took care to put in a knapsack a small store of rye bread, potatoes, beans, and nuts, thinking that either we should not readily obtain these things at the inns we stopped at, or that we should not always have time to cook them. The child, who knew that these things were for him, paid particular attention to the knapsack; he had it always by his side when he was seated, and when we changed coaches, or when we arrived at an inn, he stayed before the door, and would not enter into the house till he had been preceded by the dearest object of his affections.

The first time that we showed him a looking-glass, he immediately looked behind it, thinking to find the child whose image he saw. At the same time a young person who was standing behind him offered him a potato. In his impatience, to take it he put his hand towards the glass; but seeing that, instead of obtaining it he was farther from it, he, without turning his head, put his hand behind him, a little on one side, and placed it upon the hand of the person who held the potato.

Suspensions of Imbecility.—All these details, and many others which might be added, show that this child is not entirely deprived of intelligence, reflection, or reason; yet we are compelled to acknowledge, that in every case which has no relation to his natural wants, or to satisfy his desires, only purely animal functions are observable. If he have sensations, they can produce no ideas. He has not the faculty of comparing one thing with another. We may say that there is no correspondence between his soul and body, and that he reflects on nothing. He has consequently neither discernment, mind, nor memory. This state of imbecility is manifested by his regards; they rest upon no object. The sounds of his voice are discordant, inarticulate, and made both day and night. In his walk, he always trots or runs; in his actions, they are without aim or determination.

Character.—When he is flattered and caressed he is mild and complaisant; if a sign be made him to approach, he approaches; if the hand be held out, he advances his, but withdraws it quickly, like a monkey. On the contrary, when he is put out of patience, he shows motions of passion and anger, and he moves his arms, legs, and head quickly, places his closed hands on his eyes, and shakes his head with vivacity. He at the same time screams with despute, and sometimes bites with subtilty those who are the cause of his rage.

Regimen.—It would indubitably have been imprudent to reform too hastily the way of life he had contracted in the forests. A too sudden change might have caused his destruction, or at least destroyed his health, as it happened to the girl of Chalons. Consequently, since the 15th of Pluviose, he has, without constraint, followed his own inclinations and tastes.

Notwithstanding the liberty he enjoys, and the facility

of obtaining the food he is most fond of, he always endeavours to escape, and takes advantage of every occasion. When he finds the door open, his first motion is to fly. He has already evaded Rhodex four or five times, but happily he has always been caught—sometimes at a very considerable distance from the town. On our journey to Paris he also made many attempts, which did not succeed.

The presence of fire always causes an agreeable sensation in him; he moves his hands in sign of joy, laughs heartily, pulls his petticoats above his middle to feel the heat better. When he is called to with a loud voice, "Oh, the rogue!" he immediately drops his petticoats over his knees, but the next minute they are up again.

This eagerness to warm himself, and the pleasure which he shows at the sight of fire, caused me to suspect that this child had not lived, as was said, in a state of perfect nudity during a winter so rude as the one just past, for I could not conceive how an individual who had supported such rigorous weather could be so sensible to the impressions of heat; but the trials I have made have dissipated my doubts and uncertainty. One evening the thermometer being four degrees below zero, I stripped him naked, and he seemed very much pleased to be disencumbered of his clothes; I afterwards pretended to lead him into the open air; I took him by the hand, and led him along the passages of the school to the principal door of the buildings, and instead of showing any repugnance to follow me, he pulled me towards the door, from which I concluded that these facts were not incompatible; that he could be indifferent to the impressions of cold, and be pleased with the sweet influences of heat, since we see dogs and cats subject to the same habits.

He slept while he stayed at Rhodex in a very dry apartment, the casements of which were covered with cloth, as he had broken the glass. His bed was composed of some bundles of straw, and he had only a linen sheet for a cover, in which he enveloped his whole body. Light as was this covering, he was never cold during the rigours of winter, a fact which I ascertained by feeling his arms and legs, which I always found penetrated by a gentle warmth; I also observed that he slept with his two hands closed upon his eyes, and his knees against his face.

This series of facts and observations may perhaps appear simple and minute; but vast and brilliant delineations afford but vague and imperfect knowledge; whilst, on the contrary, trivial details furnish exact and precise ideas.

His sleep is very light, and he wakes at the least knock at his door. When the south wind blows, we hear him laugh heartily during the night, and make from time to time some sounds expressive neither of pleasure nor pain.

He commonly wakes at day-break; sits up in his bed with his head and the other part of his body enveloped in the sheet; he rocks himself for some time, and lies down by intervals till his breakfast-hour: in these moments, which may be called moments of recreation, he will neither get up nor go out of his room.

At nine, or thereabout, the door of his room is opened; he then goes into that of the person who takes care of him; rye bread, potatoes, nuts, chestnuts, green peas, and beans, are given to him. If the weather is cold, he warms himself, resting himself upon his knees as a monkey [now he willingly sits on a chair]; afterwards he goes to his room, where he remains till dinner time.

This repast, which he takes about twelve, is composed of soup with bread in it, sometimes a little meat, and sometimes potatoes or beans. Water is his ordinary drink; he has, until the present, refused beer and wine.

When, in eating soup, or by any other accident he

wets his fingers, or any other part of his body, he uses ashes in the place of a cloth to dry them; his instinct is sufficient for this.

Sometimes after dinner he is taken out to walk: in the winter he stays by the fire; but every day about two he eats some bread, chestnuts, potatoes, or greens. After this luncheon, when he has no beans to shell, he retires into his room, lies upon the straw, wraps himself in his sheet, and rocks himself or sleeps till six in the evening. Then he sups, sometimes on meat, greens, potatoes, or beans, which are put before him at every meal. Then it is bed-time; nothing can stop him; he takes a candle, points out the key of his room, and becomes greatly enraged if he is not obeyed.

He eats about two pounds of bread, as much of roots or greens, each day.

His winter dress consists of a shirt, a carmagnole, and a short petticoat, which reaches his knees. His feet and head have been bare throughout the winter; when he goes to bed, he takes his clothes off, and puts on those proper for the night.

This kind of life appears favourable to his health and development. He has grown much since his stay at Rhodex; his body is strengthened; and he has only suffered from an obstinate cold, or some other light indisposition.

When he arrived at St. Africa, he was accustomed to do his needs wherever he was; now, when he is pressed by necessity, he most commonly makes a sign for the door to be opened, and he goes out into the court, or the place destined to that purpose. He often coughs, but never spits.—*Translated from the French of P. J. BONNATERRE, Professor of Natural History, Aveyron.*

ETYMOLOGY.

ETYMOLOGY throws great light upon antiquity, when used with a skillful hand; but few are sufficiently moderate and unbiassed to make a discreet use of it. Hence, like many other of the sciences, it has incurred considerable odium merely by the imprudence and intemperate zeal of its own friends. The Greeks were most extravagant punsters, and they published these productions of their own ingenuity with all the gravity of Harlequin or Pantaloon himself. Indeed, whether they were serious or in jest it is hard to say. If they were serious, they must have been uncommonly ignorant; if in jest, they were as grave as monkeys with their burlesque. They were uncommonly vain, and seemed to think their own language the most ancient in the world; therefore all their derivations were taken merely from their own tongue, although the words themselves were entirely foreign. Dean Swift has written a most admirable satire upon this etymological foolery, in his essay on the antiquity of the English language, in which he shows that Archimedes is derived from the three English words, "Hark, ye maids;" for this old philosopher during his study was very much annoyed with the gossip of his maid-servants, and he was frequently in the habit of calling out, "Hark, ye maids, can't you cease your prattle!" And as he was in the habit of prefacing his complaint with the same three words invariably, they gave him the nickname of Archimedes. Alexander the Great also was very fond of roasted eggs, and it was his usual practice, when he re-

turned to his tent, to roar out, "All eggs under the grate." Hence arose the name of Alexander the Great; and hence also arises the proof of the antiquity of the English.

The ancient Greeks inform us that there was a set of people with dogs' heads, and another with no heads at all. Herodotus says so with great gravity, and he is the king of historians; and moreover we are told by Horus Apollo that these dog-headed people were kept by the Egyptians in their temples—that they could read and write—that they died piecemeal, and not all at once like other animals; and that they made water once an hour, or twelve times a-day, and this first suggested the idea of dividing the day into twelve hours. This ridiculous fable, however, is now very easily understood. The Greek word for these monsters is *Kunocephaloi*. The *Kunes* were the prophets or priests of the temple, as the Scholiast on *Lycophroz* informs us; and *Cephalos*, or *Keph*, or *Caph*, the rock on which the temples were built: the whole word in Egyptian referring merely to the inhabitants of the temple on the rocks, so built for astronomical observations. Moreover, the word "*ouran*," which means heaven, and refers to celestial observations, is as like as possible the Greek word "*ourein*," to make water, from which our word urine is derived. And as these celestial observations were made every hour, and reported or written in the books of the temple, we can easily interpret the ridiculous story of the "*Kunocephaloi*" making "*ouran*" once an hour. "*Acephaloi*," which in Greek means "without a head or heads," in Egyptian has the same meaning as the former. When Diodorus Siculus therefore informs us that at the great solemnity of Isis, the Egyptian goddess, dogs went in front of the procession, it is difficult to determine whether they were really dogs or priests. The prophet Isaiah also confounds the two; for he says the priests are dumb dogs and greedy dogs; and St. Paul very gravely exhorts the Christians to "Beware of dogs."

It is reported of Socrates that his usual oath was "by the dog and the goose"—a most ridiculous oath for so grave a philosopher; but the words "*kuna* and *chena*," which in Greek mean dog and goose, in Egyptian mean God and the Son of God, which transforms the oath of the philosopher from one of the most vulgar and contemptible to the most sublime and imposing which the human imagination can invent. Plato himself says that the "*chena*," or "*Cahen*," was an Egyptian god. The Greeks, however, studied no language but their own; they ascribed to every name a Grecian origin, and made up for the apparent inconsistency of their fanciful interpretation by some more fanciful and ridiculous fable. Many of our modern etymologists follow their example; and, by the help of a pretty large bump of comparison, continue to bestow upon words and things an origin as far from the literal truth as east is from the west. Etymology is a useful science when studied with caution and extensive information; but in the hands of a wag, or a bigoted partizan of any particular creed, it becomes nothing else than a burlesque upon literature, and an outrage upon common sense.

Our word "*sun*" is most probably derived from the old Babylonish names "*San*, *Son*, *Zon*, *Zaon*," which

mean the same thing; but still, the mere resemblance won't prove it, for, upon the same principle of reasoning, our word "*cur*," a dog, is derived from the Oriental word "*kur*," a title of the sun. And "*curtain*" might be easily divided into two words, "*cur*" and "*tin*," which mean an "*altar of the sun*," between which and the use of a curtain there is only a very far-fetched resemblance. *Chrus* and *Chrusaor* and *Chrisna* and *Christos* are all very like each other, and all titles of Deity; but if you merely infer from the resemblance that they are one and the same thing, you may also demonstrate that the sun is only a cur dog, or that a cur dog is the light of the world. But then, you may reply, it is also said of *Chrisna* he was born of a virgin; so is the sun, to which all these words apply, which is born twice every year in the two equinoxes, the houses of justice. In the vernal equinox, he "*rises out of the sea*," or the constellation of the fish, the fish's belly; in the autumnal equinox, he is born of the virgin; he comes out of the sign *Virgo*. But when you have discovered this, how far have you got?—have you demonstrated that there was no such being as Christ? Don't be so hasty: you have only got thus far—that there is a very curious resemblance between things in heaven and things on earth; but, more of this hereafter.

TWO BLACKS MAKE A WHITE.—When sal-ammoniac and quick lime, two substances destitute of odour, are blended together, they produce hartshorn, or the spirit ammonia, which has a very pungent agreeable smell.

ERRATA IN OUR LAST.—Page 33, first column, line 12, for *yields*, read *rejects*; and page 36, second column, line 53, for *doles*, read *does*.

TO CORRESPONDENTS.

One of the Unwashed in our next.

Such is the vanity, or the impudence, or the wickedness (excuse our want of charity) of some individuals, that they actually take the trouble of transcribing the beauties of our national poets, and sending them to the periodicals of the day as their own original productions. We have received several of these impositions, and heard of many more; as yet, we have, we believe, always been so lucky as to detect them; but if any should chance to escape our recognition, we should not be ashamed of the fact, inasmuch as we do not profess to be so universally read, or to be gifted with such extraordinary powers of observation, as to be able to expose every instance of literary plagiarism and imposture. Two pieces of very beautiful poetry have been sent to us this week as original; they are both copied from Lord Byron, and, as far as we remember, verbatim. We don't doubt that our two correspondents wrote the poetry; but they must allow that we are also right when we affirm that it was written, printed, and read over and over again before it ever captivated their fancy. Indeed, we wonder much that they ever conceived a relish for such refined sentiments.

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SYSTEM OF NATURE.

NATURE is generally divided into three kingdoms—the mineral, the vegetable, and the animal. The distinction is very well adapted for the ordinary purposes of language, but it is far from being literally correct. These three departments merge into each other so imperceptibly that it is impossible to draw a line of distinction between them. All attempts to give a characteristic definition of each have hitherto failed. It is not enough to characterize the vegetable by growth alone, for growth is a mode of existence which belongs to the mineral and the animal also. We have no better proof of the growth of the mineral world than the discovery of fossil remains of animals and plants in the hardest rocks; even live toads are sometimes found imbedded in the quarries, which could only have been secreted there by the circumstance of the solid material growing around them. Besides, we have numerous instances of rocks of several hundred feet in thickness growing in the course of a few centuries by the deposits of mineral or petrifying springs, waters which contain the oxide of iron, or the carbonate of lime, &c. What are all the strata which form the foundation of the soil which we inhabit, but vegetable growths upon a large and magnificent scale? There is no peculiarity in the vegetable or animal world, which has not something analogous to it in the mineral. To the superficial eye, in the general survey of the stratified masses which form the interior of our mountains, our valleys, and our plains, there is nothing perceptible but a heap of dreadful confusion, and lavish expenditure of labour, and deplorable loss of useful material. But the reflecting and inquisitive mind regards them with a very different eye. Every thing there is disposed with the same regularity, order, and utility, as the different functionaries of an animal or a plant. The strata, which lie in succession one over the other, instead of lying horizontally, which would render them inaccessible to human labour, are broken and inclined to the surface of the earth, in such a manner that the lowermost strata are frequently seen towering above the level of the soil; the beds of coal are all so conveniently arranged by means of dykes, or divisions that part them, that the pits, which would otherwise be completely flooded with water, are left comparatively dry, from the impenetrability of the solid clay of which the dykes that separate the coal beds are invariably composed; and all those useful materials in the bowels of the earth, which are the formations of myriads of years of mineral vegetation, are accessible to man only by the expenditure of a certain amount of

labour, without which it is an unalterable and judicious decree of our common mother that no great and important good be obtained. What is all this great process within the bowels of the earth, but a species of subterranean vegetation preparing for the use of the intelligent inhabitants of the earth—minerals, metals, salts, fuels, &c., of infinite variety, as the vegetable world is bringing forth food and other necessities and luxuries? The principal difference between the two kingdoms is this, that the vegetable world is more rapid in its process, and subject to frequent successions of growth, decay, and reproduction; whilst the mineral world is one eternal uninterrupted continuation of all the three in one: its spring, its autumn, and its winter are everlasting.

Vegetables are organized substances which grow upon the body of the earth, like down upon the human body. They receive all their life and all their substance from the soil, and contain no property which does not belong to the mineral world, into which they all dissolve again after a temporary existence. They are nothing else than the mineral world shooting itself up into the light of day, with an organization enabling it to ascend with rapidity, and develop its hidden beauties in all the multiplied varieties of trees, herbs, fruits, and flowers. They are still, in every sense of the word, a part of the mineral kingdom, have no consciousness of a separate existence, and no self-moving properties.

This peculiarity of *self-motion* is the characteristic of animals. Animals are “automata,” that is, organizations which possess the power of self-motion; and every organized being which possesses this power may be called an animal. But this definition, which is the nearest approximation to accuracy that we can attain, is not a definition which applies solely to what mankind in general call animals, for it also applies to the mineral world, which contains in itself the power of self-motion. Philosophers have in vain endeavoured to find out a definition of animal, which should exclude the remainder of nature, but they have always failed. They have ascribed this failure to the imperfection of the language, or the extreme nicety of the subject; but it is neither the language nor the subject which causes the failure, for it is not a failure at all; there is no generic distinction between the two, for both are animals, and the only difference which subsists between them is, that the one is a finite and dependent, the other is an infinite and independent animal. Nature is an animal, inasmuch as she is an automaton: she moves herself—there is no other power to move her. The mineral kingdom is Nature; and within herself she produces her *two* offsprings as

usual; the one representing death, the one extreme—and the other representing life, the other extreme. These two are vegetable and animal—mere representatives on a small scale of the different attributes, moral, intellectual, and physical, which their common parent inherits on a large scale. The three kingdoms, then, are merely our old acquaintances, Nature and her two sons, the *bond* and the *free*—the vegetable being *bound* to the earth, the animal roaming *free* upon it. These two are law and liberty, or, in the scriptural language, law and gospel; the one being a schoolmaster to lead us to the other, even as the vegetable world is a necessary process to lead to the animal world, for no animal can live upon any food which has not first experienced the process of vegetation.

We must not however be understood as asserting that a stone is an animal, for a stone is only a part of the mineral world; nor that the earth is an animal, for the earth is also merely a part; nor that the solar system is an animal, for that is but a mere fraction—a mere wart on the finger of Nature. What we mean by the mineral world is universal Nature, or the infinite universe. This is “the living God,” “in whom all fulness dwells,” “in whom we live, and move, and have our being.” This is only one single infinite Being; but finite animals are incalculably numerous; there are supposed to be four or five millions of species in this planet alone—the lowest species being by far the most numerous. But all these are merely parts of the one, being bone of his bone, and flesh of his flesh.

There is nothing more sublime than a general, all-embracing view of Nature, so far as our humble capacities can take it in; and in order to obtain a consistent view of it, we must contemplate the two extremes at one and the same time—the two extremes of great and small. They are both equally inconceivable to us, but yet it is quite possible for us to express ourselves upon the subject in language which is strictly correct, and involving no other absurdity than the immensity of the idea. Nature, though infinite in magnitude, is infinite also in the minuteness of her operations. Great as she is, she works with much smaller instruments and materials than we. When we mean to build a house, we go to a quarry, and cut out large masses of stone, for material to erect our buildings. We do it hastily, and really appear to be more active creatures than Nature herself, who built the stone—for the stone is literally built. She brought forth the material by a slow and tedious process—she wrought with individual atoms, laying one atom upon another atom, as we do with bricks, and taking myriads of years to accomplish the process of petrification. This to us appears infinitely tedious, for we are creatures of a day old, and a span long; but to Nature a thousand years are as a day to us, and millions of years’ incessant labour upon a single object is but a little agreeable recreation. We must not measure great things with small, nor infinite with finite, otherwise we merely bewilder ourselves in our own philosophy.

But unremitting and unwearied as Nature is, there is the most consummate order in all her productions; the three kingdoms, though they imperceptibly merge into each other, have each a distinct mode of operation. Thus we can say at once, when we see any object, of

whatsoever material it be formed, whether it belongs solely to the mineral or vegetable, or whether it has been the produce of animal labour.

The productions of man are as distinct as man himself. Were it not so, there would be confusion in Nature, and our judgments would be baffled in their investigation of facts. The nests of birds are equally specific, so that we can discover the species of the tenant by the nature of the habitation which it has formed. No art of man can vie with the productions of the vegetable world, which is equally original and exclusive in its manner of working. The mineral world only displays more apparent confusion because it is infinite in extent, and the mind cannot grasp and contemplate the whole at once; but there is a manner of working peculiar to itself (which we are in the habit of calling disorganization, because we merely view it in detached fragments), so that we can at first sight distinguish it from either of the other two. Were these distinctions not irrevocably fixed by Nature, the greatest disorder would prevail. Were the mineral department to build houses, hew wood, and make furniture, such as are fabricated by men, the progress of human industry would be stopped for ever. The evidence of the senses, the inductive reasonings upon observed facts and acknowledged premises, which now lead to such important results, would then be futile. If we found the ruins of a castle, a temple, or a city, we could not from such a circumstance infer that men had once dwelt on the spot; for it might be replied, that Nature had built it. The ruins of ancient pyramids and temples, the fossil remains of animals and plants, which are found in the rocks and deposits of the earth, would then have amounted to mere nothing as facts upon which to exercise the human mind, and develop its hidden faculties. But all these evils have been prevented, and prevented too by those very wise and judicious means which some of our modern philosophers allege as proofs of the insensibility and judicial blindness of Nature. What they call ignorance is the perfection of wisdom, the law of everlasting order, without which the mind of man could never be of any intellectual or moral benefit to him.

The three kingdoms, the mineral, the vegetable, and the animal, are one, inasmuch as the same substances belong to each, and the same animating power pervades them all; but they are all included in the mineral, which comprehends universal Nature. It may well be said of this trinity, therefore, as well as of every other, the first being the Father, the second the Son, and the third the Spirit of Life, “proceeding from the Father and the Son,” as the Athanasian Creed hath it: “The Father is made of none, neither created nor begotten; the Son is of the Father alone, not made, not created, but begotten; the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding: the Father eternal, the Son eternal, the Holy Ghost eternal; and yet they are not three eternals, but one eternal.” This creed is perfectly applicable to the three kingdoms of Nature, only the old parson who wrote it understood it in a very different light. His was a grope in the dark; but his words are prophetic, and really not more mysterious than Nature herself. *THE SHEPHERD.*

GEOLOGY.

GEOLOGY is the science which treats of the interior formations and arrangements of the various materials of which the solid body of the earth is composed; and of late years it has attained so much importance and certainty in its demonstrations, as, notwithstanding its comparative novelty and infancy, to be almost upon a par with the other sciences. There is, however, much conjecture still mixed up with its interesting and convincing facts: its parties are actuated by divers conflicting prejudices, by which the simplicity of plain truth is for a time distorted, but many curious discoveries are thereby brought forth, which are indispensable to the final determination of its great fundamental principles. The strongest of all these prejudices, as usual, are religious prejudices, which, according to an unalterable law of nature, invariably stir up an equally powerful antagonist party, which goes as far to the one extreme as the old conservative party goes to the other.

Some of the early discoveries of geology alarmed the religious world as much, if not more, than the revival of the old Oriental system of the heavens by Copernicus, or Galileo's discovery of black spots upon the disc of the sun. It was quite enough that the Mosaic account of the creation was attacked in its literal sense, to stir up the pious zeal of the whole army of the church militant on earth. All the Christian world was drawn up in battle array against it, insomuch that only desperate individuals, men who had no character to lose, or did not care for losing it, had moral courage sufficient to express their belief that the internal organization of the earth presented abundant proofs of much greater antiquity than was generally ascribed to it. When the subject, however, was fairly started for discussion, the most absurd hypotheses were gravely maintained and propagated by both parties. Theories of the earth then poured out from the press in all directions; the one party endeavoured to demonstrate that all the geological phenomena of strata and fossils were accomplished in a few days by the all-destructive, all-dissolving agency of the deluvial waters; whilst the other party maintained that these phenomena were the effects of the tedious operations of ordinary causes for a vast succession of ages, to which some even went so far as to ascribe no beginning. Still, however, both parties were deficient of facts, which they did not seem disposed to collect until they had spent the energies of their imagination. It was not until the last century that the first important geological fact was generally acknowledged, namely, that the fossil remains of shells and bones had formerly belonged to real animals. The idea was first suggested by Fracastaro in the sixteenth century; but long after that it was maintained that they were merely imitations formed by the plastic agency of nature. This point gained, the next thing to determine was in what manner they came there, and what sort of animals they were. In the infancy of anatomical science it was impossible to ascertain the species, for the distinctive properties of each animal had not yet been sufficiently analysed; hence the large bones of the fossil elephant, rhinoceros, and hippopotamus, were frequently taken for human

bones, which confirmed the popular belief of the multitude that the human race had degenerated in stature. This accounts for the fabulous stories of human skeletons, thirty and forty feet long, found in morasses, peat-bogs, &c., the length of the body being calculated from the comparative size of the bone. Cuvier was the first to make an application of comparative anatomy to the examination of organic fossils, and then it was immediately discovered that the greater proportion of these remnants of a former world were the bones of animals now no longer in existence. This was one proof at least of a great revolution, which had swept away from the surface of the earth a great proportion of its former inhabitants. "It may be seen," says Cuvier, "that Nature every where distinctly informs us that the commencement of the present order of things cannot be dated at a very remote period, and it is remarkable that mankind every where speak the same language with Nature;" and again, "I am of opinion with Deluc and Dolomieu, that if there is any circumstance thoroughly established in geology, it is that the crust of the earth has been subjected to a great and sudden revolution, the epoch of which cannot be dated much farther back than five or six thousand years; and that this revolution had buried all the countries which were before inhabited by men, and by the other animals that are now best known."—*Theory of the Earth*.

Dr. Buckland has supported similar views in a very masterly and ingenious manner. His description of the organic fossils found in the Cave of Kirkdale, Yorkshire, contains an amount of circumstantial evidence as complete and conclusive as is to be found in the minutes of any science, which is not purely arithmetical and experimental. He concludes that the cave was inhabited by hyenas, at a time when elephants, hippopotami, &c., were the inhabitants of this island; that these were of a species not now extant in any part of the world; that the cave, which now opens into a quarry at a great distance from and height above the sea, was afterwards immersed in water, which left a deposit of sand, in which the bones of the animals, all broken and gnawed by the teeth of the hyenas, are now found in great abundance. He has compared the appearance of the fossil bones with the bones which had been subjected to the operation of the jaws of the same genus of animals which are kept for public exhibition, and found the resemblance to be perfect; even the dung of the animal was discovered, and at once pronounced to be genuine by the keeper of the menagerie. From all this, and numerous other striking facts, he concludes that the den was inhabited by these ravenous animals at a very distant period, when the climate of this country was much warmer than at present, and that they were suddenly ejected by some dreadful inundation, which filled up the cave with mud, and destroyed many of the then existing species. Nothing but a sudden invasion of the waters can account for the phenomena; for the bones seem to have been caught as they were left by the animal; and besides, the floor of the cave is smoothed and polished with their tread; whereas, if it had been forsaken for some time previous to the deposition of the sand, it would have been all rough and uneven with stalagmite, a kind of pyramidal crust which is formed by the dropping of

the water from above. This stalagmite is still visible, but it is worn by the feet of the animals. There are numerous caves in Germany full of the remains of bears and other animals, but principally bears; these are also all enveloped in deluvial soil, and seem to have been involved in a similar catastrophe; at all events, they have been submerged in water.

Now there is another party of geologists, who turn up the lip at the very mention of deluvial agency, and maintain that all things have been going on as now from the beginning, or from everlasting; but that the land and the sea are alternately changing place by a very slow and regular process, which is rolling the waters alternately from north to south during a period of 20931 years—moving during half that period in one direction, and the other half returning to their former position. This, they maintain, accounts for all the phenomena of bones and shells, valleys, pebbles, and boulders. We, for our own part, see the most convincing truths in both opinions: one, alone, cannot account for all the phenomena which present themselves. The sudden inundation of a universal deluge can never satisfactorily account for the beautiful, the regular, and the systematic depositions of strata; and their organic remains, rising up in succession one over the other, and giving ocular demonstration of a graduated scale of vegetable and animal creation, which could only have been produced by a long series of ages; ages, too, of alternate rising and falling above and below the surface of the waters. If the process was so slow and gradual as the one party would have it, such bones as are found in the Cave of Kirkdale, and other places, would be rolled and polished by the waters which would have washed them in the cave for hundreds of years, and polished them like ivory before they had buried them in the mud; and also deposited many shells, and other inferior marine animals, along with them. The other party, however, replies that the cave might have sunk, as many other huge masses of mountains and earth have sunk, into the bed of a river, by means of some internal convulsion of nature, and been raised again, after a long lapse of ages, by a similar process. This is quite possible, and in accordance with known facts, as Professor Lyell has shown in his excellent work on the *Elements of Geology*. Still, however, it is not to us so satisfactory an account of the *modus operandi* as the deluvial agency, for the whole catastrophe seems to have been the work of a moment, and to have swept away the whole race of animals, whose bones are found scattered over the whole island, whilst the living race is entirely extinct from the earth.

In respect to this redoubted deluge, which has caused so much jealousy and bad feeling between the two parties, we have only room for a few short remarks. The two extremes are much nearer than they seem to imagine; for that very party which prides itself most on what are called *physical* causes (an epithet which has no meaning, inasmuch as all causes are physical or natural) not only acknowledges the possibility of an almost universal deluge, but maintains it as an article of philosophical faith. Thus they say, that as the perihelion of the earth changes, the waters move along with it,

and, in the course of ten thousand years, the seas which now cover the southern hemisphere will then be rolled over to the north, covering all our present continents, islands, &c., but leaving exposed an equal proportion of land in the south, which is now submerged in the water; what is this but a deluge of the northern hemisphere, in other words, of the *Old World*? This, however, is done in thousands of years, not in a few days; but the possibility is all that we are speaking of; and any planetary or cometary agency, and a very little could do it, which would merely disturb the motions of the earth, and shift its poles, would flood the whole of Europe and Asia. This would be slow or rapid in proportion to the duration and power of the cause which produced it; whilst the recession of that same cause would reduce the waters, and restore them to their former level. We don't assert that such was the case; we only contend for the possibility of the thing, upon the admission of the party which scoffs at it. And this hypothesis is certainly not only more in consistency with the phenomena of the wreck of the old world, but is also in accordance with the universal traditions of almost all nations. These traditions are, no doubt, to be received with a considerable discount; but they are not to be totally rejected upon the authority of an immature philosophy, which pretends to read the book of ancient history by the insulated facts of an infant science, as a gipsy reads fortunes by the lines of the hand. History is to be corrected, not to be written by such means. We conclude at present with the words of Sir Richard Phillips: "If, then, the present mean depth (of the northern seas) is two miles, or 10,560 feet, the sea (by the process above alluded to) would rise 3,520 feet, and if three miles 5,280 feet; in either case leaving but five or six hills in Great Britain uncovered, and ascending a fifth or third up the sides of Mount Blanc." Sir Richard smiles at the idea of a flood, yet these are his own words. The more we see and know of men and science, the more we are tempted to believe that they fight for fighting's sake. They are quite as pugnacious as our ancestors were, only they have got another weapon, which is much more noble certainly, but hitherto has been very destructive in its effects. Man is a warrior by nature; we are told that the heaven of the ancient Scandinavians consisted in eating [and drinking] to excess, and then rising up and cutting each other to pieces. The Irish are proverbially fond of a spree, after a social glass.

SCULPTURE.

BELIEVING that the FINE ARTS form a subject of peculiar interest to the majority of your readers, I have sent you this paper, being the first of a short series on the history and art of Sculpture.

The origin of the beautiful art of Sculpture stands so very remote in the history of mankind, that it seems coeval with society itself. Wherever rational and educated man has discovered any remnant of the human family in a primitive and pastoral state, wherever he has had an opportunity of examining the untutored savage under circumstances the most dull, degraded, and un-

awakened; whether he has viewed him as the free, dauntless warrior, the bold and intrepid hunter, or the skilful and hardy fisher, still he has been able to discover, in a thousand varieties and forms, a feeling and a love of imitative art. In the sculptured war-club, in the carved hunting-spear, and the enriched canoe-paddles, we can discover the germs of art, the very same in principle as that which through time and education has bequeathed to civilized society the lasting and almost breathing forms of those conspicuous actors in the extraordinary drama of by-gone times; and although Sculpture has too often been forced to yield to the debasing influence of tyranny and oppression, although the chisel of the artist has too often been plied to give dignity and beauty to the archetypes of heroes and conquerors, men who, through being ignorant of the certain means of securing posthumous fame, have sought it in discord, war, and misery; still the talents of the sculptor have frequently been employed in their peaceable and legitimate avocation of preparing for posterity the dignified representations of the wise and virtuous, under circumstances the best calculated to improve the moral feelings of our nature; for the true end of Sculpture is to inspire our minds with noble thoughts—to give us the most affecting views of human nature—to touch and influence the tenderest sensibilities of the heart. With regard to the origin of Sculpture, many theories have been promulgated. It is more than probable, I think, that wood-carving was the first among the imitative arts that engaged the ingenuity of man. The representation of external forms in such a soft material as wood must have been easy, compared with the more stubborn materials of the earth. The near resemblance that some trees bear to the human figure might have first tempted the untaught hand of man to commence this delightful art, by merely cutting off the more superfluous branches, to make the form more natural and obvious. In this way might those mighty powers of the mind have been first brought into action, whose object it has since been to awaken remembrances of human actions and human suffering from the earliest times, to call up sensations of beauty or of awe in the human breast, to rouse the noble feelings of patriotism, gratitude, and friendship, beginning with less durable but more faithful memorials, and proceeding onwards by gradual steps from the little mound of earth bedecked with field flowers, the rugged moss-grown stone, the rude and scarcely visible representation of the human form, till arrived lastly at the colossal statue, with its gigantic proportions combining the noble qualities of truth, grandeur, and minute refinement; resembling more the spontaneous overflowings of inspiration than the laborious offspring of thought and science.

Egyptian monuments carry us to so early a date, that most historians make that country their starting point; the mysterious fabrics of Hindostan alone seem to claim an equal or more ancient date: hence there have been great controversies upon this subject, and many great men have contended that all arts have been derived from India, as their parent country. But careful observations of the works of ancient art will supply more rational means of decision than the dubious inferences of philo-

logical and antiquarian erudition, for the sculpture of Egypt, like its architecture, is massive, unpretending, and simple in its character and composition, compared with the more numerous and elaborate details of Asiatic art. But your space is too limited to permit me to go into this subject at present; my next letter will be strictly confined to EGYPTIAN SCULPTURE.

ONE OF THE UNWASHED.

DRUNKENNESS.

WE publish another extract from the Parliamentary Report on Drunkenness, as we know that the original is not accessible to many of our readers, although weekly abridged in Buckingham's Parliamentary Review, from which we have transferred it to our own columns. We do not venture to give our opinion at present upon the mode of legislation best calculated for the suppression of this degrading vice; but we are pretty certain that no local application can ever be successful in curing the evil. The evil lies in the general degradation to which the great mass of the people have been reduced by maladministration in every department of government; in the studied endeavours of our political rulers to put restrictions upon the free circulation of knowledge, and their indifference to the important task of providing rational and refined amusements for the public mind. Morals are not to be refined merely by severe prohibitory laws; the human mind is too ingenious to suffer itself to be drilled into a refined species of recreation, merely because an embargo has been placed upon those of a brutal description; the resources of vice are quite as exhaustless as those of virtue; and even ignorance itself is quite notorious for its inventive genius. The public mind can never be moralized until a more equal distribution of the rewards of labour be established, the education of the people become one of the most important concerns of government, and their amusements be regarded as subjects not only for political legislation, but the expenditure of the public money. Millions spent upon these two departments of moral government would not be expended in vain. The idle and the profligate, who now spend their evenings in low scenes of debauchery, acquiring in a few weeks or months habits which become a part of their nature, and drag them, reluctantly, through manifold wretchedness to an immature grave, might then be engaged in some innocent and virtuous exertion of mind, or enjoying with a light heart and pure conscience the ennobling representations of dramatic life, regulated by the universal principles of virtue which have obtained the sanction of the wise and the good of all ages and of all denominations.

You are a Police Magistrate?—I am; now of Great Marlborough-street, but twenty-five years previously at Union-hall, Southwark.

In the exercise of your magisterial duties, have you paid much attention to the connexion of drunkenness with crime?—The charges brought on Monday mornings far exceed the charges brought on any other morning. A great proportion of them are cases of drunkenness, and assaults, riots, and similar offences connected with drunkenness.

Do you impute this increased number of charges to the parties being in the receipt of money on the Saturday?—I attribute it to the gin-shops and beer-shops doing more work on Saturday and Sunday than on any other days in the week—selling more liquor.

Do you observe any change in the proportionate number of females who become drunk now, than in former times; is it more the habit of females to be found to drink to excess?—Whole families feel no shame in going into gin-shops, who, I am convinced, when I was first made a police magistrate, would have been ashamed of going into them, and misery has in consequence been produced to all the family.

Do they go in open day?—Yes, all day.

Among those families you include even the children?

—Yes; and mothers frequently give their children gin, and I have even seen children beaten when they refused to drink it.

Can you give an idea of the probable proportion which drunken cases bear to others?—The Metropolitan Police Report states it as follows for the last year: apprehended, males, 18,268; females, 11,612. Total apprehended for drunkenness, 29,880. To which in fact should be added, males, 3382; females, 5178. Total charges for disorderly conduct in the streets, 8560. (Nine-tenths of which originate in or about the doors of public houses.) As to the proportion which this bears to the whole of the charges enumerated in this Report of last year, the total is 69,959, in which is included the above 38,440.

It appears by a return made to Parliament that the number in 1831 of drunken cases was, males, 19,748; females, 11,695. Total persons, 31,443.

The number of persons charged with drunkenness before the magistrates, by no means represent the number of persons actually in a state of drunkenness?—Certainly not: it includes only a certain class, who are very troublesome when they are drunk, who cannot or will not go quietly about their business.

Have any remedies suggested themselves to your mind of a legislative nature, that can be at all applied to lessen the amount of the evil?—I think an encouragement to the drinking of tea and coffee, by diminishing the duties on them, would amply make up to the revenue for the loss on the sale of spirits, in due time, with much good to the morals of the poor. Formerly the magistrates made the licensed victualler produce his receipts of the quantity of beer and gin which he consumed in the house, from which they judged whether it was necessary to continue the same as a beer-shop, without which they could not get a spirit license; in fact taking away their license, unless a quantity of beer was drunk, and necessary accommodation afforded as a victualling-house.

Is it not true that houses where spirits are sold have greater indulgence in the length of hours they may keep open, than places where coffee is sold?—The coffee-houses and beer-houses are regulated by hours, the licensed house is regulated only by the words, "early and late," *i. e.* under no regulations as to hours.

So that, in point of fact, houses where the most temperate beverages are sold, are restricted to narrower limits than where the poisonous spirit is sold?—It is so.

Has it ever occurred to you to be obliged to punish a person selling coffee, for keeping his house open beyond the hours?—Frequently.

While you have never been called upon to punish a spirit dealer for so doing, there being no limit?—The keeper of a licensed victualling-house, or of the beer-shop, is convicted solely if drunken persons are actually found therein, as a disorderly house; drunken persons may be

round the door all night, but if not seen actually coming out of the house in that state by policemen or some witnesses, the keepers of the licensed houses and beer-shops will not be punished.

Are you inclined to think that poverty and want of employment are a cause of drunkenness?—I think some poor wretch may take to spirits to get rid of the effect on his mind; but it is more often a pleasurable excitement among a large class, who have neither poverty nor melancholy to drive them to such a course; this habit, if brought on in youth, increases with old age.

You think it is not a frequent cause of their being addicted to drinking, their wish to drive away care?—A few such instances there may be, particularly of poor women in that state.

Has it fallen within your observation to see the downfall of a class of men from a higher condition in life, gradually to a low condition in life?—I think I should enumerate the hatters as such, from their drinking.

The question alludes to the reduction of a large class of operatives from a state of good wages and prosperity, gradually lower and lower, till they arrive at a much worse condition from want of employment? Not often from want of employment; every distressed trade drinks much less when they earn less wages; that is a certain fact; they have not got the money to spend.

Sometimes it happens that the men receive only half wages, or wages insufficient to support their families; can you state whether, under these circumstances, they are as much disposed to attend to their domestic duties and the state of their families, or whether, from recklessness and despair, they plunge into these habits?—No, I do not think that they do, except the poor unfortunate prostitute. In a population of 240,000 in the Borough, I never observed that the males of a family drank, because they were on short wages or distressed. The weavers of Spitalfields, during the great distress, although their families were in a dreadful state of poverty, none of them were necessarily driven to drunkenness in consequence. Distress, I think, does not drive them to drinking as a general effect.—*Extract from the Evidence of Robert Joseph Chambers, Esq., before the Parliamentary Committee on Drunkenness.*

PHOSPHORUS.

PHOSPHORUS is a simple combustible substance, which was unknown to chemists till 1667, when it was discovered by Brandt, a German chemist, who kept the process a secret; soon after Kunkel found out Brandt's method of preparation, and made it public. It has ever since been known by the name of Kunkel's phosphorus. The appearance of phosphorus is that of a transparent substance, of a colour inclining to yellow, like clear horn; it is specifically heavier than water, is tough, and cuts like bees' wax, and like it melts with a gentle heat into a transparent fluid. With this heat it may be melted in water; but if the same degree of heat is applied in the open air, it melts, takes fire, and burns, producing a bright white flame with intense heat. Phosphorus should be handled with great caution, as should any of it adhere to the skin, or get under the nails, the heat of the human body is sufficient to inflame it. The process for obtaining phosphorus from bones was described in treating of the phosphoric acid.

Phosphorus seems to be almost universal in the animal kingdom, and is also found in some minerals, and in a very minute proportion in most vegetables. The bones of animals are a true phosphat of lime, or an earthy salt

composed of phosphoric acid and calcareous earth. The urine also contains a considerable quantity of phosphoric acid, chiefly combined with volatile alkali, but partly also with calcareous earth. This compound salt, afforded by the evaporation of urine, was formerly known by the names of essential salt of urine, or microcosmic salt. Brandt, Kunkel, and Margraff, and all chemists till lately, prepared their phosphorus from that substance, but it is now almost entirely obtained from bones, which afford it more plentifully and with less trouble. Phosphorus does not yet seem to have been applied to any important uses.

From the remarkable ease with which the phosphorus is inflamed, several experiments may be exhibited by means of it, which appear like the effects of magic to persons unacquainted with the nature of this substance. Thus, for example, if the outside of a bottle is rubbed with phosphorus, and then surrounded with tow, and hot water poured into it, the phosphorus takes fire, and communicates the inflammation to the tow. If a stick of phosphorus is used to write on a piece of paper, or on a wall, a quantity of phosphorus is abraded, and, undergoing a slow combination, renders the strokes visible in the dark, while in the light they can only be perceived to exhale a whitish vapour.

A fluid called liquid phosphorus is prepared by digesting some phosphorus in the heat afforded by horse-dung for two days, in oil of cloves, oil of turpentine, or any similar substance. After dissolution, the oil will be so impregnated with it, that when the vial is opened, it will appear luminous. Any thing moistened with this fluid will in the dark seem to be on fire.

Many natural phenomena, which in the ages of superstition served to astonish and affright mankind, have received a satisfactory solution from the discovery of the phosphorus of Kunkel. We learn from Fabricius *ab Aquapendente*, that three young men at Padua, having bought a lamb, and eaten part of it on Easter day, 1592, several pieces of the remainder, which were kept till the day following, shone like so many candles when casually viewed in the dark. It appears by his account, that the astonishment of the whole city was excited by this phenomenon, and a part of the flesh was sent to him, who was professor of anatomy, to be examined by him. He observed that those parts which were soft to the touch and transparent in candle light were the most resplendent. A philosopher of not less note has furnished us with a very pompous account of a similar phenomenon, which occurred at Montpellier in 1641. A poor old woman had bought a piece of flesh in the market, intending to make use of it the day following; but happening not to sleep well that night, and her pantry being adjoining to her bed, she observed that a quantity of light proceeded from the meat, so as to illuminate almost the whole place where it hung. We may easily judge of the terror and astonishment of the poor woman herself, since we find that a part of the flesh was carried, as a very extraordinary curiosity, to Henry Duke of Condé, who viewed it with the utmost surprise for several hours. The light was as if gems were scattered over the surface, and continued till the flesh began to putrefy, when it vanished, which it was believed to do in the form of a cross.

The attention of a more philosophic age was directed to experiments to ascertain the cause of this light. Mr. Boyle found that the light of rotten wood was extinguished in vacuo, and revived again by the admission of air, even after a long continuance in vacuo. The extinction of the light was not so complete immediately on exhausting the receiver, as some little time afterwards.

The wood was not much affected by condensed air; but the light of a shining fish, when put into the condensing engine, was rendered more vivid by that means. As air is therefore necessary to combustion, these experiments clearly indicate that this light is the effect of a slow combustion, or something analogous to it; and, indeed, the experiments upon the phosphorus of Kunkel have since placed this matter beyond a doubt. The combustion, however, in these cases, is so very slow, that no change of air appeared necessary for the maintenance of this light, for it continued for a long time, even though the wood was confined within a glass hermetically sealed.

To explain the cause of this combustion it is only necessary to repeat what has been just stated, that there exists in every animal body, and in most vegetables, a certain quantity of phosphorus. This principle, we have seen, is extremely active, and has the strongest tendency to unite with the pure part of our common air. During that separation, therefore, of the parts of bodies, which takes place in an incipient putrefaction, these phosphoric particles are detached from those with which they are combined, and by the action of the air a degree of combustion takes place, but so extremely faint, that light only is produced, without the least appearance of sensible heat.

This short explanation of the cause will, I flatter myself, correspond with most of the phenomena of this kind noticed by philosophers. Mr. Boyle found that the light of rotten wood was in most respects analogous to that of putrescent substances. The light of the former, however, differed in some respects; it was presently quenched with water, spirit of wine, and several other fluids; but the light of some shining veal was not entirely quenched by water, though its virtue was instantly destroyed by spirit of wine. The same philosopher was sometimes disappointed in his experiments on shining fishes; particularly he observed that they failed to become luminous in cold and frosty weather, which is perfectly agreeable to the nature of phosphorus, since its combustion is exactly in proportion to the heat which is applied to it. He remarks also in another place, that the light of shining wood was completely extinguished by extreme cold.

Some bodies have a much greater tendency to produce this light than others. A foreign philosopher remarked, that on opening a sea polypus it was so luminous as to startle most of the persons who saw it; the nails and the fingers of those who touched it became luminous also. The light of the glow-worm and other luminous insects must depend upon some slimy or fluid matter which they emit, and which is probably a combination of phosphorus with oil. There is a remarkable shellfish, called *phos*, which forms for itself holes in different kinds of stone. This fish illuminates the mouth of the person who eats it; and it is remarked that, contrary to the nature of other fish, which give light when they tend to putrescence, this is more luminous the fresher it is, and when dried its light will revive on being moistened either with salt water or fresh; brandy, however, immediately extinguishes it.

The luminous appearance of the sea in the night time cannot have escaped the observation of any person in the least conversant with that element. The light occasioned by the dashing of oars, or by the motion of the waves by night, is extremely beautiful. Father Bourzes, in his voyage to the Indies in 1704, remarked particularly the luminous appearance of the sea. The light was sometimes so great, that he could easily read the title of a book by it, though nine or ten feet from the surface of the water. Sometimes he could easily distinguish, in

the wake of the ship, the particles which were not luminous from those that were. The luminous particles also appeared of different forms; some appeared like points of light, others like stars; some of them resembled globes of a line or two diameter, and some appeared as large even as a man's head; they assumed square and triangular as well as globular forms; and not only the wake of the ship, but fishes in swimming, produce these luminous appearances. All these phenomena he attributes, and rightly, to the fat or putrescent state of the water, and observed, that when the wake of the ship was brightest, the water was most clammy and glutinous. In some parts of the sea, he saw a substance like yellow and red dust, and the sailors told him it was the spawn of whales which produced all these appearances. Later experiments have proved, that the luminous appearance of the sea entirely proceeds from the putrescent parts of marine animals.

Human bodies, as well as those of other animals, emit light just when they begin to putrefy; and the walls and roofs of places in which dead bodies have often been exposed have been observed to have a slimy matter deposited on them, which was luminous in the dark. The lights which are sometimes seen in burial grounds undoubtedly proceed from this cause alone. Similar appearances have been observed about the beds of sick persons, probably in putrid diseases: one of these was observed about the body and bed of a sick woman at Milan, which fled from the hand that approached it, but was at length dispersed by a stream of air. It is well known that the sweat often contains a considerable quantity of phosphoric matter; and the fact which has now been stated is strongly confirmed by a circumstance related by Henckel in his *Pyritologia*. One of his friends, who was of a sanguine temperament, had indulged himself in the exercise of dancing to such an excess, and his perspiration was so profuse, that he imagined his life in danger. While he undressed, traces of phosphoric light were seen on his shirt, and in those parts were a number of reddish yellow spots, exactly resembling the concrete phosphoric acid.

In all those animal exhalations which exhibit phosphoric appearances, the phosphorus in the state of a gas is mixed with hydrogen, and the compound is called *phosphorated hydrogen gas*. Of this nature, probably, are many of those phenomena, which are classed under the general name of *ignis fatui*, and of those which were described in a former volume as *igneous* or *luminous meteors*.—*Dr. Gregory's Economy of Nature*.

UNITY OF NATURE.

British Association; Fourth Annual Meeting, Sept. 1834.

An important discussion in the *Chemical Section* arose from the attack made by Professor Clarke, of Aberdeen, on Dr. Prout's account of the atomic analysis of carbonate of lime. Dr. Thomson ably defended Dr. Prout's views; he stated, that what is chemically designated an atom is, in fact, a congeries of atoms, for it was little short of absurdity to speak of the fraction of an atom. It was stated as Dr. Prout's opinion, that all elementary substances are multiples of hydrogen. Thus carbon, oxygen, &c., are, in reality, certain combinations of atoms of hydrogen. This singular theory has revived the popularity of the German hypothesis, first broached we believe by Kant, that every thing is eliminated from a common principle.—*Athenæum*.

From a little work just published, called, "Songs for the Many, by Two of the People."

LOVE.

God hath given me store of love;
All the things that breathe and move,
I love, I love.
I love the earth, I love the sky,
The sweets that bloom, the sweets that die,
I love, I love.
I love the trees, songs, birds, and flowers;
The summer and the winter hours,
I love, I love.
I love the fairies and the moon;
The balmy eve, the sunny noon,
I love, I love.
I love the sun, the brave, free blast;
Repose, and thoughts of trouble past,
I love, I love.
I love the rich, I love the poor;
The tatter'd beggar at my door,
I love, I love.
I love the friends of love and truth;
The friends of flowers and flow'ry youth,
I love, I love.
I love old age, infantine glee;
All earthly things have charm for me;
But most of all, whoe'er loves me,
I love, I love.

TO CORRESPONDENTS.

A Correspondent has enquired what we mean by Nature being possessed of intelligence. There is surely no difficulty in admitting such a principle, or even in regarding it as an axiom which requires no proof. Some truths are so self-evident that an attempt to demonstrate them only confuses the mind. We do not pretend to be able to comprehend immensity, but we think it perfectly possible to attain to something like consistency in the use of language and the rules of reasoning, and it is evident that nothing like consistency can ever be attained by regarding Nature as an infinite mass or promiscuous assemblage of unintelligent causes, moved they know not how, nor for what purpose. We can have no idea of motion or unity of action, without intelligence. We have no better definition of inertness or chaos than want of intelligence; and no better definition of order and system than intelligence. All we mean to say is that Nature as a whole is a self-organized and organizing being, both cause and effect, infinite and eternal, whose operations are conducted by the all-pervading power of a well-ordered mind. A man who reasons upon any first principle opposed to this will find himself miserably bewildered. The laws of Nature are nothing else than mental operations, and are unchangeable, only because that mind to which they belong is perfect in wisdom, and can meet with no accident or unexpected occurrence. All that is done is done by itself; hence it moves around the innumerable circuits of incessant action with all the precision of the most perfect clock-work. Thus all Nature is purely mechanical.

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The Shepherd.

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No. 8.]

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[Price 1d.]

SYSTEM OF NATURE.

LAST week we treated of the three great divisions of visible nature; namely, the mineral, vegetable, and animal kingdoms, and reduced them all to unity. Now we mean to take a survey of another threefold division, which results from the union of the material and intellectual world; namely, the physical, intellectual, and moral. The physical and intellectual are the two extremes, and the moral is a combination of the two in one. Still, however, the three are so intimately connected, that it is impossible to draw a line of distinction. The body and mind act and react upon each other; and every social or solitary act which we perform is a moral act.

The intellect is the great moving power—because it is the most subtle and intangible element of Nature. We have already observed, in a former chapter, that the greater the solidity of a substance, the weaker the active power it possesses. Solid rock and earth have no activity—water has much greater—air greater still—the more elastic gases still greater—and hydrogen gas, the lightest and most intangible substance in the material world that we can discern, is the most powerful element of matter. It is therefore in perfect “keeping” with this graduated scale of ascent to maintain that mind, which, whatever it is, and however incomprehensible, is an essential constituent of universal nature—is the great moving power of the system. This lays the foundation of a very beautiful distinction between mind and matter, which designates the one as the active, and the other as the passive; or *male* and *female*. This distinction, however, only serves the purpose of facilitating thought and perfecting language, since all Nature must, somehow or another, resolve itself into unity. Mind, so far as we can judge of it, is inactive without matter, and matter equally inactive without mind.

But if, as we observe, the mind be the only active power, matter may be denominated a passive power—it has the power of resistance. Philosophers generally call it by the name of inertia or inactivity, the very opposite of activity; but this very inactivity, or want of active power, is the means of modifying the active power of Nature, checking its ardour, and controlling its impetuosity; and by means of these two opposite extremes all the infinite variety of action observable in Nature is produced. Morality is the result of both. Morality means nothing more than the manner and purport of an action. Every movement of Nature, therefore, is a moral act. We are, however, generally in the habit of applying the epithet moral only to the actions of men, because other animals are incapable

of judging of the tendency of actions to produce good or evil, and are indifferent about it. This is nearly, but not altogether correct. When a dog leaps into the water to save a child from drowning, takes it by the hair of the head, and holds the head out of the water till it reaches the shore, what can we call this but a moral act? We have every reason to suppose that the feelings of the dog are precisely analogous to those of the man, who is prompted to do the same thing. The moving power is the same, but the organization of the dog is not fitted by Nature for being influenced by so many motives as the man, whose mind can retain more ideas, and foresee a greater number of consequences. The same difference might exist between two human beings; one of a very capacious, well-informed mind, the other perfectly illiterate and uninformed. This difference of intellectual character would make a similar difference in the moral character. In doing the very same kind of action, the one is innocent, the other guilty. By the progress of intellect, therefore, man becomes more and more responsible to society for his conduct, more and more refined and virtuous, yet more and more liable to infringe the laws of good morals; for these laws are always increasing in number in the same proportion as his mind is improving. There are thousands of little faults in refined society which are perfectly unknown and inconceivable to the rude and unpolished.

It is in this stage of our enquiry that we are called upon to examine the celebrated question of the “Origin of Evil.” This has puzzled the heads of divines and philosophers in all ages; and many have even gone so far as to assert that it is unintelligible to the human mind! Yet there is no subject within the whole circle of the sciences which is more simple and intelligible than this. We have read many dissertations upon the origin of evil, such as King’s, Edwards’s, John Calvin’s, Soame Jenyns’s, &c., but they all assiduously endeavour to involve the subject in mystery. The latter is nearer the truth than any of them; for he seems to have got some idea of the ultimate utility of evil, and hence imagines that it is not altogether inconsistent with divine goodness to permit it, &c. All, however, proceed upon the idea that there is some other than divine power at work to produce it. Their very first axiom is, “It cannot be from God;” and having adopted this, without even asking the reader’s consent, they proceed to build a hideous superstructure of mystery and absurdity. Evil is the bottom of the scale of intellectual and moral education; the beginning of the progress of mankind. We have already shown that the intellectual and moral characters go hand in hand; that less or more

of what we call virtue is expected in proportion to the understanding of the agent. When man therefore came into being, he came without experience and without knowledge; he had no memory of the past, and no foresight of the future; he had no idea of consequences; wisdom and folly were the same to him; he could not perceive the difference; his intellect was uninformed. But there is a portion of the mental character which requires little teaching; that is, passion or appetite. If this were as powerful as it now is, and with fewer restraints arising from experience of the past, it would necessarily lead to the most unfortunate results. Hence, as soon as man began to act, he began to sin, for ignorance always prefers the worst alternative. But as soon as he began to act, he began to acquire experience, or knowledge of good and evil: he ate of the fruit of the tree of knowledge, and is still continuing to eat. The sin and the knowledge came together; nor was it possible for him ever to acquire knowledge, but by coming through the ordeal of ignorance and immorality. All knowledge is acquired by experience, and ignorance and folly always precede experience. Hence he must fall before he can rise, or even walk.

But experience is of three kinds—physical, intellectual, and moral. Physical experience is bodily pain and pleasure; a knowledge of these is essential to happiness. Pain and pleasure are not two distinct perceptions, but one. We have not a nervous system for pain, and another for pleasure, but one nervous system for both. The one is merely the concord, the other the discord of the nerve; and there are some sensations, of which it is hard to say to which department they belong; tickling possesses the character of each; it makes us laugh and cry at the same time. Pain is merely an excess of sensation. To be unsusceptible of pain, then, would be insensibility to pleasure itself. They are two extremes, for us to balance when we have by experience attained to a scientific knowledge of their respective natures and causes. But before we can be thorough masters of evil, we must know it in all its infinite varieties; it must attack us with all the heads of the hydra; in other words, we must "*eat of the tree of good and evil before we can become as gods.*"

The same may be said of intellectual and moral evil. Intellectual evil is ignorance and error; moral evil is folly and wickedness, which are the consequences of error. All these lead man to wisdom, and enable him to appreciate the value of that which is really good. That which is applicable to individuals is applicable to the species at large, that "adversity is the school of wisdom and virtue." But there is a time for teaching, and a time for reaping the benefits of education. That time of reaping is the celebrated period of the redemption of man, so frequently predicted in all ages; of which poets have sung, and seers have spoken in the language of mystery; which the learned themselves have admitted into the number of probabilities; and which in these latter days is now preached in the spirit of enthusiasm by the two opposite extremes of spiritualism on the one hand, and materialism on the other. Where, then, is the mystery or difficulty of the origin of evil? It is intelligible to the simplest minds; the very children of future genera-

tions will regard it as the rudiments of education, and seriously enquire of mamma and papa what sort of men the present order of priesthood were, who neither comprehended the subject themselves, nor would suffer others to see it.

These three species of evil are so amalgamated with each other, that it is not only impossible to draw a line of distinction, but even to say which is the cause of the other—they all reciprocally produce each other. But there is more of the active cause in intellectual evil, or ignorance, than in the other two, for wisdom has power to remove them both. There can be no moral, no physical evil, where wisdom is perfect, for it teaches the means of curing the evil; the presence of evil of any kind, therefore, implies ignorance in the individual who suffers it. There can be no moral evil where there is no physical evil, for immorality is merely that species of conduct which creates evil. There can be no intellectual imperfection where there is no moral imperfection, and no moral imperfection where there is no physical suffering. Falsehood and error always disorder society, and bring sorrow to some one; truth reveals the cause of the evil, which is removed as soon as men are convinced of it. Truth, then, is the great reformer. The people can find no deliverance without it—their railing, their threatening, their violence, are all in vain. Success in such attempts at reformation would prove their ruin, unless they were so well informed as to agree upon the general principles of political and moral legislation. Are they so agreed? If so, they are ripe for salvation—and they shall have it instantly.

As Nature is a complete picture of herself, in whatever aspect you contemplate her, so we may expect to find a similar threefold character in the progress of society, as well as in the character of individual man. In the individual, the physical department is first developed. We were informed by M. Bonaterre, in his account of the Savage of Aveyron, that the sense of taste was most powerful, then the sense of smell, afterwards sight, hearing, feeling. Children have the sense of taste predominant; a sweet cake is one of the most powerful motives to stir them to action. It is only when the body and mind have come to maturity that the more refined stimulants of the intellect take hold of them. The caterpillar is a voracious insect, "all stomach," says De Tigny, "from the throat to the anus;" in the second, or butterfly state, the stomach dwindles away to nothing, and the animal devotes itself to the more refined pleasures of love. In the history of mankind the same general character is perceptible. The early ages were ages of splendour and magnificence, which eclipse the simplicity of later times, and cause us to dwindle into insignificance. The pomp and pride of ancient royalty, the strength and magnitude of ancient cities, the sensuality, martial propensities, and gymnastic exercises of the character and education of ancient nations, all accord with the general definition of the physical stage of the progress of society. The dawn of intellect arose with Socrates and Plato amongst the Greeks, whose philosophy has impregnated the whole of the civilized world. If we look at religion, the same progressive character appears. The

Jews were utterly devoid of philosophy; they merely waited, in idle expectation, for their great Messiah, who was to make them kings, and priests, and tyrants over the Gentiles. With Jesus Christ began the reign of metaphysics and intellectual warfare, which has sharpened the wits of Europeans, and given them a superiority over all nations of the world; but this has been carried to such an extreme as to reprobate all the pleasures of the body. "Mortify the flesh" is the old Christian motto, which, although it is by no means practised either by teacher or pupil, still pervades all the philosophy of the church, and perverts the judgments of its members. The third stage is the stage of sober sense, when men shall practise good morals, with minds well balanced and regulated by the discovery of the fundamental principles of truth, the first elements of the science of nature; when the pleasures of the body and the pleasures of the mind shall be weighed in the scales of justice, and found equal; when faith shall not complain of want of works, nor works call faith an hypocrite. Thus Jesus Christ says, "the kingdom of heaven is like unto leaven, which a woman took and hid in *three* measures of wheat till the whole was leavened." The third is the union of the other two, the period of our fondest hopes.

As an illustration of the tendency of all extremes to unite, we may here allude to the singular circumstance of the Jews with a spiritual God having one of the most sensual of all religions: almost every species of licentiousness was permissible to the sons of Jacob, and their expectations were equally unintellectual. Whilst the Christians, with their God-man, went to the opposite extreme, and indulged in spiritualities, until all Christendom became a raving bedlam. Each party still preserves its distinctive character, and abuses the other. Little does either imagine what large concessions it must make to the other. Each is blind of an eye; and so are all men. Therefore it is that they cannot conceive how one image only can be seen with two eyes—how the two sides of a contradictory doctrine can so intimately blend, like the two images of the two organs of vision, as to make one perfect doctrine; and how all the sectarian systems and fooleries of the species can be as easily arranged into one beautiful and consistent whole. It shall be our duty, however, to show them this simple truth, for without it all efforts at union, peace, and charity are but illusions of the brain. That department of mind which has ruled the world hitherto, must rule it for ever; we can reform, but not dethrone it. There never was a revolution in society which was not a reformation of the system preceding. Christianity is only Jewism spiritualized; Roman Catholicism is impregnated with Paganism; and Church of Englandism is impregnated with Catholicism. They all exist as before, only modified by the progress of mind, and are as indestructible as the atoms of Nature. They are the root, the branches, and the leaves of the intellectual and moral plant—the fruit is coming.

THE SHEPHERD.

HAIR.—A hair of the body is composed of many finer hairs bundled together; the same may be said of a spider's thread, which can even be separated with the hand.

GEOLOGY.

(Continued from our last.)

ABSTRACTLY considered, it matters very little to us whether there was or was not a deluge; but relatively considered, it is of very great importance, inasmuch as it is connected with opinions which have swayed the moral and political world for thousands of years, and whose dominion never can be destroyed, either by persecution or contempt. Viewed in this light, religion becomes a political question, and must continue to be so, even when the established church is no more. Every subject, therefore, connected with religion demands the investigation of every public-spirited individual, who ought not to be rash and superficial in his criticism of a system so universal and all-prevalent, but to ground his opinions upon positive facts and well-connected reasoning. No man can ever be an honest opponent who is not well acquainted with both sides of the question. We are very sorry to be obliged to say that neither party, neither the believer nor the infidel, is ingeneral acquainted with the other's views; and moreover, that they both invariably argue upon false principles.

In our last article on geology we ended with some remarks respecting the flood: we shall now continue the subject, and proceed from thence to the Mosaic account of the creation. Almost every nation of this, or any former age, has preserved a tradition of this universal catastrophe. The Chaldeans, the Egyptians, the Phenicians, the Greeks, the Persians, Indians, Chinese, Mexicans, Peruvians, and other tribes of America, Otaheitans, &c., all have a tradition of a great inundation, by which the whole world was destroyed, and a small remnant preserved. The greater part of them even mention the number, eight; which number the learned Bryant has shown to be the number of the primitive gods of Egypt, the chief of whom was carried in procession yearly in a ship called *Baris*. This festival of the ship was admitted amongst the Romans, and set down in the calendar for the month of March. Most of the old Eastern Pagan writers even say that the ruins of the ark were still in existence in their day, but that the neighbouring people were perpetually diminishing its bulk by abstracting portions of it, which they carried about their persons as charms; whilst Bryant, Faber, and others, have brought forth a host of circumstantial evidence to prove that the story of the flood was incorporated with the faith of almost every people of the ancient world. Make any allowance you please for errors of every description in this evidence, deduct even 90 per cent. if you will, and that is certainly a very extraordinary discount, still there remain 10 per cent. to surmount, with scarcely one plausible objection to enable you to take the leap. Hence, we conclude, that the evidence in support of the deluge, although merely circumstantial evidence, is as conclusive as circumstantial evidence can ever be: many are hanged for murder, or transported for theft, upon much weaker testimony.

[The first monarch of China, according to what is by some reckoned their true history, was Fohi, who had a serpent's head, and lived 21,000 years B.C. The second is Sin-Noo, 3,000 B.C., 18,000 years after Fohi. The third

is *Hoam-Ti*. Were we to judge by the ear, as many do, we would say these are the serpent, or first man, Noah, and his son Ham. The 18,000 years between Fohi and Sin-Noo, or Chin-Nong, as some provinces pronounce it, is the imaginary interval of unrecorded time, which we call the antediluvian period. The Indians make these imaginary periods much greater by converting minutes, or some small fraction of time, into years. Thus Albunazar, the Arabian astrologer, says that, according to the Indians, it was 720,634,442,715 days between the deluge and the era of Mahomet, which he says means 3,725 years.

Noo is quite the same as the Hebrew *Noe*, and *Nong* is merely the Chinese twang in addition. A cockney calls him *Noar*, for a cockney invariably puts an *r* at the end of every word that ends with a vowel. The law he calls *lawr*, he says an *umbrellar*, the tribe of *Judahr*; then again, he puts an *h* before every word beginning with a vowel; an *egg* he calls a *hegg*, and he calls the *hen* that laid it an *en*,—the Chinese would call it *heng*: no wonder, then, if they call Noah *Nong*; and what would a Yankee, a Low Dutch, or Welchman, &c., call him? Our readers, however, must not pay any attention to this note, the Chinese tell so many different tales.

Berosus, the Chaldean historian, says that Xisuthrus, in whose days the flood happened, was the tenth in descent from the first man; so says Moses; but Berosus says that between the first and the tenth there was a period of 120 *sari*, and each *saros* 3,600 years, in all 432,000. Suidas, however, informs us, that a *saros* was 222 lunar months, and says, 120 *sari*, according to the calculations of the Chaldeans, are 2,222 years. The Greek Bible makes 2,242 before the flood—difference 20 years. The Chaldeans, as well as other ancient people, called a day a year. Some nations made two in twenty-four hours; some made years of minutes, seconds, half-seconds, &c. Thus, the fourth great chronological period of the Indians, at the end of which the world is to terminate, is 432,000 years; now, according to the Indians, there are 60 hours in a day, 60 minutes in an hour, and 60 seconds in a minute, in all 216,000—this doubled for half-seconds is 432,000 years, as they call them! and before these, there was a period of 864,000 years again; but this last number is only the former doubled, or brought into quarter-seconds; so that these enormous periods are, after all, merely *one day*. Neither the astronomy nor history of any people can be traced 4,000 years back.]

We shall now see what geology says of the Mosaic account of the creation. Both parties, as usual, are full of inconclusive and irrelevant reasoning upon this subject. One says it is literally true, and the other says it is utterly false, and infers very frequently from this alone, that the whole Bible is false also! Such is the philosophy of the nineteenth century, such philosophy as that of Paine's Age of Reason, and the sermons and the commentations of the clergy, which all stand upon the absurd position that Nature cannot be the author of what we call error and deception! We say that it is neither literally true, nor wholly false, but just what it ought to be, a mixture of both, that is, a very correct and general, but allegorical, outline of the progress of Nature in creation. It is not

history, nor is it tradition, for no man could witness creation, and the professed character of revelation is parable or mystery. Hence, it is said of Christ, "Without a parable, spake he not unto them; that seeing, they might see and not perceive; and hearing, they might hear and yet not understand," &c.: let them find it out, it will do their eye-sight good to grope for it. As then it is neither history nor tradition, we are not authorized to receive it as a literal account of creation. But the general outline is correct: thus it begins with the mineral world, then proceeds to the vegetable world, last of all to the animal world, bringing forth the most perfect organization last, by a graduated scale of progression, corresponding with the discoveries of modern science, that "*no animal can live upon food which has not gone through the process of vegetation.*"

There is one very curious circumstance in this account of creation, namely, the creation of light on the first day, and the sun on the fourth. Moses was not such a fool as not to know that light came from the sun; so that this discrepancy, so far from deserving to be treated as an absurdity, ought only to be regarded as a proof that the whole story is merely an allegory. The greater proportion of the clergy have now abandoned this part of the literal meaning, and yielded to their opponents. They allow that the sun, moon, and stars were all created at the *beginning*, but did not make their appearance through the fogs, clouds, haze, &c., of the watery firmament until the fourth day, and that their *appearance* is called their *creation*. Very ingenious and very plausible. It certainly would have been very singular if the planet had been created before the centre of the system; but, by making this admission, they grant that there was *no creation* on the fourth day, only an appearance; and if so, why may not the same be said of all the six?

Another curious thing in the account of creation is the division of the waters on the second day. "Let there be a firmament in the midst of the waters, to divide the waters from the waters; and God made the firmament (atmosphere), and divided the waters which were under the firmament from the waters which were above the firmament." This looked very absurd until the modern discoveries of chemistry respecting the composition of water. Moses seems to have had an idea of an ocean above the clouds, whence the rain trickles down through a sieve. We know an old orthodox preacher who has this idea still, and who is determined to stick to the literal word as long as he lives: we asked him who held the sieve, he said it was the Almighty, "who else could?" But Moses is not so far wrong; we have no idea of the quantity of water which is contained above our firmament in the state of pure gas, hydrogen and oxygen, nor of the immense height to which these two substances can ascend. Hydrogen, the principal element in the composition of water, and, as some imagine, the only element in nature, is the lightest substance known; and we know from the barometer that the more moist the atmosphere is, the lighter it is—were it not so, the earth could not be watered from above. The possibility, therefore, of the earth being surrounded by the elementary principles of water to an indefinite extent, is not only admissible, but seems to be

the necessary result of many of the late discoveries in electro-magnetism. We can now, without any mechanical contrivance, produce a rotatory motion in a needle and magnet, resembling the revolutions of the planets; which makes it highly probable that there is an ethereal medium in space, through which the planets move, and from which they acquire their motion. Such are the speculations of philosophers of the present age, and the materialists are not the least eager to receive them. Here, then, we have the watery ethereal element, of infinite extent, the atmosphere beneath or within it of limited extent, and the water within the atmosphere more limited still,—all in different degrees of solidity. Now, this is the order of the Mosaic creation; afterwards, it is said, earth rose up out of the waters: this is a greater degree of solidity still: then vegetation arose, and this completes one series of creation, quite in accordance with modern philosophy. The second series begins where the first began, and may be called the series of life. We are taken back to the heavens again, and, first of all, the great lights and the smaller lights are presented as the celestial inhabitants; then the next in solidity are the air and the waters, and these are provided with inhabitants also; on the sixth day the earth is provided with inhabitants, and the seventh day is the Sabbath. This also agrees with the order of Nature, and with all the discoveries of geology, which, as yet, has discovered principally marine animal productions in the lower strata, and terrestrial animal productions in the higher: vegetables are to be found in both. In other respects the order is very vague: thus, there are more fossils in the argillaceous schist, which is the lowest in which such relics are found, than there are in the first red sandstone, which is considerably above it; there are vegetables in *lias*, which are wanting in all the secondary strata above it, &c. This much, however, is evident, that the first formations are marine, and afterwards they are marine, fresh-water, and land intermixed. All this is quite in accordance with the general outline of the Mosaic account.

But what are we to make of the days? Here geology and Moses are directly at variance. All known facts are at present directly opposed to the idea of a six-days' creation, and we believe the most enlightened men in the church have already abandoned it. A day, they say, is a period of time—a day for a year was common with the ancients—and the astrologers still calculate by that rule; and as a day is a type of a year, each being a *revolution*, which is the original meaning of the word "year," so also it is a type of any other revolution however great. This is quite correct. Isaiah himself speaks of a day which was more than seventy years; for he says, xxiii. 15: "In that day Tyre shall be forgotten seventy years." But what is to be done with the evening and the morning of such a long day? These are the beginning and end of the period, of course. But all this destroys the literal meaning, and the literal meaning *must go*, for it is quite contrary to nature to suppose that such a variety of materials containing the wreck of vegetable and animal existence, disposed above each other in beds some hundreds and thousands of feet in thickness were deposited all in a day, and that, too, in the very day on

which the animals were created; and no possible conception of a flood can account for the phenomena. Hence we are obliged to conclude that the period of creation, as it is called, occupied a long series of ages, and included a number of great and overwhelming revolutions, inundations, and convulsions.

So much for the Mosaic account, and that of its opponent. We have stated the argument as fairly as possible, and we believe we have done justice to both sides. We shall close this article by a few general observations.

Granite rock is the foundation of the crust of the earth as far as we have discovered it. In it, and a few more immediately above it, there are no vegetable or animal remains. Hence it is supposed by some that it has been subjected to the influence of subterraneous heat, which has reduced it to a state of fusion and destroyed all the remnants of organic life; but were this the case, we should meet with the higher orders of animals in the very first stratum where fossils are found; we do not—we find only the lowest, and as we ascend they improve in shape and intelligence; this seems to prove a graduated scale of creation from the lowest to the highest. This is according to the law of progress. This progress went on in the material, or what some would call the physical, department, until it came to man, and then a new species of progress commenced—the first was a progress from one species to another—now the progress went on in man himself, and will continue to do so for ever. It is a progress from the lowest species of intelligence and experience, to that state of intellectual perfection to which the human race is destined. The whole is a beautiful ladder of ascent, having two distinct departments, corresponding to the material and mental character of the universe. The intellectual geology is perfectly analogous to the other. In the lowermost strata of the earth there are no organic remains of any description, nor have we in like manner even one single remnant of the primitive ages of human society: as society progresses and intelligence increases, they begin to appear: we find pyramids, temples, cities, hieroglyphics, sarcophagi or tombs, of which we know quite as little as of the mammoth, the fossil elk, plesiosaurus, &c. By-and-by we find traces of true history, and can point out the various strata of political and religious institutions, all rising up one after another, till we come to the age in which we live and move; which is yet destined to transmit its memorials to future generations. These are always becoming more perfect as time advances, but not more monstrous; for as we find the greatest monsters in the primitive strata of the earth, so also we find the most huge and monstrous remnants of human workmanship in the earliest ages of the world.

The circumstance of no human bones having been found amid these relics of a former world, has induced many to suppose that man was not created till after the last great revolution. This, however, is rather a hasty conclusion: [There are some exceptions to this statement. In a quarry near Leipzig, human bones have been found twenty-six feet below the surface, and eight feet below the bones of a rhinoceros. There are some

other instances of a similar nature, but none are conclusive; besides, one or two solitary instances are not sufficient to establish so important a point.—*Buckland's Reliquiæ Deluvianæ.*] The researches of geologists have been confined principally to Europe and America. Asia, the cradle of the human race is as yet wholly unexplored. Upon this subject, therefore, we must be silent until we have got a sufficiency of facts to pronounce a judgment. We may safely say that man was last brought forth, but the researches of geology can go no farther. Tradition, however, supplies this deficiency in part by preserving the memorials of a tremendous and universal catastrophe, in which the human race as well as other animals was involved, and from which a remnant was preserved. Of the importance to be attached to this tradition we have already treated.

REGENERATING FABLES.

I.—THE OLD WELL.

Two ways the worldly-wise applaud
To rule mankind—by force and fraud;
And no two ways can be more sure
To make the evils they would cure.
To prove this proposition true,
Just any point of history view,
And you will find each government
Was on like policy intent,—
To shut out knowledge, and contrive
To keep man's vices all alive;
Thinking by craft to curb their courses,
And manage men like dunghill horses.
But they forget: vice never fails
To prove a cracker at their tails,
Which may not for a while explode,
But, when it does, they leave the road,
Rear up, and, cap'ring round and round,
Soon throw their riders on the ground:
No crackers are so sure to act
As vice, in ignorance thus pack'd.
But squibs and crackers, after all,
As similes, are much too small;
Statesmen, more bold in their designs,
Instead of crackers deal in mines;
Mines, charged with vice as ammunition,
Sending whole races to perdition;
Insidiously thus under-wrought,
And with combustibles well fraught,
A casual spark ignites a nation,
The mine explodes, and scatters desolation!
"Alas! what dreadful revolutions!"
"Alas! our precious institutions!"
They cry—forgetting Nature's laws,
That all effects must have a cause;
And that—this fact they cannot smother—
The faults of *one* produce the *other*.
In private life, too, it is so;
We walk before they let us know
That there are quagmires where we go.
Parents from children truths suppress,
Both miss and master should possess;
And leave them rambling to guess out
What they should know beyond all doubt;
Teach them to tremble, fib, and hate,
To keep them in a *quiet* state.
In fact, the bomb they prime and load,
Forgetting that it *must* explode.

'Tis time that mankind should grow weary
Of this hood-winking, blinking theory;
And here, perhaps, a fable may
Make clearer what I wish to say.

Near to the confines of a wood,
Poor Widow Dobson's cottage stood;
And, close beyond her garden paling,
There was a well, which had a failing:
It had run dry; half-choked with stones,
It seem'd prepared to fracture bones,
If any one should choose to jump in,
Or by blind destiny should plump in:
'Twas in a dark umbrageous nook,
And those who jump'd could never look.

The widow had of children three,
And finer ones you could not see.
The eldest, Bill, a boy of six,
Began to play off naughty tricks;
Display'd propensity to roam,
And scarcely could be kept at home.
His mother tried her utmost skill
To keep this active boy from ill:
His intellect outmarch'd her care,
And Bill was caught just every where:
She did, as some think mothers should,
Scolded and flogg'd him, for his good;
She loved the boy, e'en to an error,
And was in a continual terror
Lest he some accident should meet,
Which might her many cares defeat;
And what she dreaded most of all
Was, that he in the well should fall.

One law, laid down like law of Persian,
Had, therefore, cramp'd poor Bill's diversion,
That no one ever was to pass
Beyond her little homestead grass;
Or, if they dared, that she would take
Instant revenge, and, ruthless, make
(At such a threat who would not start?)
Scotch'd collops of a certain part!
And more, her doctrines to enforce,
To pious fraud she had recourse,
Until she scared them; she would tell
Of buggaboo, or giant fell,
Who always walk'd about the wood,
And pick'd up naughty boys for food.
"There, in that corner," she would say,
"Obscured by gloomy trees from day,
His castle stands; and it is paved
With skulls of boys who misbehaved."
This was to frighten them when playing,
Lest near the well they should be straying.

Sometimes, impell'd by other views,
She strove her children to amuse:
She told them tales of demons dire,
Whose nostrils pour'd forth smoke and fire;
Of giants of enormous limb,
Man-eating monsters, gaunt and grim!
For she, like graver teachers, sought
To mix with wonders what she taught;
She told them falsehood to despise,
And fill'd their little heads with lies.
Sometimes, when putting them to bed,
She "Jack, the Giant-killer" read;
Which sent poor Bill to sleep a-dreaming,
Or, if awake, to active scheming;
Putting his little brains to rack,
How he might imitate brave Jack:

He thought how happy he should be,
If buggaboo he could but see.
Suspended on the garden rails,
See-sawing, like a pair of scales,
He oft was seen, with curious eye,
Trying the castle to espy;
But, 'twas in vain; beyond his mark
The castle stood, and all was dark.

Those who know man, need not be told
That thinking *boldly* makes him *bold*.
Bill thought of Jack and buggaboo,
And every day more valiant grew.
One afternoon, when all was still,
Except the miller's wife and mill;
And nothing *stirring* in the house,
Not e'en the fire,—not e'en a mouse;
When every man was at his labour,
And Widow Dobson with a neighbour;
While all her little ones were sleeping,
Bill thought it was the time for peeping,
So, getting on the pales astride,
He look'd around, and dropp'd outside;
Peering about, cautious and slow,
With lion-heart, but pussy's toe,
Our hero ventured by degrees
To creep within the clump of trees.
He nothing saw—still on he went,
His soul on giants quite intent,
When two stray geese cried out "quack, quack!"
And sent poor Brennus scampering back.
He lost his way, with terror stumbled,
And plump into the well he tumbled;
He roar'd: two neighbours passing by,
By mere good fortune heard him cry;
They drew him out,—they home convey'd him,
And on his mother's floor they laid him.
At first, all terror and alarms,
She wept, and press'd him to her arms;
But when she found out, as she soon did,
Bill was not kill'd, but only wounded;
And that his wounds were only scratching,
Not needing but a few days' patching;
She then began that strain of reasoning
Which is of marriage term'd the seasoning;
That harrowing, *after-wise* reflection,
Which some say ladies in perfection
Keep always ready in their store,
As anodynes to heal a sore.—
I said not so, nor so have sung;
I libel not the female tongue;
That dulcet tongue *I* would not fether,
And think, so much we are its debtor,
The more the darlings talk the better.
But others other doctrines hold;
Some say that woman e'en can scold;
And widow Dobson's genius say,
I own, a little in that way;
At least her powers of *bland persuasion*
Were rather *loud* on that occasion.

When Bill had ceased to sob and sigh
He made this cogent short reply:
"Mamma, 'twas your fault, after all,
Which made me get this dreadful fall;
Of giants, wondrous tales you told,
And I much long'd one to behold;
I thought his castle was a sight
Which would my curious eyes delight;
But, had you told me of the well,
I never should have in it fell."

This tale is simple, but apply it,
And all mankind may profit by it.

First—ye divines, who never fail
To preach the devil, his horns, and tail;
Who paint him, like yourselves, in black,
And make a pulpit of his back;
Learn from this tale your fatal error,
Nor think to govern men by terror.
Your policy has this sad flaw—
What is familiar loses awe;
And talking much of old Paw-paw,
Emboldens some to touch his claw.
Man would not useful duties slight,
Or so confuse the *wrong* and *right*,
Could they obtain but *honest* teaching,
Instead of such *infernal* preaching.—
Turn a new leaf, then,—change the strain,
And teach us Truth in language plain;
Become the lamps to light our way,
Not goblin lights to lead astray;
Of Christ the moral axioms give,
And from *them* teach us how to live;
Teach us that acts of love insure
Those pleasures which alone are pure;
Do this,—the church's fears dispel;
We all shall love, and—pay you well.

Then next, ye statesmen, from this story,
Learn to obtain more solid glory;
Consult man's feelings and his reason,
Nor practise longer moral treason;
Lead man by either heart or head,
He very easily is led;
Lead him by both, he trots along,
And has no chance to wander wrong;
Over his eyes the blinkers place,
Stumbling, he cannot gain the race;
And urge him on by whip or goad,
Wildly he gallops o'er the road,—
But, the first time you let the reins out,
Most probably he'll—kick your brains out.

Lastly, unto my tale give ear,
And "ponder well, ye parents dear;"
Be not afraid of broad day-light;
It strengthens and improves the sight;
Your peep-hole boxes throw aside,
And open *all* your knowledge *wide*:
Your children should see *every thing*,—
Not only puppets, but the string.
Better to leave them quite in dark,
Than give them sunshine spark by spark.

Oct. 6, 1834.

L. P. P.

RESPIRATION.

WE convert the oxygen of the atmosphere into carbonic acid by respiration, and plants are continually decomposing this carbonic acid to feed upon the carbon. There are many other processes besides this, however, by which the air is purified. Carbonic acid gas is very destructive of life; hence the atmosphere of large cities, large and crowded assemblies, and ill-ventilated apartments, is not conducive to health.

"It is impossible," says Dr. Priestley, "not to observe the admirable provision in nature to prevent or lessen the fatal effects of putrefaction, especially in hot countries, where the rays of the sun are most direct, and the heat most intense. Animal and vegetable substances, by simply putrefying would necessarily taint great masses of air, and render it unfit for respiration, did not the same

substances putrefying in water supply a most abundant nourishment for this wonderful vegetable substance, (green vegetable matter which grows on the surface of water,) the seeds of which seem to exist throughout the atmosphere. By these means, instead of the atmosphere being corrupted, a large quantity of the purest air is continually thrown into it. By the same means, also, stagnant waters are rendered much less offensive and unwholesome than they would otherwise be. That froth which we observe on the surface of such waters, and which is apt to excite disgust, generally consists of the finest vital air supplied by aquatic plants. When the sun shines, this air may be observed to issue from them. Even when animal and vegetable substances putrefy in air, as they have generally some moisture in them, various other productions, in the form of mould, &c., find a proper nutriment in them; and by converting a considerable part of the noxious effluvia into their own substance, arrest it in its progress to corrupt the atmosphere."

FUNGI.

THE fungi possess considerable toxicological interest. They constitute a very numerous class of plants, amounting, all sorts included, to some hundreds. They are very extensively diffused, and are met with in every quarter of the globe. Pallas, who is my principal authority on this point, informs us that in many forest districts of Asiatic Russia, in which fungi abound, the people feed during Lent exclusively on bread and fungi, and that they eat all kinds, except the *Agrarius muscarius*, the fetid dunghill mushroom, and some other juiceless sorts, and we have it on good authority that in the Tuscan markets no less than 300 different species are found for sale; but the inferences to which these statements would lead are as much beside the mark, in all probability, on the one side, as the prejudices of the British public on the other; and there can be no doubt that amongst the most virulent vegetable poisons must be numbered a large portion of the mushrooms. After relating an instance of the death of a family, occasioned by partaking of a dish of carp stewed with some *Amanita citrina*, and of four French soldiers, who had eaten of the *Agrarius muscarius* near Potosk, in Russia, the lecturer states that the narcotic power of the *Agrarius muscarius* is illustrated in a very interesting manner by the accounts of travellers relative to the use of that fungus in the north-east of Asiatic Russia, as a succedaneum for the brandy, opium, &c. of other nations.

The *Amanita muscaria* is found principally in the vicinity of Wischna, Kamtschatka and Melkowa Derwna; it varies from one and a-half to five or six inches in diameter; they are gathered in July and August, and dried in the air. They are used in various ways, but principally in a dried state, in which they are rolled up singly into a bolus, and swallowed entire without chewing. One large fungus, or two small ones, are enough for one day's debauch. Drunkenness commences, as after wine, within the first or second hour after the dose, and with similar symptoms—viz. hilarity, flushed face, delirium, disposition to bodily motion, and, if the dose be very large, spasms; there is often great increase of muscular energy. The debauchee is sometimes observed to stride or leap over a straw, as if it were a beam; the drunkard sometimes so completely loses control over his locomotive powers, that under the exciting influence he is unable to stop himself, or to avoid plunging into any ditch, pit, river, &c., which may be in his way. While under this influence a Kamtschatkadale has been known to carry for fifteen successive wester a flour-bag weighing 120 pounds, and which when sober he could scarcely

have lifted. The fungus-like alcohol exposes the natural tendencies of the debauchee, causing the communicative to prattle, the musical to sing, and is a great betrayer of secrets, so that it would seem a well-known saying might, according to Langsdorff, be thus parodied, "In fungo veritas."—*Dr. Clendinning's Lecture on the Fungi.*—*Ryan's London Medical and Surgical Journal.*

TREACHERY AND CRUELTY OF NATURE.

THE leaves of the *Dionea muscipula*, or fly-trap, are beset with thorns, and their surface secretes a sweet liquor very attractive to flies. At the instant an insect touches the surface of this treacherous apparatus the two lobes of the leaf approximate, and the thorns, crossing each other, pierce the unfortunate animal in a manner analogous to that execrable engine of selfishness and cupidity, the man-trap. There are several other plants which have a similar mechanism. It is not the animal world alone which devours the animal, but life is assailed in a thousand ways both by the animal, the vegetable, and the mineral.

PIETY BEWILDERED.

MR. KIRWAN, the late celebrated philosopher and chemist of Ireland, is said to have maintained that inferior animals were incapable of sensation, that they were mere combinations of machinery, maintained in action by a perpetual miracle. He was led to this extraordinary doctrine in despair of otherwise reconciling the phenomena of the moral world to his ideas of the Creator. According to the reasoning of some of our modern philosophers, it would be difficult to prove Mr. Kirwan in error, for it is quite as easy to demonstrate the existence of intelligence as of sensation. This is only one of the innumerable dilemmas with which the false systems of religious and antireligious doctrines have bewildered the human mind. There is nothing more simple than truth; nothing more complicated and unintelligible than error.

A HINT TO THOSE WHO TAKE IT.

INNUMERABLE facts may serve to convince us that the mind cannot well attend to two or more sensations at the same time. "Hold your tongue!" said a Frenchman; "you talk so, I cannot taste my meat." The Frenchman was certainly in the right; for attention of mind is not less necessary to full perception than a healthy state of the organ of sense.

VEGETABLE OIL.—Vegetable matter consists of carbon, hydrogen, and oxygen. The sun's rays produce a disengagement of the latter principle in the form of vital air, and the two former are the constituents of oil. The old chemists used to think that the sun produced oil by furnishing the principle of *inflammability*!

EDINBURGH ASSOCIATION.—A letter was read from Prof. Quetelet, of Berlin, expressing his regret at not being able to attend. He stated that, in a new work which he is about to publish, he has reduced the theory of population to mathematical formulæ, and that the equations by which it is represented are very similar to those that express the planetary perturbations.

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SYSTEM OF NATURE.

THERE are some who say we are fond of searching after resemblances and family likenesses in Nature, and then very inconsiderately enquire what is the use of all this? If such people know any thing about science, or care at all about it, they must know and they must confess also that science begins and ends with this search, and consists of nothing else but the discoveries of *search*. It is by the discovery of such simple and all-prevalent facts that we come at last to confidence and certainty respecting the laws of Nature. Nor can any man be said to know any thing of Nature's elementary principles of action, until he has discovered and intimately perceives the truth of those fundamental divisions of which we treat. They are also exceedingly simple, and easily understood. They could not have been thoroughly comprehended, far less illustrated, before the present age; but now there are few so illiterate or rude of intellect, as not at once to understand them when pointed out with accuracy and simplicity of diction.

NOTWITHSTANDING the immensity of general information possessed by some individuals, and the smattering of almost all the sciences which is acquired by all the intelligent portion of the community, there are none amongst this great multitude who generalize their knowledge, and make it all converge in a focus. We have known many learned men, and read many learned authors, who wondered at the silly and unmeaning preference given by men in all ages to the numbers three and seven. They have called it a foolish superstition, absurd, nay even unnatural; for they regard it as an axiom that nature gives no preference to one number over another; and our modern popular philosophers have taken up the sneer which they have borrowed from the aristocratical party, and it has spread like oil upon the surface of water, till every man, for the sake of his reputation, is obliged in decency to sneer at this as well as a thousand other things, which he knows nothing of except as possessing a fashionable or a party interest. We hope to set all our intelligent readers right upon this and many other subjects. The numbers three and seven are the fundamental numbers which Nature employs in the composition of bodies, and a very few words will illustrate the truth of it. The two simplest, and consequently the two fundamental or primary figures, are a triangle and a circle; the one composed of a straight line, the other of a curved; every other figure is made up of parts of these. Now, supposing all Nature to be composed of atoms, it is evident that the smallest number which can compose a

regular figure is three. Take three sixpences, and place them on the table so as to touch each other, and you find that there is no possibility of making any other figure than a triangle. Then again, take seven sixpences, and place one in the centre and six around it, and you find that the seven form the figure of a circle, and no other number but seven will accomplish it. A square is generally accounted a fundamental figure; it is composed of two triangles, and in that sense it is not fundamental; but as they are not equal-sided triangles, it becomes entitled to the name of a primary figure. This can only be formed by four atoms at the least; but they are very differently arranged, being placed in rectangular rows. Four therefore is next in order to the three and seven, and there are only these three fundamental figures.

THese simple facts may be illustrated by many of the sciences; but we cannot in this short and simple outline give a great variety of detail, neither are we disposed to enter very minutely into the subject, until the general idea is conveyed to the minds of our readers, and sufficient interest is excited to seek for further information. Those who are eager to obtain it, however, will find it abundantly in every department of Nature. Let them merely apply the rules which we give them from time to time, and they will find all Nature combine to confirm them. These few observations upon numbers and figures are very beautifully illustrated in the science of crystallogogy, or the formation of crystals, where we see Nature arranging her atoms in the manner we have described, and forming the most beautiful triangles, rhomboids, squares, trapeziums, &c., so perfect that when you cleave the crystals even by violence, they naturally break into one or other of these figures, with smooth and polished sides.

WHEREVER we cast our eyes upon Nature, whether we take the visible or intellectual world—the world of progress—or that of coexistent forms, institutions, and systems, we find this everlasting law of the trinity prevail. It is actually the beginning of every science, the first movement of Nature, and manifests itself from first to last in every imaginable variety of forms. The four and the seven are its first-born. Take an example very different from the subjects above treated of. We shall take the three original colours—blue, red, and yellow. This is the trinity of light. These are simple, uncompounded colours. Then let us mix them, and we find that only four different mixtures can be made of them: first, blue and red; second, red and yellow; third, blue and yellow; and last of all, blue, red, and yellow in one;

in all, seven. There are only three different ways in which they can exist: first, in a simple state, as *three* distinct colours; second, all the three mixed, making in all *four*; and third, with only two colours mixed, which makes three more; in all seven. In imitation of, or accordance with, this simple law, there are seven colours in the rainbow or prism; the indigo, as an exception to all the rest, being composed of three: this is the deepest or blackest colour of the seven, the opposite extreme of white, which is also a mixture of three. Thus white and blue are the opposite extremes of light, and therefore the lights of heaven are set in blue. Green is the very central and most perfect of all the seven, therefore the earth is clothed in green.

We might prolong this interesting and instructive subject to an indefinite length, did time, and space, and the inclination of our readers permit; but we hope we have said quite enough to convince them that we were by no means building upon the shadowy foundation of vain imaginings, when we commenced our analysis of Nature with the disclosure of her threefold arrangements; and, after having pointed out these arrangements in every department of Nature, both in the past and present, both in history, politics, religion, and science, it cannot surely be thought inconclusive or rash in us to infer that the same eternal law of action will also regulate the future. It is by the past alone—by the invariable sameness of the results of experiments on figures and substances, that we attain to any knowledge which we possess. The same causes operating on the same subjects, always produce the same effects. Did we perceive any variation or fickleness in the operations of Nature, our confidence would be destroyed—there could be no science; the chemist could not be certain of the effects of his combinations; we ourselves could not have any faith in the food we eat, or the medicine we take to relieve our complaints; we could not even be certain that we should obtain a glass of soda water, by dissolving the acid and the alkali together. But Nature is unchangeable; her laws are for everlasting. Upon this datum we reason on all subjects, and for this reason alone are facts of any use in leading us to the knowledge of first principles—on this account alone do first principles exist.

It is foolish, therefore, to assail us with the usual retort of ignorance—What is the use of these things? Their use is to enable you to act the part of rational beings, by employing in a conclusive manner those powers of perception and judgment with which you are endowed by Nature, and thus accomplish that unanimity upon general questions, the absence of which has created all the political and religious divisions of past ages, and the attainment of which introduces the great Sabbath of the rest, that is destined for the universal species. Did these elementary truths not apply with resistless cogency of argument to the most important problems of politics and religion, the material and spiritual interests of mankind, we should regard them as mere amusements, such as Chinese puzzles, conundrums, and other childish toys. But their utility is not only infinitely superior to such puerile trifles, but actually indispensable as a standard by which to determine the right and the wrong, the

curse and the blessing, of any general subject of discussion.

Thus, for instance, we see the law of the trinity prevailing in politics as well as in light, &c. We have the three great sectarian divisions of monarchy, aristocracy, and democracy, each of which in all ages of the world has had its devoted partizans. To what conclusion does Nature directly lead us in the solution of the question respecting the comparative excellence of these three forms of government? The answer is obvious: they are all bad—all imperfect; for Nature divided is imperfection, or evil; in active and harmonious union, she is what we call good. Monarchy is evil, inasmuch as it subjects the many to the caprice of one; aristocracy is evil, inasmuch as it subjects the many to the caprice of few; democracy is evil, inasmuch as all are masters, and there are no directing, no controlling minds; but by uniting the whole you have a combination which is without a blemish. In democracy, you have the power of the people, or the species, where alone power can reside; in aristocracy, you have the directing influence of superior minds, to give order and utility to the general movements of society; in monarchy, the presidency of an individual, to give unity to the operations of the whole combined. Thus the doctrines of our system of analogy demonstrate the necessity of a general union of the leading principles of prevailing parties, in order to give being to a perfect system. Any man, therefore, who calls himself by the name of either party is in error; he only is right who unites the whole in one.

The same may be said of state and church, or the physical, intellectual, and moral government. It is not their division that will profit the people. The destruction of the Established Church would not put a sixpence in the pockets of the poor; the revenues of the church would soon be swallowed up by the all-devouring *kraken* of private capital and monopoly. It is the union of the church and state which is required: first, the union of all sects, and then the union of these sects with the political department so closely entwined that the church shall be the state; and the state the church, and both united shall watch over the temporal and spiritual, or intellectual, improvement of the population. We have no national church at present, no national state; we have merely the government of a sect; one sect has enslaved all the other sects, as a planter enslaves a number of naked and defenceless negroes. To be national, it must be approved and beloved by the whole, it must seek the good of all, and its blessings must be experienced and acknowledged by all.

Now all this can never be accomplished either in time or eternity, without a harmonizing doctrine, which shall gather together the scattered elements of truth from every sect and party, and make of all one perfect whole. A negative doctrine, which merely denies, and says religion has done no good, it is therefore all false, there is no truth or meaning in it,—is an irrational doctrine; for upon the same principle you may prove that wealth is of no use, machinery of no use, education of no use. And the positive doctrine, which says that any sect is right, and all others wrong, is also contrary to the first principle.

ples of natural science, and belied by experience. Neither the infidel nor believer can redeem the world; they each want the uniting doctrine, the spirit of interpretation, to simplify all things, and bring order out of confusion. The very argument of the infidel, that Christianity has proved a curse, (strange to tell!) is an argument for its truth, for its founder declared that he came *not to send peace, but a sword*. The very argument that the Bible contradicts itself, is another proof in its favour, for so does Nature invariably, always producing one extreme to oppose another; and therefore that book, which is emphatically called the book of Nature, ought to be a book of contradictions; and the Bible is such a book, for there is not one single doctrine in it which is not contradicted flatly in some other page. What is the use, then, of the infidel proving religion a curse, and the book a contradiction? He will find in the end the use to be very different from his expectations. Each party has a powerful weapon against the other; they are both indestructible; they are the oxygen and hydrogen of Nature; they may attempt each other's annihilation, but they will fight to eternity without accomplishing it any other way than by union, and the formation of a new church compounded of both. Thus the furious engagement of those two gases in the thunder-storm makes the vaults of heaven re-echo with its "deafening roar;" but after the fury of the onset is spent, the two conflicting spirits combine, and together form the liquid element of water, which moistens and nourishes the earth. Thus also it is said of him who will recal the wandering tribes of men, and lead them to his fold again, that "he shall come down like rain upon the mown grass, and showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth."

THE SHEPHERD.

CHEMISTRY.

CHEMISTRY may be called the universal art and science; it comprehends all others; all the operations of nature are chemical; nature is only one great or infinite laboratory. This science is at present advancing with astonishing rapidity, and throwing a flood of light upon all the phenomena of nature; sublime and intellectual, however, as it is, it had its origin in a source which is now considered contemptible. Alchemy was the parent of chemistry. The alchemists employed all the resources of genius and of art in the hopeless, but by no means fruitless, search after the philosopher's stone, or the universal solvent, (which would convert rude matter into gold,) and the universal medicine, which would prolong human life to an indefinite period. Paracelsus boasted he had discovered the latter; but he died before he was fifty. Van Helmont, his pupil, was equally vain-glorious; but he also died, and was buried with his fathers, and with him the ancient science or art of alchemy terminated its long reign of delusion and disappointment. However, it had not reigned in vain, for, although these enthusiasts failed in discovering the universal solvent, they discovered what was much better, the elements of a new art, which has revolutionized the whole of the arts and sciences, and

been the instrument of introducing innumerable domestic and personal comforts of which former ages had no conception. It is destined to perform still greater exploits as time progresses. Beccher, a Jew, was the father of chemistry; he brought it forth out of the dead and excommunicated body of alchemy, which had entirely fallen into disrepute; and since the year 1669, when he published his first work, it has been progressively advancing and undergoing successive reformations by the discoveries of extraordinary characters. Lavoisier effected a new reformation about the time of the French revolution, and the liberals of Paris rewarded his scientific zeal, and uniform meekness and innocence of character, with the honours of martyrdom, by the guillotine!! Before his day, the older chemists imagined that combustion took place by the combustible body emitting phlogiston, a name that they gave to the imaginary principle of inflammability. But experiment completely contradicted this theory, for it was found that a body, instead of losing, actually gained weight by combustion; thus, for instance, if all the smoke which is emitted from a burning candle be collected in a glass receiver, and afterwards weighed, it will be heavier than the candle was before it was lighted. This principle of inflammability, therefore, has no existence; but combustion is merely a violent chemical decomposition of the substance of the burning body, none of which is lost. The additional weight is occasioned by the combination of the gases which escape from the body with the oxygen or hydrogen of the atmosphere, the whole forming a new substance totally different from the original candle. The old theory was gradually dying before the time of Lavoisier, principally by the discovery of British chemists: he only accomplished the crisis. The discoveries of our own day are likely to simplify the science still more, and accomplish a still more important reformation than ever. Thus we see in the history of chemistry a beautiful illustration of that universal law of nature, that light comes out of darkness, or truth is brought into being by error. Man never stumbles upon truth at first; he always prefers an erroneous principle; but that erroneous principle contains within it the germ of truth, and a stimulus to action which never ceases to operate till truth is full blown. This stimulus is the life and soul of man; without it, his intelligence would be annihilated.

Delusive and absurd as were the dreams of alchemy, there were important truths concealed within them. The philosopher's stone and the universal medicine were types of the great and ultimate benefits which were to be derived from the science; nor is it all improbable that both may one day be realized; gold plate be as common as Wedgwood ware, and the period of human life prolonged by the final discoveries of chemical science respecting the constituent element of the human frame, and the antidotes which nature has provided against the evils which she herself has generated.

Although chemistry comprehends within its infinite grasp every other science which treats of action, inasmuch as all action is a chemical process, the name is popularly applied to the analysis or decomposition and composition of bodies. The chemist analyzes a body by discovering its component elements; he discovers in water the two

elementary substances, oxygen and hydrogen; he separates the two gases by the application of heat, and reunites them again by mixing them in their relative proportions. These two processes comprise the whole art of chemistry, and it will be easily seen that they also comprehend the whole of the operations of nature, which are nothing else than the eternal composition and decomposition of temporary forms and substances from everlasting elements.

The results of chemical discoveries demonstrate beyond the reach of doubt that gases, fluids, and solids, the three varieties of material existence, are all convertible into each other; that gases can be converted into fluids or solids, fluids into gases or solids, and solids into gases or fluids, and, consequently, that the trinity of matter is a perfect unity. Thus, for instance, take ammoniacal and muriatic acid gases, which are pure and invisible, transparent as air itself, and mix them together; you instantly perceive a white cloud of smoke to fill the bottles in which they are confined, and this smoke collects into a white solid substance called sal ammoniac. Little would the unexperienced mind imagine, when it sees two or three strong-bodied horses pulling along a waggon-load of this solid matter, that it is nothing else than two invisible gases in a state of union. Thus we come to the important conclusion that the original element of nature is gas, and fluids and solids are condensations of its particles.

The mode in which the different substances in nature combine, constitutes a particular branch of chemistry, called the atomic theory, or the theory which treats of the relative proportions in which the atoms of nature combine with one another. These proportions are constant and invariable; thus, for instance, if 104 parts of lead combine with 8 of oxygen for one proportion, the other proportions of oxygen must be 16, 24, 32, 40, 48, &c., or what are called multiples of 8, for 8 can be multiplied into one or other of these numbers. Knowing, therefore, the original atomic number which belongs to each substance, and each substance has only one appropriate number attached to it, you know at once the proportions in which any two substances in nature can unite. The atomic number of hydrogen is 1, because it is the lightest substance; oxygen is eight times heavier; its number, therefore, is 8, and 8 to 1 of oxygen and hydrogen in weight compose water, whose number is 9, because it is composed of 8 and 1. [The one grain of hydrogen occupies twice the space of eight of oxygen, so that it is really sixteen times lighter. This makes the numbering of the atomic theory very puzzling to a learner, although nothing is more simple than the theory itself. In the formation of water there is one measure of oxygen to two measures of hydrogen, or one to eight in weight, and they have made this one to eight the relative weight of the two gases; but it is only their relative weight in water.] It is impossible to unite them 5 to 1, or 8 to $1\frac{1}{2}$; and so accurately do they abide by the definite proportions, that whatever superfluous quantity of each is employed in the mixture is cast off, and mixes with the surrounding air, and there floats alone until it can find some other disembodied spirit like itself with which to enter into connubial union. Hydrogen, being so exceedingly light, must fly up with the greatest rapidity (witness the ascent of a balloon which

is charged with hydrogen), so that our earth and atmosphere must literally float in it. Thus we account for the northern lights, and other meteoric appearances, which have been calculated at the height of several millions of miles. Were space a literal vacuum, which is an absurdity to suppose, it would be impossible to account for such phenomena; but knowing that gaseous substances can be rarefied to an indefinite extent, and that these substances contain within them the electric properties of lightning, and the magnetic properties of iron, we can not only account for their appearance at such a distance, but also for their appearance in the north immediately above the magnetic pole of the earth.

Chemistry not only ascends to the sublimest regions of nature, but also condescends to the humblest employments of life. The food which we eat, the clothes which we wear, all our forensic and domestic comforts, are derived from the valuable transmutations which it effects. Thus the simple art of bleaching depends for its existence upon the chemical action of chlorine upon vegetable colours. Many of these colours are entirely destroyed by it; some are rendered faint, and some more brilliant. Any acid will change vegetable blue to red, and an alkali will change it to green; an acid will restore the colour destroyed by an alkali, and an alkali will restore the colour destroyed by an acid; and upon an intimate knowledge of these simple facts depend the invaluable arts of bleaching and dyeing.

This conversion of one colour into another evidently demonstrates that colour is only an effect produced by the mutual action of the elementary gases. This idea is also sufficiently confirmed by numerous experiments. The colours, as exhibited in the prism, have oxygen in the red end and hydrogen in the blue. Now oxygen and hydrogen produce flame or light, and so also we find the greatest light in the yellow between them; the oxygen and the hydrogen are thus extreme opposites to each other; the one decomposes what the other composes; the heat is in the red, the cold in the blue, and yellow is a medium. Yellow therefore is evidently produced by the union of blue and red, in a manner somewhat resembling combustion. The seven colours are arranged as follows: RED, orange \div YELLOW, green \div BLUE, indigo, violet; the red is the oxygen end, from blue to violet is the hydrogen end; the one the acid, and the other the alkali. Nitrogen is found between them, and it has no effect whatsoever upon vegetable colours; it is a combination of both extremes. The greatest heat is in the red, the greatest light in the yellow, the greatest cold and darkness in the blue division. This sufficiently accounts for the action of acids and alkalis upon colours. Chlorine, the principal substance used in bleaching, is an acid—oxymuriate.

As oxygen corresponds to the red or warm colours, and hydrogen to the blue or cold, so also we find, when water is decomposed by means of electricity or galvanism, that the oxygen goes to the positive end of the tube, and the hydrogen comes out at the negative; showing that the two poles of the earth, or the two sexes of the electric galvanic and magnetic fluids, are merely these two everlasting, omnipresent principals, oxygen and hydrogen; the oxygen being the male, and the hydrogen

the female. The two sexes of animals are also personifications of the same. Thus, the Scriptures say, "God made man in his own image, male and female." These two gases are the male and female nature, the father and mother of all organic beings, the *yea* and the *nay*, the alpha and the omega, the beginning and the ending. We speak merely of the visible and tangible Nature, or God (as it is written, every eye shall see him); as for the invisible spiritual power of unity which animates them, we cannot discover him. "No man hath seen God at any time, nor can see him."—"God is love," all the productions of nature are nothing else than the fruits of the loves of the elements.

The general outline of chemistry is extremely simple, but its varieties are infinite; there is no end to its transformations and changes. Every individual best knows those which belong to his own profession or experience. All its infinite varieties, however, are merely modifications of one simple law of action, and it is more than probable that the simple elementary substances are not more than two in number; these two at the same time resolving themselves into perfect unity and trinity by combination. Some of the most eminent chemists of the present age are of opinion that hydrogen is the elementary principle; that other substances are merely multiples of hydrogen, or hydrogen in different combinations. If this be so, it must contain two natures; the active and passive, or acid and alkali. By giving out its active principle it creates oxygen, which reacts upon the passive and produces all the movements of nature. That hydrogen has an acid within it is evident; there are a few hydracids, showing that it is not entirely destitute of the active principle. Oxygen forms also the principle of some alkalis. Like the male and female, they partake of the qualities of each other, whilst they preserve their distinctive character. It is impossible to say which is the original; they are both original, for the active and passive must be co-eternal and co-equal. The same reasoning holds good with man and woman, matter and mind; whenever a beginning is spoken of, however, the male, or active, is usually identified with it. This would give oxygen as the prime mover; but nature is both cause and effect; there is no beginning; therefore we must here pause, for to proceed would be only to reason in a circle.

We can only say that this splendid male and female organization, to whose existence there are no limits either of space or time, must be supposed to be equally infinite in every other attribute. There is nothing in existence which is not originally in it the source of all; whether it be wisdom, power, weakness, ignorance, heat, cold, light, darkness, love, hatred, &c., all exist in it in infinite immeasurable perfection. The wisdom, the power, the heat, light, love, &c., all correspond with the oxygen, or active principle; the weakness, ignorance, cold, darkness, hatred, &c., all correspond with the hydrogen or passive principle; yet each partakes in part of the other's nature. Thus the material world becomes a perfect type or resemblance of the spiritual or mental world, and all reasoning which applies to the one may be applied with equal certainty to the other. The one

is the invisible, the other the visible God, the Father and the Son; the Son is "the brightness of the Father's glory and the express image of his person." "The only, begotten of the father: he hath declared him;" and who is the only-begotten? The Christ universal, or material Nature? "In the dispensation of the fullness of time, he will gather together in one all things in Christ, *whether things in heaven or things on earth*, even in him;" that is, universal nature, of which the man Christ was merely an atom typifying the whole, which, in the progress of creation, begins with one atom and at last embraces all.

TIME

Is defined by philosophers to be "a succession of phenomena in the universe" better to be conceived than described, and of which, as Mr. Locke hath observed, we can only form an idea "by considering any part of infinite duration as set out by periodical measures;" other and later philosophers define the nature of time in terms somewhat differently expressed, though in meaning precisely the same.

The "measure" of such "part of infinite duration" depending therefore upon motion, the heavenly bodies have in every age been selected for that purpose, and the ancients distinguished their different seasons by the appearance of particular constellations; the rising of the Pleiades they made to denote the commencement of summer, and that of the Dog Star its declination: and by such general regulations alone, Aristotle marked the times of gestation and migration of animals; while subsequent knowledge enabled mankind to arrive at a more exact and better understood method of tracing the course of time, and to distinguish it by epochs, millenniums, cycles, centuries, years, months, weeks, days, hours, minutes, and moments, seconds, or instants.

Of the mechanical means that have by degrees been discovered of computing, and as it were marking time in its flight, the following is a general outline selected from a vast variety of sources.

The first mention of any instrument to show the passing period, is in holy writ, in the reign of Hezekiah king of Judah, and refers to the

SUN DIAL

of Ahaz, his father, who died about the year of the world 3278, or 736 years before the Christian era; though there is reason to conclude that the very obvious method of ascertaining the time of the day by a shadow, must long ere that period have been resorted to.

The dial of Ahaz was described upon the steps of his palace, and the shade of a pillar (erected probably for that express use) passing over it, was the full extent of accuracy at which the art had then arrived. There was no gnomon to this dial, nor is there any account of such addition until the invention of Maximenus Milesius, about 160 years afterwards. From the East, these dials found their way to Rome, though not until about 295 years before the Christian era, when Papirius Cursor erected one in the court of the temple of Quirinus; while before that period the nearest approach made by the Romans for ascertaining the hour, was, by observing

when the sun appeared between the rostrum where orators harangued and the spot called the station of the Greeks, or where ambassadors stopped when they were deputed to the senate, at which time the crier of the consuls proclaimed Noon.

M. Valerius Messala, after the taking of Catana, brought out of Sicily a dial which he caused to be fastened upon a pillar near the rostrum; and although it was inaccurate, inasmuch as the lines did not regularly accord with the time of day, not any better standard was used for near a century.

Lucius Paulus set up a dial about eleven years after that of Messala, though it was equally erroneous; and about that period Quintus Marcus Philippus is stated to have made another dial more correct.

But as these instruments were, even in their improved and corrected state, of use only in the day-time, and not even then when the sky was overcast, the Romans were frequently at a loss to know the hour of the day, and were totally incapable of deciding that of the night.

In the year of Rome 595, being 157 years before the birth of Christ, Scipio Nasica brought into use an instrument called

THE CLEPSYDRA, OR WATER CLOCK,

which, by acting in all weathers, and by night as well as day, was of the utmost utility and importance: whether he borrowed the idea from other nations cannot be now ascertained; but it is beyond all doubt that the clepsydra is very ancient, and, as well as the dial, an invention of the East; and Vitruvius attributes it to Cresibius, of Alexandria, who lived under Ptolemy Euergetes, about 245 years before Christ. The clepsydra of Scipio Nasica is thus described by Pancirollus: "They took," says he, "a vessel made of glass, in the bottom of which was a narrow hole done about with gold, lest the water should wear it away; on the other part of the vessel was drawn a right line having the twelve hours set upon it, after which they filled the vessel with water, which issued drop by drop out of the little hole: in the water was a cork with a pin stuck into it, and the point of that pin turned to the first hour when the glass was full, and to the other hours in proportion to the gradual decrease of the water. This by a Greek derivation was called a clepsydra, and with us an hour-glass." But the Romans afterwards made several alterations, and reversed its original method of showing the time, making the water escape into the lower receptacle of the horologe instead of the top glass, thus computing by increase instead of diminution; and they were soon brought into general use.

The Roman advocates, who in their pleadings had been considered to amplify beyond what their subject required, were, by the Pompeian law (founded upon a similar regulation among the Greeks) restricted to a certain period in their harangues, and for that purpose had always clepsydre placed in view to keep them within the prescribed limits. These clepsydre were of different sizes, so as to admit of longer or shorter periods of pleading, and they were distributed at the discretion of the judges according to the nature and importance of the causes; always allowing the accused half as much more

time to justify himself as was granted to his accuser in making the charge.

Julius Cæsar is said to have brought sun dials and clepsydræ to Britain, and they are stated to have been used in this country for several ages. It is however worthy of notice that although there might be one or more of each description so used, the want of some plan for measuring time was so generally felt, that Alfred the Great about the year 886 invented a new method of measuring time (which was followed for general purposes) by the burning of wax candles, three inches of which lasted an hour. These were committed to the custody of the clerk of the chapel, who placed them in horn lanterns, invented also by Alfred, to protect the flame from the wind, and who regularly communicated to the sovereign how the hours passed away.

The idea of the sand hour-glass was taken from the clepsydra: and our gallant tars still generally inform us how many glasses they engage with the enemy, instead of how many hours.

There are upon the continent at this time some clepsydræ or water clocks upon very scientific and accurate principles, with dial plates, and with bells that strike the hours. They are mentioned in Beckmann's History of Inventions and Discoveries, translated by Mr. W. Johnston, as having been revived and improved principally by Dom. Charles Vailly, a Benedictine monk, in 1690; though even so far back as the ninth century, they would seem to have arrived at great perfection in Asia. In the French annals there is the following description of one by Eginhardt, the secretary to Charlemagne, which he states to have been sent to his royal master by Abdalla, king of Persia, about the year 807. "A horologe of brass, wonderfully constructed for the course of the twelve hours, answered to the hour-glass, with as many little brazen balls which dropt down on a sort of bells underneath and sounded each hour; and there were also twelve figures of cavaliers, which at the approach of each hour came out of small openings in this horologe," &c. The Venetians likewise had clocks in 872, and sent a specimen of them that year to Constantinople.

After the clepsydra, the next and most essential improvement in mechanical contrivances for marking the lapse of time, was that of a

CLOCK,

impelled by springs or weights, and regulated by wheels and other contrivances, of which the Romans were entirely ignorant. This was called a nocturnal dial, to distinguish it from a sun dial, regardless of the apparent absurdity of that appellation.

Pacificus, archdeacon of Verona, who lived in the ninth century, in the time of Lotharius, the son of Louis le Debonnair, is esteemed as the inventor of clocks worked by wheels; though this reputation rests solely on the authority of an epitaph: and the merit of the invention is by many strongly contested as due to Boethius, who is said to have made the discovery about the year 510: whether, however, machinery by wheels and pulleys was invented by either of these persons, or only recovered from the celebrated sphere of Archimedes or that of Posidonius, it is certain that either Pacificus or Boethius was the first by whom such powers were applied to the regulation of time; and that a very considerable period had elapsed before the invention became practically use-

ful. Dante, who was born in 1265 and died 1321, mentions a clock in Italy that struck the hours, which is the earliest instance on record: and it appears that some such kind of horologe was about the same period fixed to the famous clock-house near Westminster Hall, the expense of which was defrayed out of a fine imposed on the chief justice of the King's Bench in 1288. In 1292 a similar clock was constructed for the Cathedral at Canterbury.

Mr. Warner, in the description of Glastonbury Cathedral, from his work entitled "A Walk through the Western Counties," has the following passage: "The northern transept contains a curious old specimen of the *ars horologica*, or ancient clock-making: it is a dial constructed by a monk of Glastonbury called Peter Lightfoot, about the year 1325, of complicated design and ingenious execution: on its face the changes of the moon and other astronomical particulars are contrived to be represented, and an horizontal frame work at the summit of the dial exhibits, by the aid of machinery, a party of knights armed for the tourney pursuing each other on horseback with a rotatory motion."

In Rymer's *Fœdera* mention is made of protection granted by Edward III., in 1368, to some Dutchmen who were "Orlogiers;" and Richard Wallingford of St. Alban's, in the reign of Richard II., from 1377 to 1399, made a clock for the abbey at that place.

Pendulum clocks, whereby the measure of time is reduced to the greatest precision, are but of recent date. The honour of the invention is disputed by Huygens and Galileo; "the former, who has written a volume on the subject, declares it was first put in practice in the year 1657, and the description thereof printed in 1658. Becker, *De nova Temporis dimetiendi Theoria*, anno 1680, contends for Galileo, and relates, though at second hand, the whole history of the invention, adding that one Treasurer, clockmaker to the then Grand Duke of Tuscany, made the first pendulum clock at Florence, by direction of Galileo Galilei; a pattern of which was brought into Holland. The academy del Cimento say expressly, that the application of the pendulum to the movement of a clock was first put in practice by his son Vincenzo Galilei, in 1649. Be the inventor who he will, it is certain the invention never flourished till it came into Huygens' hands, who insists on it, that if ever Galileo thought of such a thing, he never brought it to any degree of perfection. The first pendulum clock made in England was in the year 1662, by Mr. Fromant, a Dutchman."

Having traced the origin and progressive improvements in clocks, which in their original state implied those machines used in ascertaining the flight of time by striking the hours upon a bell, called in old German *clock*, and from thence in French *une cloche*, we proceed to the pocket movement of a similar use, denominated a

WATCH,

which is the latest name given to that minute piece of mechanism, to distinguish it from the clock, which, as before observed, denoted the passing time by sound and sight, while the watch expressed it by sight only.

But it is to be remarked that they originally were called dials, not watches, because they exhibited the fleeting hours of the day; and that, from the like cause, the part on which the hours are marked on both clocks and watches, is yet denominated the dial plate. This pocket dial is now generally called a watch, a name thought to have been given to it from the term watch having been antiently applied to the time when centinels paraded; from whence also we have styled our civil guardians of the night watch or watchmen; and on shipboard we still use the term watch for the divisions of nautical duty, morn-

ing watch, mid watch, &c., although watching is properly only applicable to night, and warding to day duty, and is so distinguished in all respectable old authorities.

Now, however, we have watches that regularly strike the hours and quarters, called striking-watches; and others which only strike on the pressure of a spring, termed repeaters; and we distinguish a watch from a clock, not only from the latter being generally impelled by a pendulum, though sometimes also by springs, but chiefly from a watch being so contrived as to be carried in the pocket.

The precise period when watches were first used is not known: the earliest on record were invented at Nuremberg, by Peter Hele, in the year 1490, and called "Nuremberg Eggs," on account of their oval form; and most of the antient watches in the different collections of our antiquaries, and that of the late Sir Ashton Lever, were of such figure. In 1500 George Purbach, a mathematician of Vienna, possessed a watch that described seconds, which he applied to the purpose of taking astronomical observations, so that they must then have arrived at great perfection. A watch thought to have belonged to Robert Bruce, king of Scotland, who reigned from 1305 to 1328, was said to have been dug up at Bruce castle not many years since; but this story is generally supposed to have no foundation in truth. The emperor Charles V. is stated to have had several watches, with which he was accustomed, after his abdication, to amuse himself, by trying to keep them all in an exact agreement of time; but it is asserted by modern authors, that they were only small table clocks. Our Henry the Eighth, who lived at the same period, is declared by Derham, who published his *Physico-Theology* in 1514, likewise to have had a watch which continued, during Derham's life, to keep time correctly. It is nevertheless now contended, that these machines were invented only so recently as the year 1658, and that they owe their origin either to Dr. Hooke, our own countryman, or M. Huygens; but to which of these two distinguished philosophers the merit of the invention is due, the learned have not yet been able positively to decide. By many it is conjectured that both these great mechanical geniuses invented a similar machine about the same period; and a watch after the model of those made by Hooke and Huygens, was presented to our Charles the Second with this inscription:—"Robert Hooke invent. 1654. T. Tompion fecit 1675."

From that time watches have gradually improved to so very considerable a degree, as to be regarded by some as having attained their *no plus ultra*; and they are now constructed with such extreme accuracy as not to vary many seconds in the course of a year, whence they are emphatically denominated timepieces, to mark that astonishing precision of action.

Repeaters, or such clocks and watches as strike the hour, and the quarters, by the pulling of a string, or pressure of a spring, are universally admitted to have been invented by Mr. Barlow, who first put the contrivance into practice to clocks in the year 1676, though he did not apply his invention to watches until the reign of James the Second, when he procured a patent; but Abraham Quare having made and shown to the king and council a watch upon the like principle, to which a preference was given, the same was explained in the Gazette, to the injury of Barlow's fame and interest.—*Clavis Calendaria*.

MAN.

"In consequence of possessing the intellectual nature, man differs so much from the rest of animated nature

that he can hardly be considered as part of the system. It is true that, in so far as he is material, his body must obey the laws of matter, or overcome them only by means of organisation mechanically fitted for that purpose, just as is the case with other animals; but when we come to study the structure of his body, and the functions which it is capable of performing, we find that they are regulated by principles to which there is nothing analogous in the rest of creation.

"When we examine the other animals in conjunction with the physical circumstances under which they exist, we find so perfect a coincidence between the animal and the circumstances, that we can only say the one is made for the other, and that the animal is perfect in its place. One is fitted for one climate and surface, and another for another; but they are all equally well-fitted for their several places: and when we attempt to take them out of these, their nature resists; and, if we push the case to extremities, their life yields. But man is not completely in his element any where in wild nature, and as little can we say that any where he is completely out of it.

"Place man in the very richest spot that can be found upon earth, and notwithstanding the richest luxuriance of nature—that luxuriance in which all the rest of the creatures wanton, as it were, in the fulness of enjoyment,—there is so far from being enough there for the full development of his powers, that these seem to remain inert and he to languish, in proportion to the richness of that plenty in the midst of which he is set."—*British Cyclopædia*.

[The distinction between man and the inferior animal creature is infinite. No doubt man is a material being like other animals, but so is Nature herself, she is material also; this is no proof of imperfection, but necessary for the acquisition of that experience which gives birth to scientific knowledge. There is this remarkable difference between man and the brute creatures; that man only is a scientific and progressive animal. Whatever symptoms of science and progress any other animal possesses, are rather to be considered as resemblances than realities; sometimes a dog may be taught to do many things which give evidence of foresight and concatenation of ideas; but it cannot communicate its discoveries to another, and very little is the amount of experience which it can acquire. A cow has been known to lift the latch of a gate, and go out of the inclosure, but it could never teach the trick to the herd, who stood like brainless boobies, lowing and murmuring until their accomplished portress made her appearance and gave them release. The greatest idiot ever suckled by woman has more intelligence, art, and mechanical skill, than the most perfect of the brute creation; but the limited intellectual capacity of the latter, whose ideas extend not beyond the present spot and moment, when compared with the mind of the philosopher, who analyzes the past and anticipates the future eternity, whose ideas extend to the infinity of creation, and whose genius investigates the elements of nature, and forms new combinations, new worlds and systems, like nature herself, is so exceedingly contemptible that the one may be called the one extreme, the other, the opposite. What has led some to the absurd idea that the difference is but trivial between man and the brute, is the contemplation of man in the infancy of intelligence and morals, overlooking his unlimited capabilities. It is one of the greatest proofs of the infinity of the distinction which subsists between man and those animals subjected to his control, that he himself can descend as far beneath them in folly and brutality as he rises above them. He has the hell and the heaven of in-

tellect and morals within him. He is a beautiful, a complete image of Nature herself. "God made man in his own image;" and he is so in a peculiar sense, for he can do both good and evil to excess. Man is the one extreme, the inferior animals are the opposite extreme. These extremes correspond to the extremes of unity and division; therefore there is one species in the one extreme, and infinite variety in the other. But it is not until the social unity of the human race be accomplished, that its godhead can be complete. Division is mortal, unity immortal. Hence an argument for the immortality of man. Brutes can never be socialized, that is, they have not the principle of unity within them.]

THERMOMETERS.—There are two liquids in use for the construction of thermometers, mercury and spirit of wine. Each has its peculiar advantages. Mercury can withstand a very high temperature, and spirit of wine a very low temperature. The latter cannot be frozen. Neither of them, however, can measure the gradations of furnace heat. This is generally done by a bar of platinum, the most valuable metal in existence, and the least fusible by heat. Its expansion by heat and contraction by cold afford the means of ascertaining the relative power of the most intense furnace. Such an instrument is called a pyrometer (or fire measurer). There are several different thermometrical scales used throughout Europe, which caused considerable confusion and unprofitable trouble in the scientific world. Our own scale is that of Fahrenheit, a Dutch merchant, in which the freezing point is 32, and the boiling of water 212. The centigrade is used in France, freezing point 0, boiling point 100. Reaumur's has the boiling point 80. De Lisle's is a descending scale, boiling point zero, or nothing. This is in use in Russia. This all produces the same effect as a difference of language, in causing a separation between the scientific pursuits of different nations, and preventing that free and social intercourse, without which illiberal and limited views of all subjects must to a certain extent possess the minds of nations and individuals.

CORRESPONDENTS.

We have read R. L.'s Essay on Friendship with pleasure and approve of the sentiments contained; but whilst we moralize occasionally, we always connect our maxims with some useful matter-of-fact information, which is cognizable to one or other of the five senses. We have set out upon this principle, and we mean to abide by it: good morals are not to be accomplished either without or before instruction. The morality and the scientific intelligence of the people must progress together. Hence our system is neither to give scientific analysis without moral conclusions, nor moral instruction without scientific analysis; but to build the former upon the latter—and we wish our Correspondents to remember this.

The Printer says the Essay on Aphorisms must stand over till next week.

One of the Unwashed is just received; we have not yet perused it.

In our last article on Geology, 4000 years ago was substituted for 4000 B. C. The mistake, however, might almost be maintained as a literal fact.

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The Shepherd.

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SYSTEM OF NATURE.

WE shall now investigate a very nice and important question, namely, whether the good or the evil of Nature predominates.

This question divides itself into two departments; the one relates to evil and good co-existent; the other to evil and good in succession. The former is not of much importance to our present purpose, and therefore we shall pass it over in a very summary manner, leaving it to the judgment or the humour of each of our readers to determine the case for himself, provided only that he take a general view of the subject, and not that partial, individual view which still perverts the reasoning powers of the whole species to such a degree as proves disgusting to the refined and generalizing mind. But the determination of the question in favour of the prevalence of evil at present is in perfect accordance with the doctrine which we teach.

It is to the progress of Nature that we look with the greatest interest. Existing institutions, systems, and dispensations, are merely upon a par with existent individuals of animals and plants; they for are ever changing, for ever dying, and reproducing their likenesses. The question, therefore, of most momentous interest is, what is to be the result of these progressive changes; which extreme is to preponderate?—is the progress to move onward everlastingly toward good; or is it at any time to retrograde towards evil?—have we better reason to encourage *hope* than *fear* of futurity?

This point, we think, is very easily settled. There is a youth, a manhood, and an old age; a birth, and a dissolution; not that there are any limits to the progress of mind, but there is a limit to the sphere of its operations in this part of creation. There are limits to population, limits to production, limits to fuel, limits to cultivation, limits to geographical, geological, astronomical discoveries, limits to improvement in every one of the sciences, beyond which it is impossible to progress in the present state of being. But before such a consummation as this arrives, the world will be all cultivated, the inhabitants all civilized, unity of sentiment upon all general subjects will prevail; and comparative perfection, such perfection as a planet will admit of, will be attained in every one of the arts and sciences; for all must progress and be perfected together, inasmuch as they are all one science, the science of Nature. This is the millennium that we anticipate; it is but a temporary state of being, not from any want of unity and inclination in the human species to continue it, but from a deficiency of material for the in-

satiable infinitude of the human mind to work upon; hence, all religions, in perfect accordance with this philosophical doctrine, have taught that this long-promised, long-desired age of unanimity and happiness will prove but a limited period. The Christian religion says one thousand years, during which the human race will enjoy the fruits of the labour of six thousand previous years, as a working man on the Sabbath-day enjoys the fruit of his six days' labour, and relaxes himself from his toil; it is merely a Sabbath; and then the whole process of labour commences anew, or the whole is dissolved for a recommencement. This is not only a reasonable doctrine, but, in our opinion, perfectly conclusive, as it is in accordance with all the established laws of Nature's action in this planet; still, however, in ordinary language, we do not hesitate to talk of the progress of the species going on for ever.

This dissolution is no defect in Nature; it is merely the resolution of all things into unity. The political and religious systems of all ages are first united, terminated, and consummated. They are like the individuals who found and compose them. Then greater and greater systems unite, in infinite progression; and although it be going rather beyond the bounds of certainty to say that all the planetary systems shall one day have a central union, yet it is quite in consistency with the law of Nature's progress to suppose it. Upon this idea one of the most sublime, the most practical, the most philosophical visions of refined and elevated fancy may be erected, which is innocent at least, and ennobling to the human mind, if not literally correct, and infinitely more exhilarating than the doctrines of everlasting night, which are so grateful to the modern disciples of the old French philosophy. The universal gathering of all the sons and daughters of the solar system in their common centre of light and motion, is not more unlikely, nor more impossible to Nature, than the union of the working-classes, the union of sects, or termination of wars, and the reformation of political and ecclesiastical establishments; it is the same idea of reformation and union extended, and a splendid subject for an epic poem, to which we hope some poetical genius will speedily treat us.

Whatever be the fate of partial and local systems, the result must invariably be extended or greater good. This is the simple inference which must be drawn from the acknowledged fact of the unity of Nature. Harmony never can bring forth everlasting discord; union, everlasting disunion; and order, everlasting confusion. Now we know from overflowing evidence, that universal harmony prevails in the operations of Nature's laws; they are

unchangeable—the same yesterday, to-day, and for ever. This is the harmony of coexistent laws and modes of action, and the harmony of progress must correspond with it.

But it may be asked, how does it happen that there is so much discord in Nature, if her laws are harmonious, and her progress the same? We answer, it is only the ignorance of the individual which creates the discord, which must gradually disappear as knowledge progresses; and no sooner shall unanimity on the first principles of Nature prevail, than public peace and prosperity shall come along with it. The operations of systematic thought in each individual mind are working to a general combination, and the rapidly increasing means of correspondence and social intercourse are daily facilitating its accomplishment; so that the discord of which we speak is not the discord of general, but individual Nature; and without it there could be no progress, no variety. Nature is unchangeable as a whole, but for ever changing in her parts; and thus she (or God) is both *changeable* and *unchangeable* at one and the same time. Hence the folly of those arguments which oppose religions upon the principle of their changeable character. They can only be used by those who are utterly ignorant of the science of “Progress.” The arguments are quite conclusive against the final truth or perfection of any system of religion which is not universal; but not effectual against its divinity, for *nothing is more changeable than divinity*.

It is in this changeable department of Nature alone that progress can exist; and wherever that progress, as is the case with the progress of mankind, is intellectual; where-soever the experience of the past is accumulated and acted upon by successive generations, there can be no retrograde movement. Any relaxation of activity which can take place will settle down into the quietude of age.

The consummation of all the great dispensations of Nature is, without doubt, a work of great beauty and great goodness. She was, no doubt, in earnest when she arranged the various systems of which the universe is composed; and she is equally in earnest in conducting their movements with such unchangeable nicety. There is no appearance of chaos within her rich domains; no jostling of stars, planets, or systems in the heavens above; and equal distinctness and order of arrangement in the earth beneath. This convinces us that her great plans are good; and is a sufficient security that the subordinate plans, which are conducted by man, will converge in the same focus of general utility.

The application of this axiom, for it may be considered as one, is of great importance. We have often been opposed by the religious world, upon the plea of putting a negative upon all the hopes, as well as the superstitious and horrific fears, which are inspired by the priesthood, in maintaining that the source of evil and good, error and truth, is one; that, such being the case, our doctrine must be subversive of human happiness, inasmuch as it destroys some of the finest and the noblest feelings which cheer the progress and illumine the gloom of the short allotted span of existence. We answer, that no such accusation can alight upon us, for our doctrine of progress from evil to good, our doctrine of uni-

versal harmony, evidently implies that the truth and the good must ultimately prevail; that the evil is of temporary duration, everlastingly changing and progressing towards better; but that good is the goal to which the evil advances. We destroy the evil only, and not the good; the falsehood only, and not the truth; the fear only, and not the hope. We never yet lifted our voice nor moved our pen against the highest and fondest hopes of humanity, and never will. We should accomplish no good by destroying them: but we know very well that their destruction is impossible. We choose rather, therefore, to sail along with them, and enjoy the consolation which they inspire.

We shall give a common-place instance, which was urged against us by a preacher of old Christianity, a few weeks ago. “If,” says he, “truth and error come both from one source, how am I in my religion to distinguish the truth from the error? I am told that ‘the wicked shall go into everlasting punishment, but the righteous into life eternal;’ don’t you destroy my hopes entirely, by making it problematical whether this be true in part or in whole?” We replied, “No, we destroy no hope; we never lift our hand against hope; hope is not an evil. Hope does not extort tithes to pay lazy and luxurious priests, for hope is its own priest. It is fear alone which supports the priesthood, and the whole mystery of clerical iniquity. ‘There is no fear in love,’ says an apostle; ‘perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love.’ Love gains the victory, and so does truth; hence, wherever we find good and evil intermixed in religions, we lay it down as a universal rule to receive the good and reject the evil; at the same time that we regard them both as divine. Notwithstanding, we do not do so without an ample sufficiency of other reasons, nor without giving a definite meaning to the errors we reject. Nothing can be more true than the passage you have quoted, ‘the wicked shall go into everlasting punishment.’ Who are the wicked? the man, or his principles? When he changes his principles from bad to good, he becomes good; and when he changes from good to bad, he becomes bad; which shows the good or the evil to be in the principle alone. Hence the destruction of wickedness alone can be inferred from a saying like this, contained in a book like that.” “Then,” replied the other, “it follows that the good principle only, not the individual, will be preserved; and this completes the destruction of my hopes!” “The very contrary follows from the law of progress, and the ultimate subjection of evil to good; for if it be an evil to be destroyed, it is a good to be preserved; it follows, then, from the doctrine of GOOD AND EVIL, that the promise may be literally received, the curse literally rejected, whilst both are spiritually true in respect to principles. All men are wicked; the destruction of their wickedness is the greatest blessing which can be conferred upon them. Even the *fearful* are to be cast alive into the lake of fire (Rev. xxi. 8), and this includes all those who through *fear* support a luxurious priesthood, and a system of religious mockery. You accuse us of destroying your hopes; yourselves are the greatest enemies of hope, for if your doctrine be true, the *fear* of the Lord is

the broad way to perdition. But we have one eternal axiom, which all Nature and all Scripture conspire to confirm; and by this one axiom we destroy all fear, and encourage all hope; for we prove to demonstration that Nature progresses to good, and that all evil, physical, intellectual, and moral, must gradually disappear."

THE SHEPHERD.

THE SOLAR SYSTEM, &c.

HAVING pointed out some of the general laws by which Nature has arranged her component parts in the combination of her elementary principles, we shall now see how these laws apply to the formation of the gross material arrangement of the system to which we belong. We shall find that it is fashioned upon the original model, which seems to be the "*beau idéal*" of universal nature. There are *seven* primary planets which move round the sun; there are eighteen satellites, and four asteroids, or little planets, which divide the system into two great divisions: the model, omitting the minor bodies, may be represented as follows:—

● ● . . .

The SUN, then Mercury, Venus, the Earth, and Mars, for the first division; afterwards, at a greater proportionate distance than divides the members of the first division, Jupiter, Saturn, and Uranus: compare this with the division of light, and you find the resemblance perfect. Light for the Sun; then red, orange, yellow, green÷blue, indigo, violet. Red, orange, yellow, and green, as we observed in our last, are the division of light and heat—(oxygen, &c.); blue, indigo, and violet are the division of cold and darkness—(hydrogen). Mercury, the Earth, and Jupiter represent the three original colours, red, yellow, blue. The greatest heat is in the red, and Mercury is nearest the sun; the greatest light is in yellow, and the Earth is the best illuminated of all the planets, inasmuch as it is nearly as well illuminated during the day as Mercury and Venus; and being provided with a satellite, with which Mercury, Venus, and Mars are not, it enjoys the superior advantage of "moonlight day," a privilege which belongs to no other planet in the division of light; and the three great planets in the division of darkness have but a very scanty supply of light both by night and by day. This is the true scientific reason why the Earth is provided with a satellite; there is no accident in it. Philosophers have entered into many ridiculous speculations concerning these satellites; some have supposed they are fragments of planets burst by some furious convulsion of nature; and many other chaotic notions of their chaotic origin, have amused the leisure hours of the disciples of chaos. These notions may be correct, but it will ultimately be found that there is a better reason for every thing, and that there is not a planet in the system, nor a political or religious establishment within the planet itself, which has not as definite and precise a meaning, end, and purpose, as any bone, muscle, or nerve of the human body.

Between Mars and Jupiter there are four little asteroids, which cross each other's orbits, so that their orbits mingle with each other. This expresses, in the

only way in which a solid model can express it, the four-fold compounds which divide the seven colours into three and four, or the musical notes into three simple and four compound; and they also completely tally with that universal notion which has prevailed amongst all people of the four ages or empires which have divided the human family, and created bloodshed and strife amongst all the interests of mankind. These four ages are incorporated with all the poetic writings of the ancients. Servius informs us that the prediction originated with the Cumean Sibyl; and Probus also declares that she predicted the "Palingenesia," or universal regeneration, after the revolution of the four ages. The same idea is also to be found in the Hebrew seers, who usually described the church, or human family, under a seven-fold character. The seven churches, the seven spirits, seven eyes of the Lord, seven horns of the lamb, seven stars, &c., are only different modes of describing the seven-fold features of the great catholic or universal Jerusalem. "What be these?" said the prophet Zechariah when he beheld *four* horns which scattered the nation; and the angel answered, "These are the horns which have scattered Israel, Judah, and Jerusalem."

The ancients generally distinguished these ages by the names of the four metals—gold, silver, brass, and iron. These are all very tastefully arranged in Nebuchadnezzar's celebrated image; the head of gold, the breasts and arms of silver, the belly and thighs of brass, and the legs of iron:—the Chaldean, the Medo-Persian, Grecian, and Roman empires. After that, the little stone appears, which breaks the image in pieces, and founds the universal empire. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces and consume all those kingdoms, and it shall stand for ever." The same may be said of the four beasts.

This idea is very beautifully illustrated in the five senses, for which we refer our readers to another article. Four of the senses are partial, or local; the fifth, which is the sense of feeling, is universal, and comprehends all the rest: hence, Nature, in following up the order of the senses, arrives at universality at the *fifth* stage, which is a perfect note in the musical monochord, and corresponds with yellow, or the greatest light in the seven colours, counting from darkness upwards; and it corresponds with Jupiter, or the greatest bulk, counting from Mercury outwards.

The descent from gold to iron, in the enumeration of these four ages is a curious illustration of the deceitfulness of truth to the ignorant mind; it has even, to the modern and more enlightened mind, the appearance of a gradual deterioration, inasmuch as it is a descent from the more precious to the least precious. But this is an illusion of the ear; it is not a descent, but an ascent; the golden age is the age of barbarism, the least liberal and extended, when men first begin to form themselves into society, and hold commercial intercourse with each other. Then gold is accounted the most precious of all metals; it is the *summum bonum* of human happiness. As knowledge progresses, the least splendid metals then begin to be

more and more appreciated, till finally, at the consummation of the progress of civilization, iron assumes the supremacy over all, and rules the destinies of the world. There is another sense in which the succession may be esteemed a progress to perfection: gold is a rare metal, silver less so, brass still less, and iron the most common. The next age embraces all.

We have made a strange digression from the solar system to the age of iron, but it is all in perfect accordance with our views of the harmony of Nature; therefore our readers must just be contented to follow us, whilst we run up and down the surface of existence, snuffing, and smelling, and poking our nose into every thing. They will be sure to learn something from us, if they are not already perfect, as some folks either are, or think they are. New minds view Nature with new eyes; and when new views are pointed out, new modes of reasoning and improved systems of philosophy are the consequence. True philosophy is only refined superstition. Every thing, even superstition, is good when it is well polished. What is a looking-glass, but earth or sand?—what is a diamond, but a piece of charcoal?—what is a razor, but a piece of pig-iron polished?—what is a poor Irishman, but live potatoes? A true philosopher is a universal chemist; he decomposes every subject, and reduces it to its original elements; and as a chemist finds the most useful ingredients in the most useless compounds, so the real philosopher will convince the world at last that that which is least honourable in the sight of men contains the pearl of great price.

This is an age of knowledge; and matter of fact, as they call it, is in great repute. Thousands of individuals are employed in gathering mere scraps of information to satisfy the appetite of the people for real facts; and verily they are provided with facts; but they are like the Sibyl's leaves, flying in the wind, and no one to arrange them in order. Hence the confusion which prevails in the world of opinion. We have lectures upon all the sciences, by the most learned and ingenious men of the age, men of invention and discovery, who are always adding to the ample stock of useful information, and are practically conversant to an extreme nicety with the departments of knowledge which they possess; but there is this singular peculiarity about them all, that they never compare the first principles of their own science with the first principles of other sciences. There is no science of unity or analogy, no comparison instituted between the different departments of nature: on this account the idea still prevails that the sciences are distinct from each other: and when such separation of mind exists in the leading department of human society, what else can we expect but division in the system throughout, extending even to the minutest veins and arteries of social life? It is vain to attempt unity of any kind until this species of unity is accomplished, for science is the very heart of the intellectual and moral world. Science contains the materials of thought, and the original elements of opinion, which must for ever rule the destinies of society. How necessary, then, must it be that those original elements of thought be collected in a focus, and presented before the mind in such a way as to satisfy it that all nature

combines to consecrate them as the bases of eternal truth! To do so, we must begin with the simplest lessons, the mere alphabet and table of figures, for so little is the subject known, so far, in fact, is it from ever having been imagined, that to do more would only perplex and confound.

On another occasion we shall treat of the remaining eighteen members of the solar system. But before we conclude we may remind our reader of its three-fold division, which so beautifully corresponds with our previous chapters on the System of Nature. The first is the outer division of three, the second is the division of four, and the third is the Sun himself—the physical, intellectual, and moral tri-unity. These, in the progress of religion, correspond to the law, the first gospel, and the everlasting gospel—the midnight, twilight, and sunshine of the mind.

EGYPTIAN SCULPTURE.

THE remote age, the peculiarity of expression, and the astonishing skill, which mark the execution of the sculptural remains of ancient Egypt, have made them at all times objects of great interest and speculation to the real lovers of antiquity and art. The principal characteristics of Egyptian sculpture differ most decidedly from every other with which we are acquainted. In Greece and Rome, where art was carried to the highest pitch of excellence, sculpture was regarded as an imitative science. To represent the human form with natural grace and dignity was the only aim of the best masters, and although some critics would have us believe that the Greek ideal was derived from what they call divine ideas not existing in nature, an examination of their works will soon convince an attentive observer that the truth and beauty which they display are derived purely from unsophisticated nature. Not so with Egyptian art; here sculpture was under the immediate direction of the priesthood, who, monopolizing the knowledge and power to themselves, took especial care to make this art subservient to their purposes. Under these circumstances the business of the Egyptian sculpture was to give dreamy representations of the theological ideas of this strange people, and to prevent even the possibility of innovation. Slaves educated under the superintendence of the priests were alone intrusted with the carving of the principal figures, and the execution of the most magnificent monuments. The human form seems to have been used by Egyptian artists to show how perfectly unnatural they could make it appear, and that they have succeeded to a wonderful degree must be admitted by most persons who have inspected the EGYPTIAN SCULPTURE GALLERY in the *British Museum*, which is allowed by the best judges to contain the finest collection in Europe. Look at the beautiful head of the younger Memnon, and the other colossal heads with a sort of cap on, that are there deposited, and see how void they are of sexual or natural expression. The faces of both are formed of natural features delicately executed, yet, strange to say, there is no vitality, no living and breathing appearance about them, and, above all, there seems a perfect absence of that

appearance of motion which so distinguishes the productions of the Greek chisel. You may view these heads as long as you like, but you never can sympathize with them; you never say they look as if they would speak. The sentiment excited by them is of a grave, dignified, and austere character, and those who are capable of receiving the strongest impressions from sculptural productions, in all probability would admit that the impressions left by Egyptian specimens are quite different, both in kind and degree, to those resulting from any other inanimate object whatever. The hand of superhuman talent seems as it were to have wrought in them an influence at once awful, gloomy, and unearthly. In a word, we may say of these, and every other legitimate specimen of Egyptian sculpture, they are like nothing in existence but themselves. The best writers on this subject agree that the true era of Egyptian sculpture ascends from the invasion of Cambyzes to remote antiquity.

It was during this period only that the arts were conducted with true national taste and talent; and the mighty remains still in existence make us wonder how such an immense accumulation of physical power could have been so efficiently directed to one object; for there is no government on earth that could so command the labour of the millions in our times to carry out a mere fragment of the architectural structures that adorned the shore of the sacred Nile. What means the Egyptian sculptors could have used to carve such impenetrable substances as porphyry, granite, and basalt, is perfectly astonishing to us, since the best tools of modern manufacture will hardly make an impression on similar substances; yet the Egyptian carvings are finished with a sharpness and sweetness which have not yet been "indented by time's everlasting grasp." There is one very peculiar feature in the statuary of Egypt, which must have excited the attention of almost every one. It is a sort of dove-tail pilaster, which runs up the back of all their figures, be their position or character what they may. This feature has puzzled the learned not a little; some have supposed it to have been left merely to attach the figures to the temples, baths, or public works; while others have thought, doubtless with more propriety, that it was left in compliance with some religious notion of this curious people. As Egypt fell under the dominion of foreign powers, and was governed by new laws and opinions, important changes were made in the principles and character of her sculpture. The Persians prohibited rather than encouraged sculpture; for, as fire was the symbol of their deity, religion, which in every other case patronised this art, among those people perfectly proscribed it. "The Persians," says Herodotus, "have neither temple nor statues." The Macedonian empire next succeeded the Persians; yet the native and ancient arts of the country declined under their dominion; they destroyed palaces, cities, and temples for materials, out of which was reared the city of Alexandria; so that although the deviations and additions were great, the arts of the country still retained much of their original character. The Romans finally introduced a new character and style in the arts of Egypt. The Emperor Hadrian had imbibed a great fondness for Egyptian sculpture during his

residence there for two years; but the works which were executed under his patronage had valuable accessions of Grecian beauty; they were modelled after the most ancient specimens, and were wrought out of materials extracted from the same quarries; but the artists were Greeks or Italians, and the character of design any thing but Egyptian. Numbers of these productions were carried to Italy, which has led to great mistakes, persons taking them to be the productions of the ancient Egyptian sculptors. Mr. Memes says that he doubts if a single statue of genuine and ancient Egyptian workmanship is to be found among the numbers that have been discovered in Italy, and with which Hadrian filled that portion of the empire.

If these brief remarks should be the means of making but a few of your London readers regard the rare collection of Egyptian sculpture in the British Museum with more interest and attention than they have hitherto, my principal object will be attained; for I am particularly anxious to see the producing part of the population take an interest in these public exhibitions, and participate in the intellectual pleasures derivable from an acquaintance with works of art. The subject of my next paper will be Grecian sculpture.

ONE OF THE UNWASHED.

[We certainly decidedly agree with our correspondent in his respect for the fine arts. They are the great source of all intellectual and moral refinement. Man first begins by polishing rude matter into *beaux ideal* of beauty; and then he proceeds to polish his language, thoughts, and behaviour. It is the natural ascent of Nature in her progress from the infinitely low to the infinitely high; no people can ever be refined, good, or wise, who are not devoted admirers of the fine arts. The frequent contemplation of fine exhibitions, and first-rate specimens of handicraft, become therefore an essential element of a good education. But our government is much less liberal in providing such intellectual food for the people than many other governments in Europe, who in other respects are more tyrannical; still, the people of London have in general more opportunities than they take advantage of.]

APHORISMS, MAXIMS, AND PROVERBS ANALYZED.

NO. I.

"Fine sense, and exalted sense, are not half so useful as common sense."—SWIFT.

In the first place, I have to find a name for this quotation from the facetious Dean, and I reason thus:—An aphorism is a trite or pithy sentence, necessarily, I conclude, involving truth. Now, as I shall have to show this is saturated with error, I cannot confer on it this superior nomen. A maxim is an axiom, and we all know this term to be directly inapplicable to an error. A proverb is a common saying, and truth forbid this nonsense should ever become common! I must therefore humble Swift's unhappy lucubration to the small and very indefinite word "sentence." To begin; the inference from this sentence is evident; but before making allusion to it, we have to scrutinise the correctness of the terms employed; for let maxims deduce truth as they may, they must be prac-

tically valueless and inutile, if based upon error. The word *sense* truly signifies the power possessed by the external organs of receiving impressions from surrounding objects, and includes their capacity of transmitting these impressions to the brain, where alone they are recognized and perceived. Thus the outward construction of the ear is such, that the vibrations of sound are collected by the *membrana tympani*, or drum, and passing through the ear are conveyed by the nerves to the *encephalon* with a rapidity so inconceivably great, as to reach the brain seemingly simultaneously with the action of the sound upon the ear.

In like manner the eye is enabled, by its connection along the nerves, with the *encephalon*, to discern the works of nature and the products of art. The power of smell is exercised by a process precisely similar; and feeling, distributed over the whole body, is experienced by the same agency of the nervous system.

Sense, then, we discover to be a most essential function of the body; and although mind and body are so intimately connected that independence the one of the other involves a contradiction in science—the perceptions of the brain, for example, serving as the basis of conception, thought, and knowledge; yet the term *sense* can be applied to mental operations (as Swift designed, beyond the suggestion of doubt) with no more appropriateness than can the piston-rods of a steam-engine be called the fly-wheel or governor.

But this is a common, although undeniably most barbarous, signification given to the word *sense*. People usually, from ignorance, or an inaptitude for using their reasoning faculty, employ words as they would snow-balls, flinging them about to all points, and caring only that they hit; but in their preparation is this material difference, that words are used regardless of their suitability, while the snow-balls are carefully made up to an exact fitness. Into some such error as this the Dean appears to have fallen, which is the more curious, since in his “reverend” capacity we should have expected him at least a tolerable lexicographer. The meaning frequently attached by the unreflective to the term *sense*, is mental cultivation of some sort; often shrewdness in trade, and cleverness in the acquisition of property. In other cases, sense is made to signify varied knowledge, with the ability to its ready application; while in either instance the use of the word is evidently most cruelly perverted. This is the signification Swift prescribed for it; but before alluding to his maxim, granting him the perversion of the term, I have something to say concerning the expression “common” sense. I shall here accede to our author *his* meaning of the word *sense*. The outward organs being the recipients of external impressions, the nerves being the agents of the transmission of these impressions, and the brain being the magazine of their accumulation, and the depository of all intellectual power; and these outward organs and nerves, and this brain, differing in each individual from all others as widely as do their features, statures, forms, and complexion,—how, in the name of reason, can any such phantasy as “common” sense exist? Why the “Very Reverend Dean Swift” was not only as ignorant of the meanings of words as a

king or a nobleman, but as ignorant also of the organization of human bodies as any parson need be!

But excusing him all these blunders as kindly as if he had been born to an immense patrimony, we arrive at last at *his* meaning of the words under review. By “fine sense” he probably intended a knowledge of the fine arts, of literature, and the belles lettres, and that species of mental cultivation usually understood to constitute an accomplished mind. By “exalted sense” he most likely signified a religious bent of mind; for exaltation is rarely coupled with aught but so-called divine matters. Of “common sense” his definition would probably have been, “that *sense* which enables men to perceive the relations, &c., of surrounding things, about which all men are agreed.”

Setting this presumed signification upon Swift’s sentence, we all may allow him the justice and truth of it, for it is, beyond the possibility of denial, true, that he who comprehends the causes and consequences of surrounding circumstances, who marks the progress of events, and lends his aid in promoting the public good, is by far a more useful member of the community than he who spends a lifetime in the acquirement of mere accomplishments, and, by a much larger difference, than he who assumes a sanctimonious demeanour, and devotes his existence to affairs of supposed godliness!

Thus I conclude my examination, and I know not that I should have selected this sentence, but really when “Reverends,” with the awe-filling prefix, “Very,” write such senseless sentences, and thoughtless biographers take the trouble to hand it down to an ignorant posterity, it seems highly necessary to expose the fallacy, even at the expense of tarnishing a name of wisdom.

ANALYST.

[Fine sense and exalted sense, in a rude age, are of little use to the individual possessor; but fine sense and exalted sense, universally diffused, are the richest blessings of heaven. All species of perfection advance contemporaneously. Before one sense or one science can be perfected, all must be perfected; and before fine sense and exalted sense in an individual can be universally appreciated, all must be possessed of them; and when all are possessed of them, they are then *common sense*.]

FIRST OF NOVEMBER; ALL SAINTS’ DAY.

This day is a festival, which is held in honour of all the saints. It was first established by the tyrant Phocas, in 607, when he took possession of the Roman Pantheon, which till then had remained in the hands of the pagans, and been appropriated to the service of *all the Gods*. *All Saints’ day* is, therefore, the lineal successor of *all Gods’ day*, and consecrated to St. Marv la Rotunda and all the blessed of both sexes, as the heathen festival was consecrated to Cybele the mother of all the Gods. Mary is the Christian Cybele, the queen of heaven, the mother and bride of God, a representative of Nature, our common mother. Mary signifies a lady, or the *sea*, which is the mother of the dry land, the womb of creation.

This festival was held by the Romans on the first of May, and the Christians retained the same day of celebration for more than two hundred years; when Gregory IV. transferred it to the corresponding opposite day of the year, the 1st of November, six months later.

The Eve of All Hallows, or Hallow E'en, is a memorable day throughout all Scotland; but it is regarded more as a festival, which is consecrated to the interests of lads and lassies, and the revelation of the future destinies of the lovers, than a commemoration of the virtues of the saints. Many a foolish rite is performed more for amusement than from any real expectation of lifting up the veil of futurity, and discovering things to come.

On this day, also, is held *All Souls' day*. It happens on the 2nd of November, but when the 2nd falls on a Sunday, the festival, unlike all other festivals, is held in the preceding day. This is done in order to show as much haste as possible in relieving the suffering souls in purgatory. In former days every Sunday morning, during the preceding month, persons dressed in black used to walk about ringing bells, and reminding the inhabitants of the solemn duty they had to perform to their afflicted fellow creatures, who were suffering the tortures of the damned, and only wanted the contributions of the faithful to the priestly coffers to release them from their troubles; for it could not be expected that priests would contribute their services gratis, as the people their money; and Jesus Christ himself, having paid a ransom for others, was resolved that others should pay a ransom to him, before he would unlock the adamantine gates of hell, of which he keeps the keys. (Rev. i. 18.) This festival, also, is merely an old pagan festival christianized. The Romans called it *Feralia*, because then they carried feasts to the tombs of the dead whose souls were supposed to be released, and wandering up and down feasting upon the luxuries which their surviving friends provided for them. They held it in February, and it continued eleven days. The popish legends inform us that this festival was ordained by St. Odillon, Abbot of Cluny, who in the isle of Vulcan or Sicily, no doubt in the neighbourhood of Mount Etna, heard the voices of devils complaining sadly that the souls of the dead were wrested from them by means of alms and prayers.

Much of the offerings of the faithful was spent upon this pious service, and those who were at the point of death understood no better method of making their peace with God, than leaving a bequest of land or money to be appropriated to the chanting of requiems and other holy mummeries, for the sake of themselves and others departed. By these means the church secured the greater part of its present property. This custom of bequeathing property to the church had increased to such a corrupt and extravagant degree as to give rise to a proverb, which sounds rather impious in delicate ears,—“Happy is that son whose father has gone to the devil;” that is, happy is that son whose father has forfeited the favour and the prayers of the church by securing all his property to his own offspring. The impiety is all in the *sound*, and not in the *sense*. The same may be said of many other species of impiety, vulgarly so called.

The Duke of Ossuna, when ambassador to the king of Spain, during the pontificate of Innocent XI., was supplicated for charity by a mendicant friar, “Put a pistole in this plate, my lord, and you will release that soul from purgatory for which you design it.” The duke complied, and was soon assured that his piety had been effectual. “Say you so, holy man?” replied his grace; then I shall take back my money for a future occasion, as you cannot, *nor would you, I am confident, if you were able, again condemn the poor soul to its former endurance.*”

Frederick the Great, of Prussia, was desirous of recovering the revenue of a forest which had been bequeathed by his progenitors for a similar purpose, and he

demanding of the “Religiosi” by what authority they appropriated it to themselves. They replied that it was given to the *Holy Brotherhood* upon condition of their saying masses daily for the repose of one of his majesty's ancestors. “And how much longer,” said Frederick, “will that holy work continue requisite?” “Sire,” said the cautious prior, “it is not possible for me to speak of the precise time; but when it shall become unnecessary, *I will instantly dispatch a courier to inform your majesty.*”

This Saturday is peculiarly sacred to unity, inasmuch as it unites all the saints in heaven and all the souls in hell; the two anniversaries being this year celebrated on the same day.

UNITY OF THE FIVE SENSES.

THE five senses are tasting, smelling, seeing, hearing, and feeling. The four first senses are local; that is, they are confined to certain organs in the head. Feeling is universal over the whole body, and therefore contains all the senses within itself. The other senses are merely modifications of feeling. Taste is the sense of feeling in the mouth; smelling is the sense of feeling in the nose; these three are the sensual or unintellectual department of sense; feeling, seeing, and hearing constitute the other department.

The impressions produced upon this universal sense are infinitely variegated—strange tastes, strange sounds, sights, are frequently occasioned by some peculiar affection of the nervous system, or organs of feeling. Animal magnetism has performed many singular experiments, which have baffled the ingenuity of science to account for; and Nature is frequently and repeatedly bringing forth extraordinary phenomena of human organization, which are so far removed from the ordinary character of humanity, that our gravest philosophers, being reduced to the last extremity of wit, have no other resource left but the vulgar cry of “Impostor, impostor!”

The following case made the circuit of the French papers a few years ago, and a case of a similar nature was publicly exhibited in London about three years since, in Egyptian Hall. Colquhoun, in his late History of Magnetism, mentions many other instances of individuals in whom all the senses were reduced to unity; and hearing, seeing, and tasting, performed through other mediums than either the mouth, ears, or eyes.

A very learned French physician, and writer in the *Journal de Santé*, gives the following account of a woman in the neighbourhood of Lyons:

“To believe,” he says, “in apparent impossibilities, is often the necessity of men of science; but it is their good fortune likewise to discover that the world contains many more miracles than is at first imagined; that nothing is impossible, as referred to the omnipotence of the Deity; and that impossibilities are much rarer in the combination of human life than the vanity of science will acknowledge.”

“The woman whom I visited, and to whom I presented several sorts of medicines, powders, simples, compounds, and many other substances, which I am convinced she never saw before, told me their several tastes, as nearly, and with as much precision as taste could pronounce. She described them, indeed, with astonishing exactness, and frequently when my own palate was confounded.

“Her eyes were next bound with a thick bandage, and I drew from my pockets several sorts of silk riband. All those that differed in the original colours, she immediately told me. It was in vain to attempt puzzling her; she

made no mistake ; she passed the riband merely through her hand, and immediately decided on its peculiar colour. She could, in fact, discover the qualities of any thing by the touch or taste, as accurately as I could do with my eyes.

"The organs of hearing were then closed, as well as the contrivance of stuffing the ears would answer the purpose. I then commenced a conversation with a friend in the apartment, and spoke in almost inaudible whispers. She repeated, with great power of memory, every word of the conversation. In short, I came away a convert ; in other words, believed what I had seen. A philosopher knows the fallibility of the senses ; but he should know, likewise, that science ought not to reject because it cannot have demonstration."

PHYSIOLOGY OF BIRDS.

THE systems of circulation and respiration, in birds as in other animals, are closely connected, though not so much so as in the mammalia. The circulation in both is performed by means of a double heart, consisting of two ventricles for propelling the blood, and two auricles for receiving that fluid on its return ; and connected with these, as in all animals that have the heart double, there are two sets both of arteries and of veins,—a pulmonary set and a systematic one. The circulation is, as has been hinted already, more rapid in birds than in the mammalia, which agrees with the greater violence and longer continuance of some of their actions. But though these more violent actions,—such as coursing on two feet as fleetly as antelopes do on four and with the aid of the flexible spine and its muscles, as in the ostrich, plunging into the water like the gannet or the cormorant, dashing through that element like the divers, cleaving the air beyond comparison with all terrestrial speed, as in the plovers, the swift, or the pratincole, or breasting the tempest with the majesty of the eagle, require, and are furnished with a supply of blood, proportional to the waste which their great energy must occasion ; yet they are by no means so well suited to an equally rapid breathing by means of lungs. But the application of renovating air to the blood must, in all animals, be proportional to the circulation ; and, among vertebrated animals, it is only the reptiles and fishes which have the temperature low and the circulation lagging, and which spend much of their time in a state of comparative inaction, that can carry on their systems in a healthy state with only a partial aëration of the blood.

And the means by which the action of the air on the blood of birds is rendered equal to the rapidity in circulation, and consequent necessity of vital repair, in that fluid, without the painful fatigue of ever-panting lungs, is made, like all other contrivances in nature, to answer other important purposes at the same time. The lungs of birds are ample in their dimensions, and have the cells into which the air is admitted larger than in the mammalia ; and they are kept in their places by being fastened to the bones. Ramifications extend from them in tubes and cells through the whole cavity of the body, into the hollows of the bones, and, in short, along the course of every artery which is not immediately imbedded in those muscles, which are in action during the violent exertions of the bird. The blood-vessels in these muscles are fewer than those in the muscles of the mammalia, as any one may infer from the greater rigidity of their texture, and the whiteness of their colour. Thus, there is not a blood-vessel of any considerable size in the whole body of a bird, to the coats of which the air has not access during the greater part of their course ; and thus the real

action of breathing in birds is not concentrated into one organ, to be toiling and panting there, as it would be in the lungs of the mammalia, but distributed over the whole circulation, and consequently diminished in local intensity, in proportion as it is extended over a greater surface.

This is a subject which it is impossible to bring to the test of numbers, so as to compare accurately the diminution of local action by means of the general access of air to the blood-vessels. There are two difficulties, neither of which can be, from the great nicety of observation which they would require, overcome. In the first place, we know not, and we cannot ascertain, the relative surfaces of the blood-vessels exposed to the air in lungs only, and in the whole system, as in birds ; and, in the second place, we know not the difference of action which the air may have on the coat of a very small blood-vessel, such as those in the lungs, and that of a larger one. We do know that the exposed surface of the vessels in the lungs must form but a small portion of that of the whole vessels in the system, because in the freest breathers, that is, what is usually styled the "longest winded," of the mammalia, which have their blood aërated in the lungs only, or chiefly, the portion which passes through these organs at each respiration of the breath, is only a small fraction of the whole. We know also that the coats of the larger blood-vessels must, in order that the vascular system may have equal strength in all its parts, have their coats much thicker and firmer than the smaller ones, though we cannot precisely say in what proportion ; neither do we know to what extent the difference of thickness in the coats of the vessels diminishes the action of the air upon the contained fluid. Perhaps the thickness of the coats is directly, and the action of the air inversely, in some such ratio as that of the squares of the diameters of the different vessels ; but this is a mere theoretic guess, undemonstrated, and incapable of demonstration.

Analogy shows, however, that the advantages which birds derive from this general admission of air to the blood-vessels is very great. The race-horse is quite fatigued with a few miles at his full speed, and so is the greyhound, while the lion himself is in need of repose after a single leap. But birds can maintain their rapid flight during the livelong day, and for hundreds of miles upon the stretch ; and when they do, as is sometimes the case, drop down in agitation or in exhaustion, the former seems generally to be the effect of fear, and the latter of muscular fatigue, for they do not pant as the mammalia do when they have over-exerted themselves.—*British Cyclopædia*.

CORRESPONDENCE.

There are some good ideas in the Lines on the Destruction of the Parliament Houses, but the poem as a whole is rather laboured. The last lines are the best, which is rather a good omen, and show that the writer was beginning to fire with his subject, at the very time when he put on the extinguisher.

Thy splendour and thy glories, where are they?
The boast of ages wither'd in a day.
Gaunt ruin now usurps their pride of place,
But leaves behind some solitary trace,
That doth with scornful mockery disclose
Where late the imperial dome of greatness rose.

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SYSTEM OF NATURE.

WE shall now, for the sake of a little variety, proceed to analyze some of the most remarkable features in the progress of society. We have already laid down some of the numerical principles on which Nature conducts her operations, and we shall from time to time communicate farther information on the same subject. What we have said already, will suffice as a guide to the thorough understanding of the views of the progress of Nature which we mean to delineate.

All Nature is divided into two great departments, which, for the sake of simplicity, we may at present call evil and good; and the progress of Nature, or society, is consequently distinguished by these two stages. Hence it follows that there must be an old world and a new world, a vicious and a virtuous world. The one is a regular descent, the other a regular ascent—Satan and God, darkness and light.

Satan is called the prince of this world, and the prince of darkness; "and the whole world lieth in darkness." But a time is to come when "Satan is transformed into an angel of light," or, in other words, is destroyed.

The first stage is bondage, the second is liberty; or law and liberty, which are the two extremes, both of which are evil when carried to excess, yet when properly combined are good; but in common language we always call liberty good. They are nominally opposed to each other; the greatest enemy of liberty being law, and the greatest enemy of law being liberty.

Well, suppose you call Satan the representative of one of these, and God the representative of the other. They are nominally two enemies. When the one gives a law, the other rebels against it. Thus Adam was commanded by the one *not* to eat, but the other persuaded him to disobey. The first was the law, the second the liberty of Nature. But by disobeying, Adam attained knowledge; he became acquainted with both extremes, without which he could have knowledge of neither. Hence, the Serpent very truly said, "if you eat, you shall not die, but shall be as gods," &c.; all which was literally correct, much more so than the words of Jesus Christ, when speaking of a dead woman: "the maid is not dead, but sleepeth." This story of the fall very beautifully illustrates two important points,—the necessity of law, and the necessity of rebellion. Without law we could not preserve order in society, and without rebellion we never could accomplish any reformation. All reformers are rebels. Satan was the first rebel, and he introduced knowledge, experience, &c. Adam followed his example.

Moses was also a rebel; he rebelled against the king of Egypt. Jesus Christ rebelled against the established usages of his country. Martin Luther, John Calvin, Zuinglius, John Knox, &c., were all rebels against the church and state of the age and country in which they lived. Earl Grey and Lord Brougham were rebels against the old British Constitution. Richard Carlile, Robert Owen, Henry Hetherington, and Benjamin Cousins, and all Dissenters, are rebels against Henry Brougham, &c. All belong to the same school; all disciples of the great prince of all rebels, the Serpent that beguiled Eve in the garden, who is set up as a model of wisdom for men to follow by the authority of Christ himself,—“Be ye wise as serpents”—and we ourselves are only following this high authority in rebelling against existing institutions and systems of doctrine. The fall of man is a regular continued course of rebellion, which must go on until truth and justice are established on the earth. Who ever heard of legislators amending their codes of law, without being spurred on by rebels? Rebellion, then, against evil is a virtue, and there are very few instances of any other kind of rebellion to be found in the records of history; we owe all the progress of political and religious society to rebels only.

Man was first without law, then the law came; then he broke the law, and this last is his present position. When he has found out the means of associating law and liberty in such a manner that they shall be identified the one with the other; and men, enlightened and moralized, and respected by the institutions of their country, shall even, when left at liberty of action, do those things alone which the law itself shall dictate; then he has attained the full vigour of manhood, the knowledge of good and evil, to which nothing but the severities of law and the obduracy of rebellion could have brought him.

This simple truth being demonstrated, which even a child may comprehend, we look for a development of it in the history of principles and opinions, or in other words "the church." We accordingly find that the great, all-prevalent, victorious religion which has planted its colours on all the thrones and institutions of the civilized world, contains in succession the law and opposition to law—law and liberty—or law and gospel. The one says, "Do, and ye shall live;" the other says, "Ye shall live, whether ye do it or not."

The law says, "Sacrifice and offering, and burnt offering, &c.;" the gospel says, "Neither sacrifice nor offering, nor burnt offering." The law says, "Revenge—an eye for an eye, a tooth for a tooth;" the

gospel says, "Avenge not yourselves ; resist not evil," &c. The law says, "Ye are justified by works ;" the gospel says, "Nay, it is by faith." The one is full of rites and ceremonies innumerable ; the other enforces no rites nor ceremonies whatsoever. The one prescribes certain meats and drinks, modes of apparel, and other formal restraints ; the other removes the yoke which its predecessor had put on, and grants a bill of general emancipation from the slavish bondage. In fine, the one is a complete counterpart to the other ; therefore the apostle of the Gentiles says, "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage." The two churches thus present a perfect resemblance of law and liberty.

You will now naturally enquire, "If the gospel be an emblem of liberty, why is it so full of misery?" The answer is so very simple, that there is little occasion for us to give one, if our readers have not forgotten our former analysis of the two extremes of Nature. Both extremes are evil. Law is evil in the hands of the ignorant, who subject the ignorant ; for then it becomes tyranny, monopoly, division, and misery. Liberty is evil in the possession of the ignorant ; for then there is no control, no order, no justice between man and man. It is anarchy, and only tyranny after all. Thus Christianity, which began without law, has ended in a most complicated system of political and ecclesiastical legislation. It is only a proper union of both, in an age of general illumination, that can secure the tranquillity of political and social life. This is the third stage ; and accordingly the present stage of Christianity has always been represented as evil and temporary : it is called Antichrist, the Mother of Harlots, Babylon the Great, the Beast, the False Prophet, and many other opprobrious names ; and it is doomed to final destruction, like its predecessor the law, to give place to a better, a universal and everlasting system. All this is unquestionable ; no man can gainsay it ; from which it follows that the present Christianity is both right and wrong ; right in its place, as a temporary herald of a better ; wrong, as a pretender to stability and perfection. But it will come to an end—not by those who call it false (they cannot overturn it, or pierce even the skin of it)—but by those who reform it ; who acknowledge it as a great important stage of the progress of society, true in its ultimate meaning, but false in its clerical meaning ; just as Judaism is accounted by Christians true in its Christian meaning, but false in its Jewish meaning. To depart from this law of progress is to make a break in the chain of succession, to do violence to Nature's laws, and all the principles of philosophy. Hence vulgar infidelity is unphilosophical and absurd, and never can maintain its position or advance beyond a very limited sphere of thought.

Nothing can be more beautiful and more philosophical than this arrangement of the churches. It is in strict conformity with the first principles of natural science, and most satisfactorily accounts for the studied and determined contrariety which exists between the law and the gospel. The Reformers and Infidels of the French school being entirely ignorant of the science of "Pro-

gress," or at least not taking it into account in their analysis of the progress of Nature, where it ought to have been remembered if they had known it, have frequently adduced this glaring contrariety as an evident demonstration of the absurdity and falsehood of the whole. They might just as well adduce the opposition between darkness and twilight as an evident proof that the sun will never rise. They know not, or are determined not to know, that during the night, men see by star-light and candle-light ; in the dawn, by the refraction of the atmosphere ; and in the day, by the sunshine ; yet all these lights have one great source, which, though unchangeable, is ever varying, and moving from one extreme of darkness to the other extreme of sunshine. According to this simple model, what can we expect but a species of star-light, almost total darkness, during the law ; some glimmerings of light during the gospel ; and sunshine during the last or millennial stage? The change is the change of progression, and is an argument in favour of the system attacked, inasmuch as it proves it to have a growth, like all animated Nature, and not to be still-born, or dead like a stone.

But it may be replied, that Mahometism is the third stage in progress, and therefore ought, according to this model, to unite the two extremes alluded to. We refer it to any one acquainted with its character, to say whether it is in the direct line of progress or not. It acknowledges Abraham as its father, no doubt, and it nominally acknowledges all the prophets of Judaism, and the apostles of Christianity ; but it has totally rejected the books : its disciples have no knowledge whatsoever of the two great predecessors of their faith ; they are entirely insulated ; they stand alone in the world of opinion, like all the other religious sects on the earth ; it is an offshoot of Christianity, but no more ; it is not a successor, not an heir, not a free, legitimate son, but a bond son, a bastard, as we have shown in a former number ; hence, it is not in the legitimate line of progression. Not so with the Christians ; they are all as well acquainted with the books of the Jews as with their own ; they have preserved the growth and inherited the spirit of the olden times ; and with that growth they have the growth and inheritance of science and the arts combined. The line of progress runs through Christianity, and through it alone ; and Protestantism is the last great stage in the line of progress, for which reason it is in the seat of Protestantism—in the capital city of Protestantism, the very heart of the last-born beast—that the great work of regeneration can begin. France is a stage behind ; she is a Catholic country ; she never can accomplish it ; she rejects as an infidel, but does not reform as a philosopher. America is nothing at all ; she is not an Ecclesiastical polity, and is out of the old world. There is only one country and one city to which the finger of fate doth point ; and we can predict the result with as much certainty as Francis Moore himself can predict an eclipse of the moon, or Dr. Farraday the result of a chemical combination upon which he has previously experimented.

There is a certainty in the science, because it corresponds with all the history of the past, and the whole philosophy of Nature. Let any man refute it who can ; let

him point out a blemish in it, and we have done with it ; if not, let him promote its circulation, and have done with sectarianism for ever.—We shall continue our analysis in our next, and enter more into particulars, demonstrating, as we proceed, the important truths contained in the greater and lesser systems, and the indispensable necessity there is that these truths should be known before any favourable change can be effected ; for without unanimity upon religious subjects, it is impossible to institute any political system which shall not prove a curse to the great majority. Religion is really a department of politics ; it cannot be got rid of. You may overthrow the Church Establishment. What then ? Your legislators are still sectarians ; one is an Episcopalian, another a Presbyterian, another a Roman Catholic, another a Wesleyan Methodist, and another an Infidel or an Atheist. Will these men agree ?—never ; their different creeds teach them different politics, different morals, different modes of discipline, which will inflame the country with an everlasting succession of petty controversies, and provide fuel for the meanest and most cruel of passions, prejudices, and aversions.

THE SHEPHERD.

HEAT AND COLD.

HEAT and cold are generally understood to be two different effects produced by the same cause. For a long time it was considered indisputable that they were two distinct substances. Fire or heat was denominated one of the four elements of Nature—an omnipresent principle, which had a distinct and independent existence. This idea, however, like every other, which proposes to disunite the unity of Nature cannot withstand the test of experiment. Fire cannot exist without support of some kind. It can neither burn nor give light unless it be collected together by some material fuel. The light of the candle cannot exist without the wick and the grease—and the lightning of heaven is only the atmosphere ignited. The electric fluid in a vacuum created by an air-pump gives a faint purple light ; but it is questionable whether the vacuum be perfect or not. But even the electric light is the effect of the two sexes of the electric principle in union. Hence it appears that heat is as much an effect as a cause—and without doubt the best idea that we can form of it is, that it is both cause and effect—active and passive—male and female.

There are many very simple methods of demonstrating this. Thus, for instance, red heat may be created in a piece of iron by beating only. A clever smith may beat a nail red hot, and then kindle a fire with it. This fire, therefore, is the result of friction, which friction first occasioned the mutual action of the two omnipresent elements on each other. The fuel maintained the action by supplying a material which is easily decomposed by fire, and contained in abundance the gases which nourish it. When this action ceases, the material becomes cold ; we say the heat has gone—but nothing has gone but the action, unless the material be burned to pure dross or charcoal. The cold, therefore, is merely the absence of that action which creates heat, and is produced by another ac-

tion of the very same elements by which the heat is created. The action of heat distends or enlarges bodies ; cold contracts or diminishes them. They are merely two opposite movements of the same cause. Thus a piece of iron becomes larger and softer by heat—smaller and harder by cold. When heat is increased to a certain amount, it decomposes the body, or changes its Nature. It converts metals into fluids by melting them. It converts fuels into gases ; but makes no impression on pure carbon.

For some time past it has been customary to apply the name of Caloric to this unknown principle of fire, in order to get rid of the idea of effect, which the word heat implies ; but it is evident that the vulgar word “heat” is much more philosophical than the other, merely because it conveys the idea of both cause and effect. In the ignorance and infancy of science, men naturally imagine a specific and independent cause for every effect ; they have no idea of the infinite variability of Nature, who modifies the action of her simple elements so as to produce the most opposite effects by the same agents. A very beautiful illustration of this mysterious skill of our bountiful mother may be given in the following simple experiment.

Put a little ether into a vial, and put that vial into a tumbler of water ; then put both into the receiver of an air-pump, extract the air, and you will find two most contradictory effects produced upon the ether and the water ; for the ether will boil, and the water will be converted into ice. The ether boils merely because the pressure of the atmosphere is removed, and by boiling it gives out its heat in the shape of steam. By giving out its heat, it naturally extracts more heat from the water ; and the water by losing its heat is converted into ice. This seems to imply that heat is one substance, and cold another ; but the same analogy subsists between pleasure and pain ; thus a little heat is agreeable to the body ; an intense heat is painful. We call pain and pleasure two distinct or opposite feelings, yet the same cause produces them, the same nervous system experiences them.

As we can produce heat by friction and fuel, so also we have it in our power to produce cold by certain mixtures. We can even exceed by artificial means any degree of intensity which is produced directly by Nature. We can freeze any liquid except alcohol, which contains too much of the active principle of heat within it ever to be subjected to the process of solidification. Three parts of muriate of lime, mixed with two parts of snow at 32 degrees, or the freezing point, will create a cold 50 degrees greater than the snow itself. Snow and salt produce a very intense cold, as low as zero, or 0 in the thermometer. Now it is evident that the cold is not produced by the emission of heat, as the frozen water in the former experiment ; for, on the contrary, cold is emitted, and that immediately. This seems an evident proof that the cold is produced by one chemical action, and the heat by another.

Heat expands bodies, and cold contracts them. Hence there is more heat in steam than in water ; for steam is water distended by heat. This fact has introduced many important improvements in the arts of life. The steam which used to be wasted and dissipated in air, is now col-

lected and made instrumental in the saving of fuel. The steam of a boiler transmitted by pipes to any vessel of water, will boil that water without the aid of fire; and a quantity of water in steam will convey a greater quantity of heat than the same quantity of boiling water. Hence baths are usually heated by steam-pipes instead of hot water.

Boiling is occasioned by the conversion of the liquid into steam—the steam is created at the bottom of the vessel, and, being lighter than water, it rises in bubbles to the top. Every liquid has a certain temperature at which it boils. Ether is the most evaporable of all liquids. It boils with a summer heat. Water boils at 212° , sometimes 210° , sometimes 214° , according to the density or rarity of the atmosphere; mercury at 656° . These are the highest temperatures they can acquire, unless by artificial pressure, which confines the vapour that is emitted; by this pressure water may be made red hot. Were our atmosphere denser than it is, it would take more heat to boil water; and if rarer, it would take less. Hence we find that on the tops of the highest mountains water boils at a lower temperature than on the plains. Saussure found that water on the top of Mount Blanc boiled at 187° , instead of 212° . If water at about 100° , or what is called blood-heat, be put into the vacuum of an air-pump, it boils immediately, without receiving any additional heat. In this manner syrups are often boiled; for it has the advantage of evaporating the syrup and bringing it to a proper consistency, without burning it, only the vacuum is produced by a much simpler process than the air-pump.

From this it is evident that the pressure of the atmosphere is a principal cause of the existence of fluids. Were that pressure removed, they would evaporate and form a new atmosphere; and if the new atmosphere were removed as soon as it was formed, the earth would then lose all its moisture, and be reduced to a lump of dry carbon. What other process would then take place we cannot tell.

ALMANACK.

ALTHOUGH the terms calendar and almanack are in general regarded as synonymous, there is, nevertheless, a material distinction between them.

The calendar, strictly speaking, refers to time in general—the almanack to only that portion of time which is comprehended in the annual revolution of the earth round the sun, and marking, by previous computation, numerous particulars of general interest and utility; religious feasts; public holidays; the days of the week, corresponding with those of the month; the increasing and decreasing length of the day; the variations between true and solar time; tables of the tides; the sun's passage through the zodiac; eclipses; conjunctions and other motions of the planets; &c., all calculated for that portion of duration comprehended within the year. We may with propriety use calendar or almanack for any particular year; but, as allusive to time in general, calendar can alone be properly applied. In speaking of an alteration in the French calendar, we are clearly understood to mean some general improvement or alteration in the calculation of time in

France; while an alteration in the French almanack would be understood only as implying a new mode of arranging the different computations and notices adapted to one year. The calendar denotes the settled and national mode of registering the course of time by the sun's progress; an almanack is a subsidiary manual formed out of that instrument.

Numa marked the distinction between the calendar and the almanack by his invention of the fasti, of which our almanack is a close resemblance, in order to make known the annual routine of public and religious ceremonies, dependent on his regulation of the calendar: and although no private individual ever did or could attempt to change the calendar, every person who thought proper could frame an almanack; and this privilege has been exerted to so great an extent, as to call forth public acts to regulate and limit their publication.

We have also a more accurate and minute computation of time, known by the name of an ephemeris, in which, as the name indicates, the daily variations in the planets, the apparent positions of the fixed stars, and other celestial as well as terrestrial phenomena, are minutely recorded, for the especial purposes of navigation, and the facilitating the study of astronomy.

Judicial astrology, or the pretended power of predicting future events, was professed at a very remote period; and almanacks—not calendars—made the principal medium of circulating their absurdities. So early as the year 1579, Henry III. of France issued an edict, that “none of that tribe should for the future presume to publish predictions relating to affairs of the state, or of private persons, in terms either express or covert,” &c. The planetary system was generally made the groundwork or foundation of this abstruse species of plausible imposition; but as the influence of the sun and moon was too sensibly felt to admit of mysterious deception, these pretenders to supernatural knowledge did not select these luminaries as objects for their impositions on the superstitious; and hence the other planets, whose influence, if any, was not obvious to the senses, were made the foundation of this delusive art; and being named after deities of the heathen mythology, but little ingenuity was necessary to imbue the planets with powers and attributes ascribed to those objects of heathen worship, whence they derived their names; thus opening a boundless field for practising upon the credulity and superstition of mankind, which even to this day, with all our advances towards perfection in science, and manifest advantages in point of intellectual acquirement, are not yet wholly eradicated.

In the highlands of Scotland they form their prognostic or presage of weather on a superstitious, but innocent conceit, that the year will be governed as to its general fluctuation, by the state of the twelve days beginning from the 31st of December: thus if the 31st of December should be fair, so will the ensuing January; if the 1st of January should be fair, so will the succeeding February; if the 2d of January, &c., so will March be found, and so throughout the year. Various persons still implicitly believe in these auguries; but it is to be hoped the weather in general in the highlands will be found

rather more favourable throughout the different months, than can well be expected from an observation made on the days they have selected in the very depth of the winter season.

The etymology of the word almanack has been, perhaps, the subject of more dispute than that of any term admitted into our language. With the single exception of Verstigan, all our lexicographers derive the first syllable *al* from the article definite of the Arabic, which signifies *the*; but the roots of the remaining syllables are variously accounted for, some taking it from the Greek *manakos*—a lunar circle; others from the Hebrew, *manach*, to count; Johnson takes it from the Greek, *men*, a month; but why the first syllable should be in one language, which these authorities agree in, and the two last in any other language, is not easy to comprehend. Whether, therefore, the Saxons originally took their term from the Arabic, either wholly or in part, Verstigan seems to be the most relied on: “They,” he says alluding to our ancient Saxon ancestors, “used to engrave upon certain squared sticks, about a foot in length, or shorter or longer as they pleased, the courses of the moones of the whole yeere, whereby they could alwaies certainly tell when the new moones, full moones, and changes should happen, as also their festivall daies; and such a carved sticke they called an *al-mon-aght*, that is to say, al-mon-heed, to wit, the regard or observation of all the moones, and here hence is derived the name of almanack.”

The Danes, Swedes, and Norwegians appear to have used these almanacks, though under various denominations, such as, *reinstocks*, *runstocks*, *runstaffs*, *primstaries*, *scipionees*, *runici*, *bacculi*, *annales*, *staves*, *stakes*, *cloggs*, &c., by the last of which Dr. Plott calls the specimen he has described; and they appear to have been introduced into this country at the Norman conquest.

Before printing was introduced, and when manuscripts were scarce and dear, these runic almanacks were particularly useful in assisting the memory. In all visits to distant churches, in all pilgrimages, &c., they were made the instruments of instruction and regularity; and that they might be doubly serviceable, they were frequently carved on the tops of pilgrims’ staves, or stakes, so as to regulate their times of assembling at particular spots, and also to support them in their wearisome journeys. These runic almanacks, like others in manuscript, bore the characters of pagan superstition until about the fourth century, when they partook of both heathen and Christian emblematical devices, so as to be more generally saleable; but after the seventh century, they became wholly Christian, and that they might be made as universally serviceable as possible, they were sometimes cut on sword scabbards, implements of husbandry, &c. &c.

Those immense square pillars or obelisks in Egypt, the hieroglyphical characters on which have so much perplexed the learned, have been considered as containing directions for the monthly rural labours of the Egyptians, and consequently to have been the first species of almanack ever used, of which the runic staves before-mentioned are but very humble imitations, though of somewhat similar construction: and when the repetition of

the same figures or characters on each of those vast pillars is considered, which would perhaps never have been so uniformly alike, unless for some such general and extensively useful purpose; the titles assigned to them by the Egyptian priests, of “fingers of the sun,” to which orb they were usually dedicated; and the nature of the stone of which they were composed, being of various colours, and regarded as typical of the four elements, there is good reason for concluding that they were intended as almanacks rather than as histories of their sovereigns, or for any other of the uses that have been assigned them by the ingenuity of antiquaries.

There does not appear to be any trace of the original inventors of almanacks, whether in wood, in manuscript, or in print; the first in print is generally admitted to be that of John Muller, of Montereccio, better known by the name of Regiomontanus; this person opened a printing house, and published his first almanack at Nuremburg in the year 1472, wherein he not only gave the characters of each year, and of the months, but foretold the eclipses, &c., for thirty years in advance.

The first recorded account we have of almanacks in this country, appears in the year-book of Henry VII., or about fifteen years subsequently to that of Muller; though Mr. Jackson, of Exeter, in a work published by him, says, “I have in my possession an almanack made in the reign of Edward III., of parchment, being about one hundred and forty years prior to Muller’s, not in the usual form of a sheet, or a book, but in separate pieces, folded in the shape of a flat stick, or lath, in the Saxon fashion: it is perfectly fair, and exhibits the best specimen of ancient numerals I have yet met with.”—*Clavis Calendaria*.

A SHANDEAN MINISTER.

—Now, were I the King of Great Britain—said my father, taking his pipe from his mouth, and blowing with as much force as his cheeks were capable of blowing with, a whiff as thick and spreading as if it had escaped from the funnel of a furnace,—were I King of Great Britain,—(for it is a nation of gallantry—and spirit—and genius; as well as of folly—servility—and dupe-dom)—my Prime Minister should be a *man*, and not a being who would look with indifference on the female sex.—My uncle Toby shook his head—it was a movement of something like sorrow;—the word *gallantry* brought the idea of an *engagement* into the mind of my uncle Toby—the idea of an *engagement*—put him in recollection of his *wound*.

—How does the widow Wadman, Mr. Shandy?—Ask my uncle Toby, Madam.—He should be a *man*—continued my father—with all his faculties about him—mental and corporeal;—so that he might be the proper Minister—in the proper place—the Minister of War—when War was necessary to our political existence—the Minister of Peace—for that is *absolutely necessary*—the Minister of Love—for population is the riches of a state.—

Doctor Slop looked at my father—then at his green baize-bag—then at my father again;—there was *professional* gratitude in every movement.

—He should be—said my father—(still continuing his picture)—the best and wisest man in my dominions.—Generosity should dwell on his countenance;—

he should look the Minister of all that's great and good—not the Minister of *Mammon*—or the Minister of *Bacchus*, Toby.—I am satisfied, to the fulness of my conscience, that a Minister should be the father of a people;—and, to be the father of a people, he should be the father of a family.—

My uncle Toby sighed—

What did he sigh for, Mr. Shandy?—

Ask the widow Wadman, Madam.

—He should feel the sincerity of heart-felt joy,—on beholding every individual of that family—with a smiling and contented countenance—(when I speak of his family, Toby—I likewise mean it as the *epitome of a State*.)—He should be liberal and benevolent, yet frugal—courageous, yet peaceful:—one, that would not sport with the life of his meanest creature—nor his cat—nor his dog—much less the lives of the *members of his family*.—He should be a man of strong mind—and *sound memory*—I should not care for what was conceived to be the *bad acts* of his *boyhood*;—but, if ever he forget his bad acts—

He should forget his bad acts—quoth my uncle Toby.—He should cease to *practise them*—replied my father emphatically;—but if ever he *forget* his bad acts, 'tis ten to one but he'll forget his duty to perform good ones—for it is by remembering our faults, Toby,—and the shame that ought to be attached to them,—that puts us in a position to resist the attacks of vice, and of present and future temptation.—Temptation, brother—quoth my uncle Toby—is an enemy that mostly comes upon us by stolen marches.—Therefore, Toby—(replied my father in my uncle's style)—it is necessary to *review our works*,—and always be on the *defensive*.

This was patting the neck of my uncle Toby's hobby-horse.

He should not be (said my father, resuming his discourse)—he should not be a vane, Toby, that shifts with the gale of selfish fortune—he should act as a *conductor*—to draw off the lightning, and preserve the fabric that it is fixed upon.—In this manner, Toby, he might fortify the strong-holds of a free nation—and always be in a posture to *chastise* her enemies.

Pray, brother—quoth my uncle Toby—what is a Conductor?

It is a *metalline rod*, Toby—replied my father.

I should think brother—said my uncle Toby, looking looking up gravely into the face of my father,—that the metal of one *culverin* would be a greater defence—and chastise our enemies better than a thousand *rods*: and, besides, brother, they could only be used at close quarters—

My uncle Toby paused for a few seconds.—He was contemplating, with his cheek resting on his left hand, and his eyes fixed on the table—then, suddenly raising his head, and looking my father full in his face—They must scourge most cruelly, brother—quoth he.—

Had a wasp come full speed against, and struck its sting into the right side of my father's nose—he could not more suddenly have jerked his head to the left—leaving my uncle Toby's eyes fixed on his profile.

My uncle looked alarmed—he thought my father had been seized with a paralytic stroke.

Gentle soul! little didst thou think that thou wert the bestower of it!

The wounds of my father soon healed;—they were healed by that delight which he took in convincing the mind of my uncle—or rather that pride which he took of throwing the daylight of his own mind into the windows of that of my uncle Toby—which, by the by, were

sometimes so be-dimmed, and sometimes so *be-curtained*—that the sun himself might as well have thrown his rays through a brick-wall—as my father have thrown his—through such barricadoes—into the arsenal of my uncle Toby's ideas.—My father's countenance brightened up, and he continued the delineation of his Prime Minister.

He should promote good institutions—said my father—and good institutions would rectify our follies and our errors.—Then, Toby, we should not see boxers and bruisers patronised by leather-fisted, and I may add, leather-headed lords—We should have no more bull-baits—nor bear-baits—nor badger-baits—nor cock-fights, Toby.—*We should not give cruelty where Nature has denied it.*—Our children—

I have none—quoth my uncle Toby, shaking his head.

That's more than I know—replied my father.—

Indeed, brother, I have none—legally or illegally begotten—said my uncle Toby.—

Then those who have—quoth my father, (testily)—would not see them practise cruelty to brutes, which grows up into cruelty to man;—the harmless fly might then take his perpendicular walk up the panes of our windows—without danger of being annihilated by the mischief of childhood:—Good institutions would rectify these things;—we should then, my dear Toby, be in the high road to become a civilized nation.

I thought, brother,—quoth my uncle Toby, with surprise—we were a civilized nation.

Pray, Toby—said my father—what is a civilized nation?

—Not a savage one—replied my uncle Toby.

'Tis very civil, (and in truth, Toby, very unlike a savage)—quoth my father—to deprive millions of men, who will not shed blood, of the produce of their own country—and so starve them;—'tis very refined, Toby, to attempt driving the real possessors of an island into the most barren parts of their own territories—in order to seize on the most fertile—because—the drivers were a *civilized* people, and happened to fancy themselves stronger—(which, by the by, they were not; for a *pin* of virtue has more power than a *sword* of vice, Toby.)

—Not in battle—quoth my uncle Toby—

It is merciful and civilized—because some of our relatives, (branches of the same tree)—scattered over a country far away from us—would not suffer their purses to be opened against their consent—that the *civilized* people should murder the rebels, and burn their habitations. It is the highest picture of civilization, Toby, to tear friends and relations—mothers and fathers—brothers, sisters—husbands and wives—from each other—and drag them from their country,—because *their noses are flat* and *their faces black*.—'Tis humane to lash them like obstinate beasts—in order to render them as civilized as their whippers.—It is liberal to burn the house of the *man of science*,—because the owner does not think corruption, soundness—and self-interest, generosity.—Isn't this civilization, Toby?

I thought, brother—quoth my uncle Toby—that these things were only practised in a savage state.

The *civilized savage*, Toby, is the worst of savages—replied my father.—*Anonymous Imitations of Sterne.*

THE following Fable is partly original, and partly not. The author has considerably altered it, so as scarcely to be recognized as the same; and he has very honourably apprised the Editor of the circumstance of its former publication.

REGENERATING FABLES.

NO. II.—THE INNKEEPER AND GUEST.

Ye priests, to you I dedicate my metre,
 Whatever be your pious leader's name;
 Whether 'tis Luther, Calvin, or St. Peter,
 In disposition you are just the same;
 For proud yourselves, you all would keep us humble,
 And with heaven's holy truth your falsehood jumble.
 In Ovid and in Plutarch we have read
 Of one Procrustes, famed for horrid whims,
 Who kept for travellers a certain bed,
 In which he stretch'd or lopp'd their tender limbs,
 Determined, or sage Plutarch tells us lies,
 That bed and body should be of one size.
 'Tis thus our understandings you would use,
 And alter their dimensions as you choose;
 But your opponent, Truth, is fast prevailing,
 And really, reverend sirs, your trade is failing.
 Now, you exclaim, with hypocritic whining,
 "Alas! we see religion fast declining;"
 When, by the merest idiot, it is seen
 That priestcraft all the time, is what you mean;
 And scoffing Common Sense undaunted says,
 "Religion flourishes as craft decays."
 What is religion?—'tis the tie which binds
 In bonds of love dis sever'd minds:
 And now, were they dis sever'd, human skill
 Cannot unfold the great EFFICIENT WILL.
 But this man knows; for every social bane
 He may on antidotes rely;
 "Both are before him;" why complain,
 And not the antidote apply?
 For social evils, what is then the cure?
 The principles of love—religion pure.
 And well the tyrant, well the priest must know,
 Pure gospel-truth shall prove their overthrow.
 If e'er Religion suffer'd degradation,
 It was to you she owed the obligation:
 She holds a cup with nectar flowing o'er;
 But in that cup you deadly drugs infuse,
 Or some benumbing opiate in it pour;
 And when you cannot *hocus*, you abuse.
 If to Religion you would wish success,
 In native purity let her appear;
 Make her not odious by an odious dress,
 And mankind then Religion will revere:
 But, as it is, with sicken'd soul they slight
 What, were it not for you, would gain delight.
 Now, lest such naked argument should fail
 To make it clearer, take the following tale—
 A tale, I know, unmerited by you,
 For, unlike some you tell us, it is *true*:—
 There lives, somewhere upon the great North-road,
 The miles from town I cannot mention;
 And, if I could, my verse I would not load
 With trash, so far beneath a bard's attention;
 Trifles, with which some people cram narrations,
 I leave as hooks for future annotations.
 Somewhere, I say then, on the great North-road,
 A publican hath his abode:
 Not one of those in Scripture join'd to sinners;
 One by whose aid the weary traveller sleeps,
 Who feeds the hungry, for he kindly keeps
 A shop for suppers and for dinners.
 All Englishmen some oddity can boast,
 Even from the "Old Red Lion" to the throne;
 And Peter Popjoy,—so they call mine host,—
 Has, like the rest, some whimsies of his own.

Oppose him in a favourite topic,
 And he will very soon a crow pick:
 But on all subjects, save on these,
 He is as pliant as you please,
 And, all who know him, witness can,
 An upright, downright, blunt, straight-forward man.
 It chanced one evening, in post-chaise and four,
 That Humphry Higgins stopt at Peter's door.
 Seldom, if ever, he was known to range
 Beyond the precincts of the Roy'l Exchange;
 And now, 'twas business made him fly,—
 No trifling business, you may swear;
 A rich old uncle was about to die,
 And Humphry strongly wish'd to be his heir.
 Prudence and wife said Go—who both would baulk?
 The stage was full—it was too far to walk.
 Like your poor bard on Pegasus astride,
 Who feels, somehow, he was not meant to ride,
 He liked not horsemanship, and often said
 He thought he was not for such *labour* made;
 In this dilemma, for the sake of speed,
 He took post-chaise—so let my tale proceed.
 See Higgins seated in the parlour waiting,
 His boots pull'd off, and slippers in their place;
 The various hazards of the day relating,
 With cheerful, self-congratulating face!
 You smile,—and I suppose you think him blest,
 But yet his happiness is not complete;
 For English happiness may be compress'd
 In two short words,—*videlicet*,—TO EAT.
 To eat they think their being's "end and aim,"
 And more they fight for pudding than for fame.
 To eat, they no remembrances will need;
 For 'tis a fact undoubted, let me tell ye,
 When Englishmen forget to cram their belly,
 It is a very deadly sign indeed.
 Humphry had no such sad prognostication,
 But acted as became the English nation.
 A Scotchman would have search'd his *pouch*,
 And weigh'd the matter well;
 But Higgins was an Englishman,
 And therefore—rang the bell.
 "Sir, did you ring?" quoth Peter, bowing low,
 For all his guests most humbly he would greet;
 "I did," quoth Humphry, "for I wish to know
 If you can give me any thing to eat."
 "Yes, that I can, Sir," Peter smiling said,
 And, like a lily drooping, bow'd his head:
 "Cold veal, cold ham, cold beef, cold giblet-pie"—
 "Alas! all cold?" quoth Higgins, with a sigh.
 "No! I can likewise suit you, Sir,
 If something warm you would prefer:
 Rump-steaks, when fried with onions, Sir, are nice,
 And you can have them in a trice."
 "Rump-steak!" cried Higgins, with joy-sparkling
 eye,
 'Tis just the very thing I wish;
 But if you do not wish to see me die,
 Put no vile onions in the dish."
 This speech did not at all with Peter suit;
 Onions he worshipp'd like an old Egyptian,
 And always would defend his favourite root;
 For Peter was not of a mean description.
 So thus he spoke: "Do me the favour
 To recollect their charming flavour"—
 "Charming! my friend, did'st say? I swear it—
 It is so charming, I could never bear it."
 "But with submission, Sir,—beg pardon—
 They are the best root in the garden."

"Perhaps to others they may be,
But they are poison, friend, to me."
"Try them for once, Sir, when well dress'd"—
"I tell you, onions I detest."
"But, Sir, another trial make,
I'm sure you'll like them—for my sake."
"You need no more your language waste,
For I will *not* your onions taste."
Here Peter bowing left the field
But not because he was defeated;
For Peter never yet would yield;
It was to vanquish, he retreated.
So straightway to the kitchen he repairs,
And tells the cook "to dress without delay,
For a *peculiar* gentleman up stairs,
Some steaks with onions in her *usual* way;
But strive to cook the matter so,
That he may not the onions know;
For if he does, so crazed the poor man's brain,
He swears he never shall be well again."

Were I as able a verse-stringer
As the Maonian ballad-singer,
I here an episode would make, ⁷
And sing the art of frying steak;
But I refer each lad and lass
Who wish in cooking to surpass,
To Homer or to mistress Glasse;
For I shall not my Muse degrade,
And make her turn a kitchen-maid;
For then my verse must be confess'd
To be but kitchen-stuff at best.
Far nobler subjects claim the poet's lay:—
The steak already smokes upon the table;
And Higgins, in a striking English way,
Prepares to eat as much as he is able.

But ah! how dreadful the decrees of fate!
How shall my Muse the dreadful tale relate?
Scarce two small mouthfuls he had masticated
Before his appetite had quite abated:
His taste, like every Englishman's, was quick,
And soon discover'd Peter's onion trick.
He rose—kick'd down the table—swore
He never once was so ill used before;
All his ideal plans of pleasure fled,
Was carried sick and supperless to bed;
And from that time, such was the onions' power,
Rump-steaks he has not tasted to this hour.

Here ends my tale. You yawn, and I suppose,
Most reverend sirs, you think it is fit time;
But, you should recollect, that sometimes prose
Makes people drowsy just as well as rhyme:
Witness examples out of number,
Where certain folk make certain people slumber.

Now, since my tale has found its termination,
With prick'd-up ears attend its application.
Know, then, in Peter is depicted *you*;
In injured Higgins, all mankind we view;
Steak is religion, Reason's choicest feast;
Onions, the loath'd ingredients of the priest;
Ingredients that, though well you know we hate,
You never cease to heap upon our plate;
Which makes us cry, in spite of angry looks,
"God sends us meat, but Satan sends us cooks."

Here once I thought my humble rhymes to close;
But, on deliberation, think it better
Before I end, a query to propose,
And fix, by way of postscript to this letter—

If you attentively have heard my song,
Doubtless you think that Peter acted wrong.
Then what, O reverend sages, would ye say,
Had he made Higgins, in a *legal* way,
Even for the hated onions *dearly* pay?

Oct. 30, 1834.

L. P. S.

HALLEY'S COMET.—This comet, which is expected about the end of next year, appeared in 1531, 1607, 1682, 1759, having a period of somewhere about 76 years, which is not so great as the period of the planet Uranus, whose time is about 83 years. The times of comets are very much affected by what are called planetary perturbations, which ought always to be taken into consideration in calculating their return. A little before the appearance of the comet of 1759, Clairaut determined the amount of these planetary perturbations to be so great as to cause the comet to exceed its reputed time by 618 days, and predicted its approach about the middle of April, 1759. It appeared on the 12th of March. But he had previously declared that he might have committed an error of a month. The appearance of the luminary was within the limits of the error he had supposed possible. No doubt all these circumstances are taken into consideration by the improved calculations of modern analysis, so that we may look with a considerable degree of certainty for the meteoric visitor. We were disappointed, however, in 1832, in one of these predictions. Of comets we know very little: it is most probable that they are highly electrified bodies, and may be instrumental in clearing the planetary sphere of its noxious properties, serving as a species of broom to the heavens, which, in figure they much resemble. There can be no doubt of their utility, whatsoever be the nature of it. Nature, however profuse in her productive powers, seems, notwithstanding, to do nothing in vain; every thing is useful in its place; and, what is more, every thing seems to be indispensable.

PREJUDICE.—"The servile flattery of the ancients," says a reverend divine (Faber on the Mysteries of the Cabiri), "translated the deified spirit of Cæsar into the Julium Sidus (or Julian Star); and a great astronomer of the present day, adopting the classical compliment without the classical impiety, has given the appellation of the Georgium Sidus (or George's Star) to the newly discovered planet."—We wonder how many hairbreadths of difference there are between the ancient classical impiety and the modern compliment. We strongly suspect that, when both are analysed, they will be found not only to contain the same ingredients, but to be identically the same.

NOTICE.

On Sunday evening, November 8, at seven o'clock, at 36, Castle-street East, Oxford-market, the Editor of the *Shepherd* will deliver a demonstrative Discourse on the First Principles of the Science of Nature, as applied to the doctrines and progress of the Church in all ages, until the reunion of its scattered members in one great family, temporal and spiritual. The illustrations will be given on the Demonstration-board, and any person may have an opportunity of putting questions, or demonstrating the fallacies of the Lecturer's positions, by the same mathematical process. No Parliamentary discussion.—Admittance 3d.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 12.]

SATURDAY, NOVEMBER 15, 1834.

[Price 1d.]

SYSTEM OF NATURE.

"THE redemption of man" will now become a very simple subject to those of our readers who have followed us from the beginning; for it is evident that in the progress of society man must first fall and then rise again. His rising again is his redemption; but his redemption is synonymous with the death of one of the sons of God. God has two sons; evil and good. Which of these two sons is it that must die to save man? A child may answer that it is the evil.

But if the other should die, it makes matters worse; instead of bringing peace on earth, it brings confusion. To make the just die for the unjust, therefore, is to make the evil victorious; and it is one of the characteristic peculiarities of the evil that it murders the body, in order to cure bad morals. This is the first step in the progress of experience; but it proves ineffectual, and this important fact is taught in the living and affecting model of the death of Christ. The prophet foretold that when the Messiah *should die* he should make an end of sin, and bring in everlasting righteousness. Then the query is, has the Messiah yet died? Let the prevalence of sin and unrighteousness answer the question. The Messiah only dies when *evil dies*.

These two sons, or Messiahs, so frequently spoken of are also represented by matter and mind. The one, when corrupt, is destroyed by the spirit of law; the other, when corrupt, is reformed by the spirit of liberty. Hence, at the end of the law a living representative of God is destroyed in the body; but at the end of the gospel the corrupt *spirit* of political and ecclesiastical society is destroyed, that is, reformed. It is evident that this latter is the true sacrifice for sin, and the beginning of righteousness. The first of every thing fails, according to the science of Nature and the Scriptures; as St. Paul says, "He taketh away the first that he may establish the second."

The true Messiah, then, whose *death* avails us, is the spirit of the old world? Most assuredly it is the evil which dies, that the good may succeed. But how is it said that there is only one Messiah, and at the same time two? Because every man is a compound of good and evil. Evil first reigns until the good is fully developed, then the evil is destroyed; but still the man is the same individual. It is said of Christ that he had two natures, a corruptible and incorruptible; and that the one died that the other might be developed. Hence, the true Messiah is the spirit of the new world as well as of the old, for he is nothing else than a personification of God

or Nature in the two characters of evil and good; the old man and the new: "Put ye off the old man, who is corrupt after deceitful lusts, and put ye on the new man, who, after God, is created in righteousness and true holiness;" "*crucify* the old man, with his affections and lusts."

But the old man is twofold; he is a house divided; he is the two extremes in a state of opposition: law without liberty, and liberty without law; which are both tyranny. The new man is the union of both. Hence the new man is third in progress, and the law and gospel are Satan's divided kingdom.

But if Satan is not the true God, he apes him; there is the same resemblance between him and God as between the material and intellectual world; the one is a model of the other; hence the origin of types. All the old world is a type of the new. When Satan, then, had killed the material Messiah, or representative of God, it followed, of course, that a kind of sham millennium should be set up; it was so. The holy Mother Church is a perfect model of it; and from the year 533, when the pope was legally acknowledged by an imperial edict supreme bishop of the western empire of darkness, to the year 1533, when England, the great national representative of Protestantism, first officially, by royal authority, threw off her allegiance to the pope, is exactly a millennium, or one thousand years. But the first millennium, like the first of every other institution, is merely an imperfect model, full of errors, divisions, murders, and all other crimes, which are the unavoidable results of erroneous principles of science and morals. Hence, it goes by the name of the dark ages, or the reign of darkness—Satan in his glory: "He said in his heart I will ascend into heaven. I will exalt my throne above the stars of God. I will also sit upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, thou that didst weaken the nations!"

Let us examine the model a little more minutely, for there can be no doubt that it is a prototype of a greater institution to come. In the first place, there was the spiritual Messiah at the head of it, with the divine cognomen of God upon earth, King of kings and Lord of lords. There were his spiritual or intellectual assessors, the cardinals, bishops, priests, monks, nuns, of every grade, "who neither married, nor were given in marriage; but were as the children of the resurrection, and

the angels of God." There was the glorious principle of the supremacy of the mind as beautifully illustrated as it possibly could be in an age of ignorance; for without a sword, and without a weapon of war, did these holy tyrants rule the nations, and subject them to their imperious nod; kings and emperors trembled in the presence of a shaven monk; the spiritual department ruled over the material. And ought it not to do so? Yes! and shall do so again, after a more excellent fashion.

It is folly for us to blame these men for what they did; they acted according to the spirit of the age in which they lived, which carries the individual along with it like a cork in the tide, so that resistance is vain. The human mind cannot put in exercise more knowledge than it possesses. The sciences were all at that time in their infancy; darkness brooded over the face of society; how then could religion be understood, which is nothing more than the science of sciences, or the "union" of all the sciences in one, as the very meaning of the word implies. But as the planetary system is an exact model of the seven colours of light which illuminate it, and as without this light radiating upon it, it remains in horrid darkness, notwithstanding its organic resemblance to light; so also this splendid catholic model of the universal kingdom, exactly as it resembles the great original even in its minutest parts, was still the reign of darkness and misery, for the light of truth had not shone upon it.

This splendid model of the kingdom of God was the *third* stage of the progress of Christianity. The first stage was that which preceded the political establishment of Christianity by Constantine, and lasted three hundred years, during which its doctrines were elaborated by its rapidly-increasing converts. The second stage was its political establishment, in subserviency to the state, and contending with the remnant of Paganism; this lasted two hundred years. The third stage was the papal millennium, of which we have spoken, when the spiritual department gained the ascendancy for which it had been striving so long. This completes the first great era of Christianity, consisting of fifteen centuries, fifteen being the Roman indiction, or cycle of years employed by the Romans in the calculation of time; and the Catholic church, which till then had been a growing progressive church, was now completely stagnated by the Council of Trent.

The Reformation, or fourth stage, begins the whole *de novo*, and in the first place rebels against the spiritual domination of the church, and gives the sceptre into the hands of the magistrate once more. It restores the doctrine of the divine right of kings, instead of the ecclesiastical doctrine of the divine right of bishops. It takes the church under its protection as a "*femme covert*," or married woman, makes a slave of it to serve its own ends, and restores the reign of materialism, or the sword. The church is now a wife, formerly it was a husband. It is now three hundred years since this stage began, and men have been elaborating the details of science as they formerly did of religion, making preparations for a general union of both. And now another stage has broken in upon us, the fifth or universal stage, the sovereignty of the people, which diffuses over all the population the

power and the influence which was formerly recognized in the few only. The first political step of this change was taken at the end of three hundred years exactly. The rest will follow in succession. In this stage the principles of universalism and unity will be established by the civilized or enlightened nations of Europe, &c., and the next will see them practically developed over all the world. Then shall the end be.

This analysis of the church, which every one must allow to be characterized by the utmost simplicity and truth, accurately corresponds with the progressive development of the five senses. First taste, the basest and most limited in its sphere of action—the smell, somewhat more refined and enlarged—then the eye, almost boundless in a direct line, but only embracing *one* hemisphere; selfish also and unintellectual, in so far as it is not the immediate organ of colloquial or social intercourse—then the ear, social and intellectual, embracing both hemispheres, inasmuch as we hear both behind and before, and the organ of social communication, by which we become acquainted with the experience of others, an organ of enquiry and criticism—then feeling, which comprehends all in a general union, making the eye, which without the use of language and the ear would never have communicated much minuteness and accuracy of information, the instrument by which we now acquire the greatest proportion of our knowledge, and giving the ear an opportunity of receiving the testimony of others by means of written language, without which the social intercourse of society could never have been accomplished.

We now enter, therefore, upon the era of union, which will soon become a password both in the political and ecclesiastical world. The word is at present a mere unmeaning sound in the ears of the people, but the light of science is radiating upon it.

THE SHEPHERD.

PHRENOLOGY.

THIS is a science of more rapid growth than any in the catalogue. It is a species of intellectual mushroom, or scarlet-bean, which rises with rapidity to its full growth; and it only remains to be seen whether or not this growth will as rapidly decay. It seems to be a law of nature, that those animals and plants which are speedily matured as speedily perish. The ephemeron is the insect of a day; and it is vulgarly reported of some smaller insects of well-known rapacity, that they are grandfathers in twenty-four hours. But how can a science die? Is not truth eternal? Certainly; but truth is not divided like our sciences. Truth is a unity, and has not made its appearance in the world yet. All the sciences must die individually, for they must all be united into one. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away: for we know *in part*, and we prophesy *in part*; but when that which is perfect is come, then that which is *in part* shall be done away."

There is truth in phrenology, as well as in all other sciences. It is evident that there is a correspondence

between the intellectual faculties of the individual and the external formation of the brain. A very small brain, a "forehead villanous low," as Shakspeare expresses himself, is a sure symptom of some intellectual, and consequently moral, deficiency; whilst a brain well developed, full, broad, smooth, and round, is a pretty correct indication of good intellectual and moral character. This is a general truth, but a truth to which there are numerous exceptions, that throw very powerful obstacles in the way of the phrenologist when he attempts to establish his system of separate and independent organs.

It is a general truth that a man is strong or weak in body in proportion to the breadth of his chest and shoulders, the size of his bones, &c.; yet there are many exceptions to this undisputed fact; for there are many individuals of this happy constitution of body, who from an infinite variety of causes—nervous affections, collection of fat, and other enervating complaints—are reduced to a state of comparative debility, with all those fortunate circumstances in their favour. Analogy ought, therefore, to teach us that the formation of the skull is subject to the very same laws, and that symptoms of intellectual strength may appear even in the midst of intellectual weakness.

Analogy teaches right; these symptoms do appear; although the general proposition is still true, that a well-formed head is endued with good intellectual faculties.

The estimation of the intellectual power of a head by the size alone, is a very false mode of judging. We do not judge so of persons. Men are not strong and weak in proportion to their bodily magnitude, but in proportion to the firmness, consistency, and health of their frames; and we have no reason to suppose that any other law will prevail in the organization of the brain. The firmness, consistency, and health of the brain is therefore the principal and the best criterion of intellectual superiority.

But, say many of our phrenological novices, this firmness and health evinces itself by magnitude, or a large development of the skull which incloses the brain. This, however, remains to be proved, and the proof is extremely difficult; for it is well known to anatomists that those very portions of the brain which phrenologists have pointed out as the seat of particular organs, may be entirely destroyed, sliced off with a scalping knife, without any sensible injury to the intellectual faculties of the patient; the simple conclusion from which circumstance is, that the brain, or mind, is not that compound substance which phrenologists represent it.

But, again, the phrenologists observe that certain developments of brain are generally accompanied with corresponding developments of a particular faculty. We allow this to be correct, and, in general, we believe it to be so. What is the inference? That that faculty resides in that portion of the skull and in no other? We doubt the accuracy of this reasoning. We have similar indications of mental qualities in the face—such as a generous and affable disposition, expressed in the well-known but indescribable smile of the lips, movement of the nostrils, eyes, eyebrows, &c.; but we never imagine that affability and generosity are generated by the lips, eyebrows, &c., but that the disposition employs these parts of the

countenance as organs of expression, whilst at the same time it enjoys a separate and independent existence in the mind. But where that mind is we cannot tell; it is not in the nose, for the nose may be cut off, and the mind remain; and yet it is in the nose, when the nose is on the face, as you may easily perceive by the nostrils of a vain person when highly excited by some occurrence which particularly flatters his vanity. How his nostrils dilate! the wings are in a state of violent excitement, and the whole proboscis becomes unusually large. You might argue from this circumstance that vanity dwells in the nose. But it is a gross mistake; it only produces a muscular movement in the nose, when the nose is there.

What is now called phrenology is only part of a science—not a whole science. It is a branch of physiology, and requires for its perfection the additional consideration of many more particulars than the mere shape and size of the skull.

There are many other causes which have a powerful effect upon the intellectual system, besides mere development of brain. There is the nervous system of the whole body, which has its origin partly in the brain, and partly in the spinal chord. Nine pair of nerves proceed from the brain, and thirty from the spinal marrow. These nerves are evidently connected with mind. Hence, it follows that the mental development must partly depend upon the spinal chord as well as on the brain.

There are two species of nerves proceeding from the spinal chord; one set of which proceeds from the anterior division, and another from the posterior; the one is connected with volition, the other with sensation; for if you cut the one, the power of the will is destroyed in those parts where they circulate; and if you cut the other, sensation is destroyed. Will is an intellectual faculty; and this fact demonstrates its immediate connexion with the spinal chord as a source. But the spinal chord is connected with the brain? True; but there are portions of the brain which are much less indispensable to the mind than these parts of the spine, for there are entire phrenological organs which may be sliced off without much damage; but who can snap the spinal chord without destroying the whole man?

As the anterior nerves of the spine are connected with volition, and the posterior with sense, so it is with the anterior and posterior lobes of the brain—the cerebrum and cerebellum, or large and small brain. These two brains are quite distinct, and the spinal chord comes up between them, and thus forms a connecting link with a little middle brain, called the medulla oblongata, or marrow prolonged. The brain is thus threefold; two lobes, representing the material and spiritual, and a conductor connected with both, conveying their influence to the rest of the body, in perfect accordance with all the other triune combinations of Nature.

All these have a centre of union, which is generally called the sensorium or mind; but where or what that is we cannot tell. It is not the material of the brain itself, that is evident; but the material is necessary to institute a correspondence between the mind and the material world without, and mechanical action is necessary to keep up that correspondence.

Phrenologists, like astrologers, have already begun to make a trade of their science before it is complete, and they charge pretty smartly for the information they give. We have tried both frequently, and we have hitherto invariably found that the astrologer knows fully as much as the phrenologist, although he has all the prejudices of modern science to contend with.

We should like well to see the following experiment tried, and we would make it ourselves immediately if we had the means.

Take a model of the heads of ten different individuals to a clever phrenologist; and the correct nativity, place of birth, &c., of the same individuals to a clever and *scientific* astrologer; and then compare the result of their observations upon character, profession, habits, &c. We should not hesitate to bet one sovereign at least, that the astrologer reveals as much, if not more truth, than the phrenologist.

EXTRACT FROM

THE BOOK OF BENJAMIN THE SCRIBE.

1. And it came to pass, in the reign of William, that there was a great cry in the land; and the people said unto the king and to the nobles, Give us bread to eat.

2. And the nobles and the king consulted together and said, The people are exceeding clamorous, and their wrath is kindled against us. What shall be done—for our lives and our wealth are in danger?

3. And one answered after this manner, and another answered after that.

4. And one of the king's councillors answered and said, May it please my lord the king! we are in great trouble on account of this outcry—for my lord the king knows that we and he are dependent upon the people for support; and that it is impossible to satisfy the people without making a sacrifice of our own wealth, and our dominion over them. Shall we sacrifice ourselves that the people may be satisfied?

5. And all the nobles answered and said, God forbid!—to your tents, O Israel! Every noble for himself, and the people for themselves.

6. Then the friends of the people came into the council-chamber, and presented themselves before the king, and bowed before him, and said God save our lord the king!

7. And all the nobles answered and said, Amen!

8. And the chief speaker said unto the king, May it please my lord the king! the burdens of thy people are great, and too grievous to be borne; the tribute is sore upon the land; our bread, our water, our clothing, our lodging, every thing we need, and every thing we enjoy, is cursed with the mark which thy servants have put upon it.

9. Why should my lord the king put a tax upon the bread which supports the poor of thy people? Why should he begrudge the food which nourishes, the clothing which protects, and the homes which shelter us? Is there not enough in the hands of the princes and nobles of the land to provide for the exigencies of my lord the king?

10. At these words the king looked unto the nobles, but spake not; and the nobles looked at one another, and rowned.

11. Moreover the chief speaker of the people said unto the king, May it please my lord the king to cause a proclamation to be made throughout the land, requiring every man to render an account of his wealth, and the manner in which he has acquired it. Whether he has acquired it by the labour of his own hands, or by a tribute upon the labour of others; or whether it has come to him by hereditary succession, without any labour, skill, or contrivance of his own. After that, may it please my lord the king to make a decree that none shall pay tribute but those who receive tribute from others; that the poor man who possesses nothing but what his own labour has gained, shall be free from all impost and tribute whatsoever; and that those only who live upon the labour of others do contribute to the king's treasury. So shall the king find favour in the eyes of the people, and the people shall protect him in the day of trouble.

12. And the king seemed pleased with the saying; and he looked unto the nobles, but spake not, for the nobles were angry as they talked with one another.

13. Then one of the chief priests rose up from among the nobles, and said, This man is a traitor to God and to the king; for it is written, Render ye tribute to whom tribute is due; and all tribute is due to the king; and this was written not for the rich, but for the poor, for the gospel is preached to the poor. Wherefore, then, would the king provoke the Lord to anger by listening to the counsel of this people, who are a stiff-necked and a crooked generation. Let us obey God rather than man.

14. And as he said so he clasped his hands, and looked up unto heaven, and muttered with his lips; then he bowed his head, and looked downwards to the ground.

15. And the nobles did so likewise.

16. And the king was confounded and answered not, for he was afraid of the people and the nobles.

17. But the nobles insisted that he should dismiss the people; so he waved his hand for the messengers of the people to withdraw. But as they began to move, behold Enoch the prophet pressed through the crowd, and suddenly presented himself before the king. He was all covered with dust, and the sweat was streaming down his forehead.

18. And Enoch looked upon the king, and the nobles, and the chief priests; and Enoch said with a loud voice, Hear the word of the Lord!

19. And the king was afraid.

20. And the nobles were filled with indignation.

21. And the chief priests gnashed their teeth with rage.

22. Then Enoch answered and said, Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye princes of Gomorrah! To what purpose is the multitude of your prayers unto me? saith the Lord; I am full of the praises and the flattery of priests, and their profession of faith is a stink in my nostrils; they are as the blood of rams and of bullocks before me; they are a trouble unto me; I am weary to bear them.

23. Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge for the fatherless; plead for the widow; then shall

ye eat the good of the land ; but if ye refuse and rebel, ye shall be devoured, for the mouth of the Lord hath spoken it.

24. How is the faithful city become an harlot? her silver is become dross; her wine mixed with water; her princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cry of the widow come unto them. Her judges judge for reward; the priests teach for hire; and the prophets divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can happen unto us. Therefore, thus saith the Lord, I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn mine hand upon thee, and purely purge away thy dross, and take away thy sins.

25. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that escape from judgment;

26. When the Lord shall have washed away the filth of Zion, and shall have purged the blood of Britannia from the midst thereof, by the spirit of judgment and the spirit of burning.

27. And there shall come forth a rod out of the stem of Jesu, and a branch shall grow out of his roots.

28. And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of knowledge and of the fear of the Lord;

29. And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

30. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;

31. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

32. The wolf also shall dwell with the lamb, and the leopard lie down with the kid; and the calf, and the young lion, and the fating together, and a little child shall lead them;

33. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox;

34. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

35. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

36. And in that day there shall be a root of Jesu, who shall stand for an ensign of the people, and to him shall the Gentiles seek, and his rest shall be glorious.

37. And when Enoch had uttered these words, he turned round, and departed from the presence of the king.

38. And the nobles, and the chief priests, and the messengers of the people, each returned to his own home.

39. And the king was exceeding thoughtful; but he spake not, wondering in his own mind what might be the end of these things.

PERFECTION OF THE SENSES IN SAVAGES.

THE dark-coloured races exhibit in general a great acuteness of the external senses, which is in some instances heightened by exercise to a degree almost incredible. In the unsettled life of wandering tribes, the chief occupations are hunting, war, and plunder. The members of the community are trained from their earliest infancy to these pursuits; and their progress in the necessary accomplishments determines not only the degree of their own personal enjoyment and security, but also their influence over others, and their rank in the association. The astonishing perfection of their sight, hearing, and smelling, must be referred, I apprehend, to the constant exercise of the organs; as their capability of enduring violent or continued exertion, in performing long journeys, is the simple result of habit. Both are very interesting in a physiological view; and acquaint us with the extent of our powers, which are very imperfectly developed in the members of civilized societies.

Mr. Collins has mentioned the quick-sightedness of the New-Hollanders; and another traveller has borne testimony to the same effect. "The quickness of their eye and ear is equally singular: they can hear and distinguish objects which would totally escape a European. This circumstance renders them very acceptable guides to our sportsmen in the woods, as they never fail to point out the game before any European can discover it."

In describing a New-Zealander, who accompanied him to England, Mr. Savage says, "It was worthy of remark how much his sight and hearing were superior to other persons on board the ship: the sound of a distant gun was distinctly heard, or a strange sail readily discernible, by Moyhanger, when no other man on board could hear or perceive them."

We learn from Mr. Barrow, that the Hottentots, "by the quickness of their eye, will discover deer and other sorts of game when very far distant; and they are equally expert in watching a bee to its nest. They no sooner hear the humming of the insect, than they squat themselves on the ground, and having caught it with the eye, follow it to an incredible distance."

He relates the following anecdote of one whom he had left behind ill on a journey:—"He had fallen asleep about the middle of the preceding day, and had not awakened till night. Though very dark, and unacquainted with a single step of our route, he had found us by following the track of the waggon. At this sort of business a Hottentot is uncommonly clever. There is not an animal among the numbers that range the wilds of Africa, if he be at all acquainted with it, the print of whose foot he cannot distinguish." "The print of any of his companions' feet he would single out among a thousand."

Dr. Somerville confirms this statement, and refers the superiority of the Hottentots in these points to constant exercise of the organs.

In his frequent intercourse with the Nomadic tribes of Asia, Pallas had the best opportunities of observing their capabilities. "The Calmucks," he says, "have a fine nose, a good ear, and an extremely acute eye. On their journeys and military expeditions, they often smell

out a fire or a camp, and thus procure quarters for the night, or obtain booty. Many of them can distinguish, by smelling at the hole of a fox or other animal, whether the creature be there or not. By lying flat, and putting their ear to the ground, they can catch at a great distance the noise of horses, of a flock, or of a single strayed animal. But nothing is so surprising as the perfection of their eyes, and the extraordinary distance at which they often perceive, from inconsiderable heights, small objects, such as the rising dust caused by cattle or horsemen, more particularly as the undulation of the boundless steppes or plains, and the vapours which rise from and float upon them in warm weather, render things very obscure. In the expedition which the Torgot Vicechan Ubaschi led against the Kubanians, the Calmuck force would certainly have missed the enemy, if a common Calmuck had not perceived, at the estimated distance of thirty versts, the smoke and dust of the hostile army, and pointed it out to other equally experienced eyes, when the commander, Colonel Kischinskoi, could discern nothing with a good glass. They pursue lost or stolen cattle or game by the track for miles over deserts. Kirgises, or even Russians, in the wild parts of the empire, are equally able to follow and discriminate tracks by the eye. This, indeed, is not difficult on soft ground, or over snow; but it requires great practice and skill to choose the right out of several intermingled traces, to follow it over loose sand or snow, not to lose it in marshes or deep grass, but rather to judge from the direction of the grass, or from the depth of the print in snow or sand, how long it has been made."

Representations equally surprising of the perfection of the senses are confirmed to us by the most unexceptionable authorities in the case of the North-American savages, and of other wild races.—*Lawrence's Physiology.*

ORIENTAL MYTHOLOGY.

(Concluded from No. 1.)

THOUGH the Hindoos maintain the division of the people into four ranks, or castes, yet the same division appears to have existed in other nations of Asia in ancient times, and also in Greece and Egypt; and Miller maintains, that the Saxons were classed as clergy, soldiery, husbandmen, and artificers. All these seem akin to that which we observe in bee-hives and ant-hills. The Hindoos call their castes—1. Scripture; 2. Protection; 3. Wealth; 4. Labour; proceeding from the mouth, the arm, the thigh, and the foot of the Creator. The Brahmin, or priest, is the chief of all creatures; while kings, and exalted men, are infinitely inferior to the lowest of the Brahmins. The three last created to serve Brahmins.

The Indian Brahmins neither eat nor kill any sort of animals; and it is certain, they have not done it for more than 2000 years. The forbearance leads to much practical benevolence, to abhorrence of all bloodshed, and to universal charity.

A Pagoda is a Brahminical temple, built very massively and elevated, but very small in the interior. Near the door of each is a post for beheading victims.

The Festival of Jaggernaut, in July, is attended by 2 or 300,000 devotees. The image god, and his brother and sister image, are drawn in cars to the Gondicha Nour

temple; and, as evidence of their faith, many devote themselves under the wheels!

It is estimated that there are two millions of Mahomedan and Brahmin Fakeers in India, fanatics, who, like the Christian anchorites, practise self-martyrdom in a thousand absurd austerities and disgusting tortures.

The Fakeers, or Yogees, of the Senese tribe, are a sort of mendicant philosophers, who travel all over Hindostan, and live on the charity of the other castes of Hindoos. They are generally entirely naked, most of them robust handsome men. They admit proselytes from other tribes, especially youths of bright parts, and take great pains to instruct them in their mysteries. These gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers, and celebrated temples; but they are more like an army marching through a province, than an assembly of saints in procession to a temple: and often lay the countries through which they pass under contribution.

The most wretched class of human beings are the Pariahs (or Hindoos, who, from any cause, have been expelled their caste). Their religious impressions continue without its hopes and advantages, and no other Gentoo will hold the most distant intercourse with them.

In Bengal only, about 700 females have been burnt every year at the funeral piles, or Suttees, of their husbands.

Members of the Hindoo castes may obtain their living in lower castes, but they may not ascend to higher. A Brahmin may be a soldier, a husbandman, or a merchant, but neither of these can be a Brahmin.

Jumnotree, in the wildest part of the elevated Himalayas, has a temple visited by distant devotees, sacred to the goddess Jumna. Beunderpouch, near it, is 25,000 feet high.

Gangotree, the source of the Ganges (the holy of holies), is a small temple to the goddess Gunga, in the most surprising spot on the globe, and shut in by snowy peaks and falling rocks, inspiring awe and terror. The summit of this holy mountain has five peaks, called Roodroo-Himala, the residence of Mahadeo himself.

Suicide is common, and often considered meritorious, among the Hindoos.

The Burmans, who are Buddhists, adopt, as their presiding deity, Godama. They state that they received this religion from Ceylon; and it is now adopted generally in India, beyond the Ganges. They describe Godama as the last of four gods, who have lived in the flesh upon the earth before they obtained a perfect state. Godama, at thirty-five, obtained divinity and preached the law for forty-five years, which secured salvation to all living things. At eighty he commanded his law to be observed by his disciples for 5000 years, and that his images and relics should be worshipped. His law consists of five commandments and ten sins. The commandments are, not to kill any thing; not to steal; not to commit adultery; not to speak falsehoods; not to drink any thing intoxicating. The ten sins are, killing animals, theft, adultery, falsehood, discord, severe language, idle talk, covetousness, envy and malice, false gods. To perform the one, and abstain from the other, secure exemption from decay, old age, disease, and death; besides the privilege of seeing the other gods who are to follow Godama. The other good works are, giving alms, and frequently pronouncing, with solemnity, three words, to remind the party of vicissitudes, misfortune, and fate. Godama, they say, departed 2790 years ago. The temples of Godama are of a pyramidal form, some of them 300 feet high, and often gilt over. Godama is repre-

sented as a young man of mild countenance, commonly sitting cross-legged upon a throne, with a book in his left hand, and often of colossal size.

The inhabitants of the Nicobar islands, in the Bay of Bengal, and of some others in those seas, keep a festival at every change of the moon, by which they establish, by lunar motion, a seventh-day holiday, and an eighth day every fourth time.

Baptism, by immersion in water, is of Hindoo origin, and was spread by them through Asia. The prophets purified the Jews by baptism.

The Hindoos have no less than nine sects of philosophers, whose principles embrace all the metaphysics and speculations of the Greeks, and the objects of controversy among modern Europeans. Three of them are atheistic, and six are partly materialists, and partly spiritualists in certain shades of difference. No justice is done to their profundity in the crude or partizan reports of Europeans. Their *Vedas*, or ancient books of ceremonials and morals, are probably the foundations of Egyptian and Hebrew knowledge; for example, they contain the cosmogony copied by Moses, or by the authors of the Pentateuch; and the entire Book of Leviticus is in them almost word for word; also the entire passage about the Word, &c., with which the Gospel ascribed to John is commenced.—*Wilford*.

In the centre of Ceylon is a mountain, Hamallel, like a sugar-loaf, and on the top is the print of Buddha's foot, when he ascended into heaven, about 900 B. C. The area of the summit is seventy-two feet by fifty-four, and the pretended impression of the foot in the rock is covered by a wooden building, enclosed by a frame of copper, ornamented with precious stones. It is hourly visited by pilgrims from all parts of India.

The natives of Japan, from religious motives, abstain from all flesh meat; but eat the sub-marine plants of almost every kind, as the greatest dainties. For these the fishermen (the best divers of the country) will dive even thirty fathoms. When washed and sorted, these marine plants are regularly exposed for sale in the markets.

In China, &c., the priests, not Hindoos or Mahomedans, are called Bonzes; their god, Fo; and their temples, pagodas. In Tartary, the priests are called lamas; and in China, Ho-Changa. Their endowments are splendid, and they worship the same divinity, under the forms of various animals, which they allege the soul of Fo has occupied. They are sorcerers and dealers in charms, and have obtained as complete an ascendancy over the minds of the vulgar and women, as the priests of any country; and, in many cases, they prove their own sincerity by imposing on themselves the most frightful punishments. One was seen in a narrow cell, stuck full of nails; others are seen with burning coals on the tops of their heads; others with massive chains fastened to their legs and bodies: all which penances they perform as an atonement to God for the sins of the people. The women are their chief adherents, and the ladies form societies under their direction, called religious; but the mandarins and merchants in general laugh at their impostures.

Fo, the Chinese divinity, or incarnate god, lived about 1100 B. C. At nineteen, he abandoned his family; at thirty, he began to work miracles; and, at seventy-nine, his incarnation ceased. His followers teach that he pre-existed, and had appeared eight thousand times in different forms of transmigration. He taught that nothing is the beginning and end of all things; and that the happiness of man consists in doing nothing, willing

nothing, feeling nothing, desiring nothing, and taking no thought for the future. His disciples teach that he came on earth to expiate men's sins, and his four precepts are, to kill no living creature, to take nothing that belongs to another, to utter no falsehood, and drink no wine.

The Chinese have several great festivals; the religion of the people is divided into many sects; but, in the temple devoted to heaven, in Pekin, called Tien-tan, the emperor sacrifices animals at the winter solstice; and, at the temple of Tee-tan, he sacrifices to the earth at the summer solstice; again, at the temple of Ge-tan, or of the Sun, sacrifice is performed at the vernal equinox; and, at the temple of U-tan, or the Moon, sacrifice is performed at the autumnal equinox. At the vernal equinox he holds a plough, and sows the first seed which is sown in the empire; and a cow is sacrificed in the Tee-tan, or Temple of the Earth. The feast of the new year and of the first full moon of the year, and some others, are held as days of festivity, for no Sabbath is kept in China. The Jews, in China, are the principal silk manufacturers, and they settled about 250 B. C.

So late as 1814, the Emperor Kia-king published, in the *Pekin Gazette*, that a rebellion had been crushed, owing to the image of the god Kevanté having appeared in the air during the contest; and that an assault on a city was repulsed, owing to a spontaneous flame arising from the Temple of Kevanté.

Patience, obedience, gravity, and taciturnity, are the cardinal virtues of Confucius, or Chee-Koong. His works are, the *Ou-king*, in five books, and the *Se-shoo*, in four books. Marshman and Morrison have translated them, but they contain far more chaff than wheat, though highly curious as productions of 2630 B. C. in the reign of Hoang-tee. So say all his biographers and the Jesuit missionaries.—*Million of Facts*.

TITHES, &c.

For the first 800 years of the Christian era, tithes were given as alms. We are informed by St. Jerome, Bernard, Chrysostome, Wickliffe, Huss, and many other ancient historians, who uniformly agree, that tithes were purely voluntary. St. Augustine says, "If we (the priests) do possess any thing privately which doth suffice us, the tithes, or alms, are not ours, but the gods of the poor, whose stewards we are; except we do challenge to ourselves a property by some damnable usurpation." And Eusebius says "If thou dost possess any thing more than extreme necessity doth require, and do not help the needy, thou art a thief and a robber." And in Burns's Ecclesiastical Law is the following:—About the year 791, Offa, King of Mercia, (the most potent of all the Saxon kings of his time in this island,) made a law, whereby he gave unto the church the tithes of all his kingdom; which was done to expiate for the death of Ethelbert, King of the East Angles, whom, in the year preceding, he had caused to be basely murdered."

Clerical benefices originated in the twelfth century. Till then, the priesthood were supported by alms and oblations at mass. The term *Benefice* was originally applied as a reward to soldiers. The mendicant friars refused the oblations.

The tithes, &c., of England and Wales are estimated at 8,896,000*l.*, or equal to about one-third of the land rental of the kingdom; for they are one-tenth of the produce, and of all capital, labour, and improvements expended on increasing the produce. The clergy of all Christian Europe, with seventeen times the population, receive, it is said, about 8,842,000*l.*; while the Dis-

senters, who are half the religious population of England, sustain their establishments with half a million. The tithes were granted by Offa, in 794, for the bishop, the church, the poor, and the resident priest, in consequence of its being announced by the clergy that infernal "spirits ate all the grain in the ears, and that, to keep them off, it was necessary to devote a portion of the crops to religion and charity."

Others say, that tithes on all the land in England were granted to the clergy, in 855, by Ethelwolf, on his return from a pilgrimage to Rome.

As an equivalent for all the tithe on the produce, some clerical writers claim one-third of all the rentals, leaving the poor, the church-rates, &c., to be paid out of the two-thirds and the produce.

Presbyterians maintain, that the government of Christian churches is in the ministers and presbyters, or elders.

Rectors enjoy both great and small tithes, but vicars enjoy only the small tithes, with part of the glebe. Vicarages were rectories craftily appropriated by monasteries, who sent a monk to act as their vicar, taking the great tithes for the monastery. At the reformation, when Henry the Eighth suppressed the monasteries, their incomes from great tithes were seized upon by courtiers; and these persons and their successors, by inheritance or purchase, constitute the 7597 lay improPRIATORS, who make a traffic of these ecclesiastical concerns.

The first-fruits, or profits of every spiritual living, for one year, above 50*l.* and the tenths, are applied to the augmentation of poor livings, of which there were, when the plan was adopted in the reign of Anne, 5597, or one-half, averaged at 23*l.*

In the Church of England there are 755 cathedral dignitaries; 10,872 church livings, of which only 63 are in the gift of the inhabitants, 1,014 being in the crown, 3,769 in the church, 794 in the universities, 5,030 in the nobility and gentry, and 197 in various public bodies.

The Dissenting Congregation in England and Wales, in 1829, were 7,904, of which 2,827 were Wesleyan Methodists, 1,663 Independents, and 258 Presbyterian, (the two last including one-third Unitarian,) 1,047 Baptist, 396 Friends, 1,084 other Methodists, 241 of other denominations, and 389 Catholic.—*Sir R. Phillips.*

COMETS.—Herschel and Struve saw a star through the nebulous heads of the comets in 1795 and 1828. It is now asserted that the luminous envelope of the comet of 1811 was 26,000 miles in diameter, and its interior surface 30,000 miles from the centre of the nucleus. Its solid nucleus was 2,600 miles in diameter. But the nucleuses of four other comets were only from 30 to 400 miles; if, in fact, they are more than centres of nebulous matter. The comet of 1744 was visible in the day, and ancient authors assert the same of former comets. It had six tails, each 4° wide, and 39 to 40 long. The tail of the comet of 1680 was 82 millions of miles long. That of 1689, 63 degrees; of 1744, 8 millions of miles; of 1769, 40 millions of miles; of 1811, 23 degrees.—*Arago.*

TASTE.—The following simple experiment of Volta suggests some important ideas respecting the sense of taste:—Take a basin of zinc full of water, and place it on a silver stand, and it will be found that the water will have no particular taste when sipped up without applying the lips to the vessel; but if the vessel touch the lips, the water will have a peculiarly acid taste. This taste does not belong to the metal, but is an electric or galvanic effect,

produced by the two metals and the liquid. Upon the same principle, we account for the superior flavour of ale and porter when drunk from a pewter vessel; the effect is not produced unless the lips touch both the metal and the liquor at the same time—for these three make a galvanic circle, which always consists of *three* elements, one of which must be a liquid, the other a solid, and the third either a solid or a liquid. The positive electricity gives an acid taste,—the negative, an alkaline.

INTERESTING PHYSIOLOGICAL CASE.—There is at present in the Liverpool Ophthalmic Infirmary, under Mr. Neill's care, a case of very great interest. The patient is a little girl who was blind. About three years ago Mr. Neill operated on the right eye; the operation was successful, and she obtained sight. She was then in her eighth year. On Saturday last, the 4th instant, Mr. Neill operated on the left eye, in Slater-street Institution, with a similar happy result. This little creature, born blind, and for eight years in darkness, is now in full possession of the most precious sense; she can distinguish colours and the smallest objects. Her knowledge of distance, after the first operation, was for a long time imperfect. The first object that was presented to the notice of the eye was a halfpenny. For weeks afterwards every circular object, no matter how large, or of what colour, was called a halfpenny. Her residence was in Dove-court, School-lane, and, when blind, every nook and corner in the neighbourhood was familiar to her. When she obtained sight she often used to lose her way, sometimes even close to her own door. The instant this would occur she would shut her eyes, and feel around until some known object was touched. Then, with her eyes closed, she would hurry home, guided by her accustomed sense of touch.—*Liverpool paper of Oct. 1834.*

GEOLOGICAL.—Lieutenant Kotzebue discovered in the western part of the gulf to the North of Behrings Straits, a mountain covered with verdure, moss, and grass, composed interiorly of ice. On arriving at the place where the shore rises almost perpendicularly from the sea, to the height of 100 feet, and continues afterwards to extend with a gradual inclination, he observed masses of the purest ice 100 feet high, preserved under the above vegetable carpet. The portion exposed to the sun was melting and sending much water into the sea. An undoubted proof of the ice being primitive, that is, not formed by any causes now in action, was afforded by the great number of bones and teeth of mammoths, which make their appearance when it is melted. The soil of these mountains, which to a certain height are covered with an abundant herbage, is only half a foot thick. It is composed of a mixture of clay, earth, sand, and mould. The ice melts gradually beneath it, the carpet falls downward, and continues to thrive. The latitude is 66° 15' N.—*Gilbert's Annalen, 1821.*

NOTICE.

To-morrow Evening, Sunday 16th, Mr. Smith will deliver another demonstrative discourse at 36, Castle-street East, Oxford-market, in which he will give a further development of the first principles of the New Science of the Harmony of Nature.—Admittance threepence.

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The Shepherd.

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SYSTEM OF NATURE.

CHRISTIANITY was first preached by St. Peter, of whom his Master said "Upon this rock I will build my church, and the gates of hell shall not prevail against it;" and Constantinople was the first Christian capital, consecrated by Constantine about 333 A. C. Soon after this the Empire was divided into two, the Eastern and Western; and the Church was rent in a similar manner, and these two divisions are still known by the name of the Greek and Roman Church, the former prevailing in the East, the latter in the West. At last Protestantism made its appearance, and this completed the triune character of the imperial church establishment. This advanced still more westerly, the course pursued being exactly that of the sun in the heavens. From east to west then is the line of progress.

This splendid triune religious establishment now stands in a very precarious situation. Time will very soon reveal its fate; but that, according to the strict analogy of nature, we can easily predict, namely, death and resurrection. Christ died a corruptible body—he rose an incorruptible body. This also is the fate of his church.

But let us see what that church was. Was it original in the common sense of the word? that is to say, did it contain doctrines or precepts which were not in accordance with any thing taught in the world before? By no means. This is not the work of a Messiah; his work is to gather the scattered fragments of doctrine together, and make a new combination of that which nature has already brought forth. Christianity was a nucleus, or centre of union, for all the religious and metaphysical theories of the age, and in a very short time it embraced and appropriated them all. The peculiar tenets of Christianity were taught more or less by all the philosophic and religious sects of that age. The trinity, unity, original sin, redemption, resurrection, immortality, baptism, &c.; all these were taught and practised, in some way or another, in several parts of the world, before the appearance of Christ, so much so that many of the early Fathers regarded the Platonists, who held the doctrine of the trinity and other Christian doctrines, as real Christians.

The heathen nations were also familiar with the idea of the God-man, and the Son of God: their sacred canon was full of such characters. Apis, Osiris, Hercules, Bacchus, Esculapius, Chrissa, &c., are well-known deities, whose attributes in many respects resemble the character and office of the Son of Mary; and it was to

be expected, in the order of nature, that one at last should make his appearance, who should unite the pretensions of all these demigods in one, and unfurl the standard of nominal union for all conflicting sects. But real union could not be accomplished, for SCIENCE was not yet brought forth. And pray, what nation, what religion, could be more appropriate, according to the harmony of nature, for giving birth to such an individual, than that very nation, that very religion, which of all others in the civilized world taught the UNITY of God? The Gentile nations were nominally and professedly polytheists; Judaism alone was entitled to the honour of teaching and accomplishing the first species of union.

In those days mysticism was the only species of philosophy which existed. Men of genius employed their faculties merely in devising theories, for they had it not in their power to collect such materials for thinking as are now familiar to the most uneducated of the moderns. These theories divided the Greeks and Romans into a great variety of sects, the most mystical and religious of which were the Platonists, whose founder, Plato, had himself been a sort of unionist, inasmuch as he united all the preceding sects within his own—the physics of the Pythagoreans, the astronomy of the Ionians, the morality of Socrates, and the logic of the Eleatics. His disciples very readily embraced the Christian religion, for they found it correspond with all the fundamental principles of their own philosophy; and the Platonic Christians became the most zealous and renowned of the early Fathers of the church. Thus Christianity was so far suited to the spirit of the times as to embrace the most popular philosophy of the day. Nor is it possible to conceive how any better doctrine than that of the Jewish Messiah could have been promulgated in an age of scientific ignorance. His religion called into exercise the reasoning faculties of mankind upon abstract and metaphysical subjects, the analysis of which is not only indispensable to the cultivation of the human mind, but even to the perfection of language, by which social intercourse is conducted and knowledge put in circulation; and if it has also created an infinity of evil, that evil was unavoidable, and has brought with it the useful lesson by which future generations shall profit, that true philosophy must lay its foundations on the sensible or material world, and rise from thence to the spiritual or intellectual; instead of laying its foundation in the latter, and ascending to the former. The first Christian church began with the spirit and ended with the flesh; now we must reverse the order: true spiritualism rises from materialism.

Christianity was a stage in the progress of intellect to which the previous modes of thinking, prevalent both in the Jewish and Gentile world, necessarily conducted. It is a compound of Judaism and Gentilism; a doctrine which created a sort of marriage union between the spiritualism and revelation of the Jews on the one hand, and the materialism and metaphysical philosophy of the Greeks on the other. Pythagorus himself in many respects resembled Jesus Christ; he left no writings behind him; he talked in parables and mysteries to strangers, and told his secrets to his select disciples; he even took great pains to conceal his real doctrine. His followers pursued the same mysterious course of instruction, which caused them to be feared and hated, and at last driven out from Cortona and Italy. The way of the Jewish Messiah was also prepared by Plato and the Stoics; the one giving interest and respectability to the most refined species of idealism, and the other recommending a thorough contempt of all the pleasures of sense, in comparison of the higher enjoyments of the mind. Moreover, in different parts of the world, large sects or societies of men entertaining such ascetic notions, had established themselves apart from the common society of the world, and sought the "*summum bonum*," or greatest happiness, by acting in direct opposition to the prevailing practices of the rest of mankind. The Therapeutæ of Egypt were a set of mystics, who concentrated within themselves the greatest proportion of the reigning mystery and monkism of the age. This was to be expected, for Egypt was the fruitful source of all the philosophy of the ancients. The Essenes amongst the Jews were very much allied to the Therapeutæ; their chief peculiarity consisted in the severity of their moral discipline, abstinence from all the sensual pleasures which give man an interest in the affairs of this world, and in life itself. These were growing sects, and as we have already seen, the philosophy of the age, unlike the mechanical and chemical philosophy of our own times, was intimately associated with and running into them.

Now, as Nature in her progress along the course of time loses nothing, but gathers together all her scattered fragments, what sort of compound could we reasonably expect when she sent her first-born Messiah to collect these divided elements together? Nothing, certainly, but a compound of mysticism, monkism, stoicism, platonism, materialism, and spiritualism.

Well, when Christ appeared, did he seem to be acquainted with all these doctrines? No; he was acquainted with none of them; he spoke what his own mind brought forth, and what he spoke was not understood: but, by and by, as it came out into the world, it was found that it presented a bait for all the religious and philosophical sects of the age; and as they crowded to the centre of attraction, new ideas flashed betimes into the minds of the Christian enthusiasts, who found sayings of their master to give sanction to every sort of mysticism and asceticism that their heart inclined to. The lover of good cheer found a good example in Christ himself, who went about eating and drinking with publicans and sinners. The mendicant and the monk fortified themselves with the appropriate text—"Take no thought

for the morrow; to-morrow will take thought for the things of itself." The Essenian and the advocate of personal chastity found a pearl in the suitable and inspiring sentence which follows:—"Some men are born eunuchs, and some are made eunuchs of men, and others have made themselves eunuchs for the kingdom of heaven's sake." In fine, it was soon found what the apostles themselves had no idea of—that the doctrine of Christ was a nucleus for all the prevailing forms of religion and philosophy, and by it they were all speedily absorbed, like the rods of the magicians by the rod of Aaron.

Some of our modern Infidels, perceiving the resemblance between Christianity and previous sects and doctrines of philosophy, and eager to get hold of an extinguisher to put out the obnoxious luminary of priestly mismanagement, have suddenly taken in the idea that there never was such a man as Christ; but that Christianity is nothing else than Therapeutism, Platonism, &c. The latter idea is correct enough, for Platonism and Therapeutism are both in Christianity, which is the first universal gathering of the scattered elements of mind; but the other idea, of the non-existence of Christ, is rather too visionary to require any refutation. The discussion of the question, however, will lead to good results. It contains an allegorical truth; namely, that the Christ is yet to come; for the *second* gathering is the true gathering.

The Christians, on the contrary, go to the very opposite extreme, and attempt to destroy the resemblance which subsists between Judaism and Gentilism. Each party carries an erroneous idea to excess, merely from the intense desire of destroying its rival; for each has set out with the erroneous notion, that itself has all the truth, and the other all the error. The Christian imagines that his faith is all literally correct; the Infidel imagines that it is literally false. The Christian imagines that God is in his religion, and not in any other; the Infidel imagines that God is in neither one nor another, but that all are *chance-begotten*. The Christian, upon his fundamental principle, attempts to show that his religion has no relation to any other religion upon earth; the Infidel, seeing a relation, denies a distinction, and says the gospels are merely heathen productions adopted by the priests. It is a real matrimonial quarrel between a termagant wife and an ill-humoured husband: the one says "yea," the other "nay;" the one says, "I shall," the other, "You shan't;" the one says, "It was so," the other, "It was not," &c., till sleep overpowers them. Which of these two parties was in the right, reader? You seem to say, "Why, I don't know; I think they are both out of humour with each other, and so very unreasonable that it is best to leave them to fight their own battles."

There never lived a greater original than Jesus Christ, and his originality just consists in the all-embracing character of his doctrine. As for his divine mission, it would be folly to doubt of it. Time and space have already confirmed it, and who but a fool can lift his voice against *two* such arguments as these? Who can dispute the divine mission of the sun to shine by day, or of the moon to shine by night? The only answer to such a species of

scepticism would be, "There they are!" But the objector replies, "I see spots upon the sun, and the moon's face is all covered with dirt and pocks—it could not be God that made them!" Well, well, you simpleton; he gave the devil a commission to make them, and that is the same thing. You may have it your own way,—only "there they are!"

But the divine mission of Christ, and the final meaning of his mission, are two very different things. Moses had a divine mission also, and he appointed sacrifices of bulls, calves, sheep, birds, burning of incense, &c., for an atonement for sin. All this came to an end, although God himself set it up; for as mind progressed, these types or embryos of more advanced institutions gave way like youth at the approach of manhood; and as manhood progresses, the church will yet merge into another state of matrimonial union, when as great a change shall befall the present form of Christianity as befel its predecessor of old. To destroy is impossible; but Nature is for ever changing in the world of progress, though still the same.

But, says the stagnant believer, the Tory Christian, who must have things as his forefathers had them, "The final meaning of Christianity is established by miracles and the mission of the Son himself." But the final meaning of the Mosaic law was established by miracles also, and God himself came down on the Mount to confirm them. Miracles prove nothing; they only serve to set the thing up. Judaism and Christianity are important departments of the plan of Nature; and they required to be established by some means—both true and false—inasmuch as they were not final, for the third dispensation is still in reserve. I can see the use of true miracles to set them a-going, and the use of *withholding* miracles to let them come down, and the use of *false* miracles and impostures to shake their credit; but you can see no reason why they should fall at all, and why Bible and Missionary Societies should be totally deserted by that very Spirit who has promised to spread the truth over the whole earth. Every thing is simple to me, because I see Nature progressing; but to you it seems as if God were asleep, or weary, or unable to contend with the devil. The world is in a similar state to what it was at the time of Christ; full of contending sects, but with the additional advantages of science and the press; and it is only waiting for a uniting doctrine, which shall collect the scattered elements once more, and complete the religious union of mankind by the irresistible demonstrations of science.

THE SHEPHERD.

SOUND.

EVERY sound is rendered stronger or weaker, and may be heard at a greater or less distance, according to the density or rarity of that elastic fluid by which it is propagated. According to Mr. Hauksbee, who has made deep researches into this branch of philosophy, when air has acquired twice its common density it transmits sound twice as far as common air; whence he reasonably concludes, that sound increases, not only in direct proportion to the density of the air, but in proportion to the square of this density.

If sound was propagated in an elastic fluid more dense than the air, it would be carried proportionably farther. I have proved this, says M. Brisson, by putting a sonorous body into carbonic acid gas or fixable air, the density of which is about one-third more than that of atmospheric air; the consequence was, that at that time, and in that situation, the sound was very considerably increased. For the same reason, the dryness of the air, which increases its density, has a considerable effect in rendering sound louder and more audible. Sound is also much increased by the reverberation of the pulses of the air from those surrounding bodies against which they strike, whence it happens that music is so much louder in a close apartment than in the open air.

Elastic fluids are, however, not the only medium through which sound may be transmitted; for it may be propagated by means of water and other liquors, which may be proved by immersing a sonorous body in water; but it must be observed, that in this case the sound will be less perceptible, and will not extend to so great a distance; the cause of this diminution is, because media for the transmission of sound should be elastic, and that is a property which water and other liquors possess only in a very restricted degree.

Sound is also transmitted by solid bodies, provided they possess a sufficient degree of elasticity to produce this effect.

Light, we have already seen, is projected or reflected with incredible velocity; but sound is transmitted much more slowly, and its progression is very perceptible to our senses. The flash from a cannon, or even a musket, may be seen some seconds before the sound reaches our ears. As the motion of light, therefore, is instantaneous with respect to any moderate distance, this has been the common means employed for ascertaining the progress of sound. Sir Isaac Newton observes that "all sounding bodies propagate their motions on all sides by successive condensations and relaxations; that is, by an alternate progression and return of the particles; and these vibrations, when communicated to the air, are termed pulses of sound."

All pulses move equally fast. This is proved by experiment; and it is found that they pass about 1,142 feet in a second, whether the sound is loud or low, grave or acute.

Some curious experiments were made, relative to the propagation of sound, by Messieurs de Thury, Maraldi, and de la Caille, upon a line 14,636 fathoms in length, having the tower of Mount Lhéri at one end, and the pyramid of Montmartre at the other extremity of that distance: their observatory was placed between those two objects. The result of their observations was these: 1st. That sound moves 173 fathoms French in a second, when the air is calm. 2d. That sound moves with the same degree of swiftness whether it is strong or weak; for these gentlemen observed, that the discharge of a box of half a pound of gunpowder, exploded at Montmartre, was heard at Mount Lhéri in the same space of time as the report of a great gun charged with nearly six pounds of powder. 3d. That the motion of sound is uniform; that its velocity neither accelerates nor dimi-

nishes through the whole course of its progress. 4th. That the velocity of sound is the same, whether a cannon is placed towards the person who hears its report, or a contrary way; in other words, a great gun fired from the Tower of London eastward, would be heard at Westminster in the same interval of time as if it was discharged towards the latter place; and if the gun was discharged in a direction perpendicular to the horizon, it would be heard as soon as if discharged in a right line towards the hearer. By other experiments, however, the progress of sound appears to be impeded by a strong wind, so that it travels about one mile slower in a minute against a strong wind than with it.

A knowledge of the progression of sound is not an article of mere sterile curiosity, but in several instances useful; for by this we are enabled to determine the distance of ships or other moving bodies. Suppose, for example, a vessel fires a gun, the sound of which is heard five seconds after the flash is seen; as sound moves 1142 English feet in one second, this number multiplied by 5 gives the distance of 5710 feet. The same principle has been already mentioned as applicable in storms of lightning and thunder.

The waves or pulses of sound being reflexible in their course, when they meet with an extended solid body of a regular surface, an ear placed in the passage of these reflected waves will perceive a sound similar to the original sound, but which will seem to proceed from a body situated in a similar position and distance behind the plane of reflection, as the real sounding body is before it. This reflected sound is commonly called an echo, which, however, cannot take place at less than fifty-five feet; because it is necessary that the distance should be such, and the reverberated or reflected sound so long in arriving, that the ear may distinguish clearly between that and the original sound.

Reflected sound may be magnified by much the same contrivances as are used in optics respecting light; hence it follows, that sounds uttered in one focus of an elliptical cavity are heard much magnified in the other focus. The whispering gallery at St. Paul's cathedral in London is of this description; a whisper uttered at one side of the dome is reflected to the other, and may be very distinctly heard. The speaking and ear-trumpets are constructed on this principle. The best form for these instruments is a hollow parabolic conoid, with a small orifice at the top or apex, to which the mouth is applied when the sound is to be magnified, or the ear when the hearing is to be facilitated.—*Economy of Nature.*

ASSIMILATION.

ASSIMILATION, in physiology, is that property, or principle, or whatever else it may be called, by means of which organised beings, whether vegetable or animal, take to themselves, and convert to their own substance, structure, or organisation, those foreign substances which constitute their pabulum or food. The subject is one of great importance, more so, perhaps, than any other of a merely material nature which can draw the attention or exercise the industry and sagacity of mankind. Upon it depends the success of every method and instance of culture, and the condition and value of all that can be cultivated. Upon it also depend our bodily strength and health, and all that can render life worthy of being enjoyed.

The first process which the food undergoes may be said to be purely mechanical, and might be done by other means. The process is mastication, or chewing, on the part of many of the mammalia; trituration or grinding in gizzard birds; and maceration, or softening, and solution in a fluid, in some other animals; but in whatever way it is performed, it is a merely preparatory process, not at all connected with assimilation; and when there is a liquid in the case, it is to be considered only as a mechanical solvent, that is, as softening or dissolving the food with which it mixes, much in the same way that water softens and dissolves glue.

This preparatory operation, and indeed the whole process of assimilation, depends a good deal upon the nature of the food. When that is entirely animal, the whole of the processes, and also the apparatus by which they are performed, are much more simple than when it is wholly vegetable; and even in the case of vegetable food, that which is wholly pulpy and farinaceous requires a simpler apparatus and processes than that which is mixed with fibrous matter. The adaptations of all the parts of this apparatus (which, taken together, are called the *digestive system*, or *nourishing system*, of the animal) to the various kinds of food upon which animals live, exhibit some of the most beautiful instances of means and end that are to be met with in the whole economy of nature; and they are also of great value in that natural classification of animals, by means of which the history of one is made to throw light upon the history of a number, and one part of the history of one is made to throw light upon the other parts. The general law is, that the nearer the food in the state in which it is received by the mouth approaches to the nature of the animal receiving it, the apparatus of assimilation is the more simple, and the operation the more easily performed. But still, so much is each animal an independent being in its substance, that no kind of food goes into the substance or constitution of an animal without undergoing a total change in the process of assimilation. Even if the animal preys upon its own species, as is by no means uncommon among some of the fishes, in which case the food and the feeder may be supposed to make the nearest approximation to each other, the food undergoes as complete a change as if it were the substance most foreign opposite and to the nature of the animal that can be imagined. It is worthy of being borne in mind, too, that in the same animal, or

ASTROLOGICAL COINCIDENCE.—Mr. Speer, of Hammersmith, and Mr. Hemmings, of St. Martin's Parish, London, were both born nearly at the same time, and very near the same place, as George III. They both went into business when the king was crowned, married on the same day, and died on the same day, as did his Majesty. In the London newspapers for February, 1820, these facts are recorded by men who show their enmity to astrology on every occasion,—they are not, therefore, fabricated.

the same species, the product of assimilation is nearly the same, however different the food may be; or that different kinds of food produce differences in the *quantity* of assimilated product, rather than in the *quality*. Consequently, when we say that the food of an animal is of bad quality, we simply mean that it is deficient in nutriment; or if we have any further meaning, it must be, that the food contains some deleterious ingredient, which in so far acts as a poison.

The second part of the process is *digestion*, which usually takes place in the true stomach of the animal, although some animals appear to have a digestive power in the gullet, or passage leading from the mouth to the stomach. It is here that the mystery begins; for though the stomach may be said to exert both mechanical and chemical powers in the process of digestion, yet there are other results produced in it which cannot well be attributed to either. While the process of digestion is going on, the stomach is in continual motion, contracting in one place and expanding in another, as if it were wriggling as a worm does; and hence this is called its *vermicular*, or worm-like, motion.

The most powerful, as well as the most singular agent in the stomach, appears, however, to be the *gastric juice*, a peculiar fluid, which is secreted or given out by the inner coat of that organ, and which not only exerts a very powerful action in chemically dissolving the food, but also produces some changes in it which cannot be explained upon any known principles of chemistry. The energy of this fluid has been proved by direct experiment: it has been obtained from the stomach of the living subject (which is neither difficult, nor attended with the slightest danger); and by being kept at nearly the natural temperature, it has, to a considerable extent, effected the process of digestion in a separate vessel, in which there could be no vermicular motion to assist its action.

This gastric juice is somewhat singular in its operation. It will dissolve cartilage, bone, and even, in some cases, iron; but it will not dissolve the skin of a berry, the least bit of cork, or the smallest fibre of cotton wool. It is one of those animal fluids which are so perplexing to the chemist in his investigations, and might alone demonstrate the fact, that life is something which neither mechanics nor chemistry can reach, and in the production of which they can consequently have no concern. Not only while in the stomach of the living subject, but after it is removed, this fluid produces what appear to be very powerful chemical effects; but when we subject it to chemical analysis, we are unable to detect in it any ingredient to which such effects could chemically speaking be attributed: in other words, we discover nothing.

There are two properties of the gastric juice, which seem worthy of separate notice. These are, the prevention of putrefaction, and the coagulation of albumen. The first of these is in opposition to one of the theories of digestion, by which it was maintained that that process is a species of putrefaction. But so far is that theory from being true, that it is well known that if putrid matter of any kind is admitted into the stomach, or any part of the digestive organs, in many animals, it is attended

with serious and even fatal effects. The gastric juice, while it performs that sort of decomposition which is necessary for preparing the food for assimilation, prevents the putrefaction to which the food might otherwise have a tendency; and it seems also to prevent chemical solution by the action of one part of the food upon another. Chemical actions, such as the production of an acid or a gas, do indeed sometimes take place in the stomach; but these are always disagreeable, and consequently the results of something wrong in the functions of that organ. The coagulative power is, perhaps, more singular; but coagulation is a subject upon which our knowledge is very obscure and vague. The fact is well known, however, even to those who are equally ignorant of chemistry and physiology. There is not a nurse in the country, but knows that the stomach of an infant is disordered, when it returns the milk of its nurse uncurdled; and dairymaids have from time immemorial employed the *rennet*, the red or gastric juice from the stomach of animals, for curdling milk in the manufacture of cheese.

The action of the gastric juice, assisted by the vermicular motion of the stomach, converts the food into a uniform pulpy mass, changed in appearance and odour, and which is known by the name of *chyme*. This name means that which is softened and mixed together; and, therefore, it is expressive of the substance, though not of the process by which it is formed. The solution is, indeed, a peculiar one; the food is reduced to a pulpy mass, and though there may be a difference in the food, that mass is, in the same species of animal in the same state of health, always nearly the same. The solution which it has undergone is a peculiar one; for though it is softened and moistened, it is not dissolved, neither is it soluble in water.

When the food has been properly reduced to chyme, the action of the stomach forces it through the pyloric opening into the duodenum, where it mixes with new secretions from the animal, and undergoes another change. Not far from the commencement of the duodenum, at the pyloric orifice of the stomach, the gall and pancreatic ducts pour their contents into it; the first the bile, and the second the pancreatic juice. What specific part these perform in the general process of assimilation, is not known; but it is presumed that their action, especially that of the bile, is very important, both because of the size of the liver by which it is produced, and because of the great derangement which takes place in the whole process of assimilation when that organ is diseased.

At or near that part of the duodenum into which the biliary and pancreatic secretions are discharged, the chyme begins to be separated into two parts, the relative proportions of which vary with the quality of the food. The first is the *chyle* (which means juice or extract), a milky fluid, which is the assimilated matter; and the refuse, or that part which is either indigestible or unfit for being converted into chyle. But the latter still contains a portion of chyle, or matter fit for being changed into chyle, and that is gradually separated in the progress through the remaining parts of the intestinal canal.

It appears that vegetable food is acted upon with more difficulty by the gastric juice, in the first part of the pro-

cess, than animal food; and it further appears that, after it has been converted into chyme in the stomach, the chyle is with greater difficulty separated from the refuse. For the preparation of vegetable food, by mastication in the mouth, by maceration in preparatory stomachs, or by both, is a much more complicated operation. The intestinal canals of vegetable feeders are also much larger, and the chyme is in consequence subjected to a greater continuance of the action of these viscera. The contents of the intestines are urged onward, from the entrance to the termination, by a sort of vermicular action, which is called the *peristaltic* motion, and which bears some resemblance to the motion of the stomach, only it is more progressive.

(To be concluded in our next.)

ASTROLOGY.

WE shall reserve our own remarks on this science for a future period; and in the meantime we shall hear what friends and foes have to suggest on the subject. One thing, however, is evident, that it never could be properly studied till now; for as long as astronomy was in an infant state, the calculations of astrologers must have been very imperfect. Past errors must, therefore, be overlooked, and cannot be admitted as objections.

The following is the dedication of the *Grammar of Astrology*, published this present year (1834) by Zadkiel the Seer:—

"To Sir John Herschel, Bart.

"Sir,—The indefatigable industry of your highly honoured father and yourself, to render the knowledge of astronomy complete, must rank your names among the benefactors of mankind in after ages. The great correctness with which the places of the planets may now be calculated, offers a means of examination into the truth or falsehood of the doctrine of astrology, which did not exist in the days of your able predecessor in astronomy, *Kepler*, who, as you are aware, was one of the great men who believed in and studied astrology.

"I am not aware what your own opinion on the art of foreseeing future events by the heavenly bodies may be; but if you choose to amuse yourself, or unbend from your severe studies by examining it for yourself, the present work, I believe, will give you the ready means. In that case, I would recommend as a first effort, the *Nativity* of Prince George of Cumberland, as the time of birth having been particularly well noted and published by authority, may be considered as authentic. The figure of the heavens at Berlin, for the moment of the young prince's birth, and the places of the planets at the time, were carefully calculated and published by me, in the *Herald of Astrology* for 1832; and you will observe, Sir, that the moon being in close square aspect to the evil planet, Mars, together with the other circumstances, has, in strict accordance with the rules of the science, caused the royal native to become blind. And it is worthy of especial notice, that on the very day the prince had the misfortune to receive a blow in one eye (14th September, 1832), which has eventually led to the loss of sight, the moon was on the place of Mercury as at birth and at the last birth-day; on which birth-day the moon was on the place of Mars at birth, and the sun

in square aspect to Saturn. These, together with other exact agreements with the rules of Ptolemy, occur in this royal and authentic nativity. To common minds they may appear accidental coincidences; but to your superior understanding, as you are of all men aware how little we know of the immensity of the universe or the objects or *modus operandi* of many of its magnificent parts, they will, I hope, appear to deserve further consideration.—I am, &c.,

THE AUTHOR."

"The chief features of this figure of the heavens (Prince George's) are the situation of the two evil planets in the descending parts of heaven,—the sixth house. When so situated, they give diseases of a permanent nature. Both the luminaries are afflicted by Mars, the Sun being in exact semi-quartile aspect from him, and the Moon applying to a close zodiacal square, and *precisely* in mundane square. The Sun is only 7 degrees 18 minutes from the mundane square of Saturn. The Moon is in close semi-square of the Sun,—a testimony of *disease to the eyes*; and the Sun being conjoined with the Pleiades and Hyades, nebulous stars, and near the violent fixed star Aldebaran, is another such testimony. But the chief evil is the situation of Mars, who, being in the sign of Aries, which rules the head, was, when taken with other influences, most decidedly a cause of *blindness*. Mars is in mundane parallel (equal distance from the meridian) with Mercury. And Ptolemy says that "Mars will cause blindness by a *stroke or blow*, and if he be configured with Mercury, it will be effected either in a place of exercise or sport." It is the case that this native received a *blow* by *playing* with a purse, the end of which struck him in the eye, and thus led eventually to blindness. Lastly, we find that Venus is setting, or exactly passing the *west* angle. Now, Ptolemy says that, "if Venus be in one of the angles, and *especially if she be in that of the west*, it also occasionally happens that the natives under such a configuration are likewise INJURED IN THE FACE OR EYES."

"We say, then, here is a clear and indisputable case wherein the rules of Ptolemy are distinctly borne out; and to show that the influence which existed at the moment of birth was developed by directional motion, or in other words, that the full effects were felt when the evil aspects were completed, according to the method of calculation taught by Ptolemy, and illustrated by Placidus, we shall give a few directions.

"The direction of the Sun, as it will be seen farther on, to the semiquartile of Mars, measures to the month of June, 1832; and its effects were to heat the blood, and produce a general tendency to inflammatory disease. The direction of the Moon to the trine of Saturn came up at 13 and a quarter, just at the very age when the evil happened. And surely the fact that the Moon was exactly passing over the place Mercury was in at birth on the very day, nay, at the *very hour of the accident*, will be admitted as evidence for the truth of the science, when it is recollected that Mercury was said by the great master of that science, nearly two thousand years ago, to cause such accidents *by sport*, the exact occasion of this melancholy evil.

"The direction of the Moon to the square aspect of Venus, measured to the spring of 1834, at which time the native and his friends had hopes of a restoration of his sight, through the skill of a Prussian oculist. And it should be observed that Ptolemy states in his third book, that "Venus will ameliorate diseases by medicines." But these good effects were neutralized by the evil di-

rection of the *ascendant to the opposition Mercury*, which came on during the summer, and which did much evil; and this, in our judgment, by means of a journey, on which he over-exerted himself, or took some cold, which renewed the disease.

"The directions to come are generally evil for some time hence. The nativity, indeed, being generally of that character. The approaching parallel of the Moon to Saturn will severely afflict the native's health during the spring; and he may also expect much affliction to his mother, of whose death there will be considerable danger.

"The Moon, in this natus, is the *hyleg*, (that which rules or governs the life or vital functions of the native,) and as at 26 years of age she comes to very evil aspects, his constitution having been previously shaken by disease, we fear that he will hardly be able to overcome the malefic influence of that period; at all events, we are quite certain that if he live to that age, he will then be in *extreme danger of death*.

"In conclusion, we have only to observe that we here defy the whole body of eceptics to deny the accuracy of this nativity, or to show, either that the positions of the heavenly bodies were not just what we have declared them at the time of birth, or that the arcs of direction do not measure to the periods named. We have taken the science just as we found it, and have introduced no new thing therein, unless it be some little improvement in the methods of calculating; and we here give to the world a well-known and undoubted nativity; and on its agreement with the events of the native's life are we prepared to let the science of astrology stand or fall. If those events answer accurately to the aspects which are past, (and this they undoubtedly do;) and if those which are to come should also agree with events which may befall the young Prince,—if he should suffer sickness, and, in short, end his days at the time we have predicted,—we say, in the name of naked truth and common decency, that the world can no longer deny the reality of that sublime science which teaches that all men are subject to the influence of the stars.

"The world are astonishingly ignorant even of what the science consists. We meet men of education who have not a jot more correct notion than the most ignorant of the uneducated, (as we showed in our last number in the case of Mr. Godwin.) The most ignorant of all are men of learning on all other subjects. The public and the legislature have been misled by this means; for nobody would suppose that such men as Mr. Godwin or Sir Richard Phillips were totally unacquainted with a science against which they had ventured to write. If any man ventured to write against any other science, he would be laughed at if he did not first make himself acquainted with its principles, and so be able to refute it by practice as well as theory. This is never done by astrology. It is denied and railed at, but never *shown to be untrue*; which would be the easiest thing in life if it were so. We challenged Dr. Gregory, three years ago, to take any nativity, and prove that the science was unfounded. Two hundred years have elapsed since any one wrote a book expressly against the science, and that was *Gassendi*, who could not work a nativity. If Dr. Brewster, who has railed loudly against the science in his *Encyclopedia*, had taken the nativity of Prince George, the time of which was officially noted, and shown that there was no reason by the science for his blindness, that would have been a stronger argument than all his foul-mouthed assertions that astrologers are 'impostors.'

We give the following summary of the result of the

above-mentioned author's calculations of the nativity of Prince George, as it appears to us to be one of the most plain and unmythified astrological predictions that we have met with.

"Prince George was born at Berlin 4h. 40m. P.M., May 27, 1819.

2nd February, 1835.—"We have no doubt that, within a very few days of this date, the native will be much afflicted by sickness, and that his mother will be also a sufferer about this period, and may be in some danger of death."

1836.—"Summer and autumn will bring some advantages to the native's father, probably he may receive some new martial appointment. The native himself will be sickly; yet he will receive benefit by means of surgeons and surgical instruments. About the winter of the same year, the native will have some fortunate changes take place. It is likely he may have some increase to his fortune. He will travel, and be in better health than previously. If ever he recover his eye-sight, it will be under this benefic influence.

"About the age of eighteen years and nine months, he is in danger of receiving some severe blow on the head, &c. About the age of twenty years and a half he may expect to lose some relation by death, probably his father. The twenty-first year is extremely full of trouble. Twenty-one and a half is especially evil, in accidents, losses, deaths of relations, danger in travelling, &c. The twenty-third year is rather evil, and when nearly completed some benefits will accrue, and the native is freed from former troubles.

"At the age of twenty-three years and a half, a feverish attack and accidents; much trouble and vexation about twenty-four. At twenty-four years and a quarter, his health will be dangerously ill; and great care will be requisite to avoid some peculiarly distressing complaint, such as his grandfather suffered. He will be much afflicted at these periods, and as he approaches twenty-five, the evil rather increases. If his father be then living, there are tokens of his death.

"At twenty-five years and a half there appears a renewal of the disease under which he has previously laboured.

"A most violent and fatal train of directions about twenty-six years. If the native should reach that age, of which we have some doubt, he will feel the effects about the middle of May, 1843, and we fear that it will be of fatal consequence. The new moon took place on the 22nd day of June, 1819, at fifty-five minutes past three P. M. (Berlin time), which was exactly twenty-five days twenty-three hours and twelve minutes after the natives' birth. This, at the rate of *our year for one day*, amounts to twenty-five years, eleven months, and eighteen days, which will be on the 15th May, 1843; and as the moon and sun will be both in exact square to Saturn, we have no doubt but the worst possible effects will ensue about that time: the aspect of Jupiter is too far off, we fear, to save life, though it may enable him to linger some time; and indeed, such is the powerful nature of this influence, that we are led to believe that some degree of *violence*, such as a fall from a carriage, or a sudden blow, will be the proximate cause of the fatal evil we foresee."—*Horoscope*.

We have now allowed the astrologer to speak for himself. We shall as early as possible give the other side of the question, and then compare the reasonings of both parties.

CONSUMPTION OF FOOD IN LONDON.

Arthur Young estimated the cattle of all kinds, in England and Wales, at 2,850,000, in 1770. In 1833, they were probably half as many more, or $4\frac{1}{2}$ millions. Sheep are about five times as numerous, or about 21 millions; and pigs three times, or about 13 millions. Of horses there are about $2\frac{1}{2}$ millions.

London actually consumes, in oxen, calves, and sheep, per Smithfield returns, 160 millions of lbs. per annum, independently of 3-7ths offal. This applies to about 4-5ths, or to 1,200,000 of the gross population, and is about 133 lbs. per annum to each. But pigs, fish, poultry, and game make up an equal weight. Butter is 50 millions lbs. and cheese and eggs as much. The flour and salt in bread is 320 millions of lbs. and a fourth more is used for other purposes, with half as much more of all other grain. Vegetables and fruits are equal to flour. And sugar, tea, coffee, oranges, foreign fruits, &c., are equal to Smithfield. Hence the consumption of London, taking the population at 1,400,000, is as follows:—Smithfield Market, 160 millions; the out-parishes, 27; pigs, fish, and poultry, 160; the out-parishes 27; butter, cheese, and eggs, 100; milk, 29 million quarts, 58; bread, 320; other flour, 80; other grain for man, 100; potatoes, vegetables, &c., 400; Sugar, coffee, &c., 160; total per annum 1592 millions; which divided by $365 \times 1\frac{1}{4}$ millions, is exactly 3lbs. and 2oz. per individual per day; which may be taken at 10 oz. for breakfast, 24 oz. for dinner, and 16 oz. for tea and supper. All which is independent of wine, spirits, drugs, horse-keep, &c. &c.

In the provinces, the quantity is not less per diem; but the proportions vary, and 23 millions in the United Kingdom demand an average 450 lbs. annually of various food per acre, from the 56 millions of cultivated acres, for the ordinary sustenance of the population.—*Facts.*

ANCIENT AMERICA.

The following paragraphs indicate that America has ancient claims, though without written history:—

Humboldt found, in possession of the Indians on the Amazons, engraved green stones, exactly like the Ethiopian and Babylonian, or *Sabeen signets*, described by Mr. Landseer. They are real Jade, perforated, and loaded with inscriptions and figures. They open new fields for investigation. Did the Amazons pass from Africa to South America? Rude figures, resembling the sun and moon, and different animals, are found also sculptured in granitic and other hard rocks.

The ruins of an ancient city, called Palangal, of great extent and high finish, have been discovered by Goo Galindo, in a thick forest, near Poton, in the vicinity of the Missouri; and the neighbouring country is also filled with architectural works. These, and other remains in North America, and the city lately discovered in Guatemala, seem to prove revolutions of which we have no present suspicion.

In the plains of Varinas, South America, are found tumuli and a causeway, thirteen miles long and fifteen feet high, more ancient than the Indians. On the high rocks of Encaramada are sculptured and painted rocks; and also others on a large rock in the plains, which the Indians say were made by their fathers when the great waters lifted their boats to those levels.

Humboldt states, that fragments of ancient painted pottery are found in the woods of both Americas, far

from the residence of man, exhibiting crocodiles, monkeys, and some large quadruped.

The most remarkable monuments of Mexican industry is the Pyramid, or Teocallis, of Cholula; and of Peruvian, the Causeway of Paramo, resembling, in magnitude, Napoleon's road over the Alps. Of course, mountains are the originals of pyramids every where, and the intellect of a beaver invents a causeway, without referring to Egypt or the Old World.

The ancient fortifications, found in the American forests, are judged, by the trees, to be much above one thousand years old.

The Stone-mountain in Carolina is a vast wall of stones, built by an extinct people.—*Sir R. Phillips.*

Gay Lussac and Thenard have deduced three propositions, which they call *laws*, from their experiments on vegetable substances. *The first* is, "a vegetable substance is always acid whenever the oxygen it contains is to the hydrogen in a greater proportion than in water."—*The second*, "a vegetable substance is always resinous, or oily, or spirituous, whenever it contains oxygen in a smaller proportion to the hydrogen than in water."—*The third*, "a vegetable substance is neither acid nor resinous; but either saccharine or mucilaginous, or analogous to woody fibre or starch, whenever the oxygen and hydrogen in it are in the same proportions as in water."

THE IMMORTALITY OF ALL THINGS.

AMID this scene of universal change,
Of infinite variety, of life,
Of death, light, darkness—there prevails
One general rule of order heavenly.

No part of Nature that has ever been,
Can cease to be:—'tis true, it may resolve
Itself into new elements, and become
A new creation; mingling with a part
Of what it was not,—and unlike in all
Save in the principle of life, which gives
A likeness unto all things;—but there is still
Within it that which shall into itself
Return hereafter;—and therein is seen
That beautiful eternity of change,
That power infinite of varied life,
Which is itself an immortality.

Oh, happy thought, for those who love to think
They live for ever!—for while we are made up
Of that which is about us, where is death?
And thus I shall return,—and go,—and come,
For ever and for ever;—it may be
A happier, and a better;—or for worse,
As Nature shall decree, and thou, O God;
Since Nature's nothing but another name
For thee, Eternal! FRANK JOHNSON.

NOTICE.

To-morrow Evening, Sunday 23d, Mr. Smith will deliver another demonstrative discourse at 36, Castle-street East, Oxford-market, in which he will give a further development of the first principles of the New Science of the Harmony of Nature.—Admittance threepence.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 14.]

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SYSTEM OF NATURE.

THE Gatherer having come, as we described in our last, and having collected the scattered fragments of philosophy together over all the civilized world, a thing which had no precedent, and as yet has never found a successor; one would suppose that this would be productive of good to mankind, by creating unity of mind and brotherly kindness, enlisting all under one banner, and embracing all under one common family name of Christians, *i. e.* Children of the Anointed. But what says the science of Nature to this? It says there are two gatherings—an evil and a good. And what say the old Jewish prophets? They say there are *two* anointed ones. Zech. iv. 14. And what says Jesus Christ? There are *two* advents. All these agree.

If you gather men together in ignorance, before they have reduced their knowledge to general principles, and discovered the foundations of truth—is not this tantamount to a dispersion? Does it not merely collect them in order to set them a-quarrelling? They come to contend, and the more numerous they are, the more deadly will be the feuds in which they engage. No sort of weapon will be spared, from the tongue of the polemic to the fagot of the priest and the sword of the militant enthusiast. Hence, in accordance with Nature, the first Gatherer says, “I come not to send peace, but division;” and every schoolboy knows how faithfully he has fulfilled his threat.

Never did a gathering take place in this world, before the gathering of the Son of Mary. Many philosophers and monarchs attempted to accomplish one, but every attempt was visited with a signal defeat. The Grecian philosophers collected great numbers of the learned and the speculative of ancient times within the porches of their schools, and the groves of their academies; and many of the best and the wisest of the ancients were proud to call themselves by the names of Plato, Aristotle, Zeno, and Epicurus. But these were mere handfuls of men, in comparison of the nations, the kingdoms, and the empires of Christians, whose founder exceeded all his predecessors and all his successors in the extent and authority of his dominion and doctrines. He not only founded schools and sects, as others had done before him, but he assumed the magisterial sword, the imperial diadem, and the royal sceptre, and gave a new and a family name to almost every member of the civilized world.

Has not this been a benefit conferred upon society? Is it not one great and important step in the progress of union, that has prepared the way, and made the paths

straight, for the final consummation of the great work of redemption? There is at least one book, and a few principles, which this immense fold all hold in common, how much soever they may differ upon other subjects: and dark as their opinions are upon this fundamental doctrine, it serves as a rallying point to accomplish a more intimate and permanent union when the light of science has dawned upon it. This principle is the fundamental principle of science, as we have already shown; and by its aid we shall still further demonstrate that Religion is the science of Nature in mystery, veiled [from the ignorant mind by dark sayings, and utterly incapable of being understood by the ancients, or even our own fathers.

As we have already said, the first gathering is merely nominal; and, like the first of every thing, proves a failure; but even this failure is necessary to accomplish the second gathering. The divisions of the intellectual world are analagous to the divisions of labour in the arts. One man shears the sheep, another combs the wool, another spins it, another dyes it, and another weaves the cloth; another dresses it, and another makes it into clothes; another wears the clothes; another collects the rags, which soon enter into a new state and circuit of existence. The operations of mind are perfectly analagous. Truth is manufactured in a similar manner; the elements are all in our possession, but they require to be analysed; and in order to analyse them properly, it is necessary that they should be divided into departments, each department being committed to a larger or smaller body of individuals, in proportion to its importance. The first gathering puts these materials into their possession, and immediately the work of elaboration commences.

Now as Nature appears to be always in a state of contradiction to herself, containing two extremes, which really agree, although they may appear to differ, ignorance, as a matter of course, necessarily takes up the erroneous notion, that one is right and the other wrong. This is the first axiom of stupidity, and all the learned and unlearned agree upon it. Hence, they split as follows:—One approves of monarchy, the other of democracy; one of episcopacy, the other of presbytery; one of unity, the other of trinity; one says Christ was a mere man, the other says he was a god-man; one says there should be an established church, the other says nay; one says man is a free agent, the other says he is a necessary agent; the one says the wicked shall be destroyed in hell, the other says nay; the one says the body shall rise again, the other says it won't; the one says the pope is the head of the church, the other denies it, and calls the pope antichrist. The one says the pope is infallible

with a council, the other says he is infallible without a council; another says he is fallible in both cases. One says we are saved by faith; another, by works; a third, by the grace of God, without faith or works. One says there is a God, and other says nay; one says he has a son, and others, "How can that be?" We shall enumerate no more; our readers may imagine the rest. This is the *first* gathering. This is the division Jesus Christ came to send; this is the refraction of the ray of truth, when it enters into the triangular prism of a human mind.

Now all these parties are right; there is not a single proposition there which is not literally correct; each is a tint—part of the ray, but not the whole—and true in the very same sense of the word that *red* is light. Every one will allow that red is light, and yet it may be said that it is not, for light is *white*. Again, red is true light, and yet it is false; for a red medium will tinge all Nature with a false hue. False hue! How can it be false when it is real? When I put on red spectacles, all Nature is red; but false, because I have destroyed the *equality* of the rays, and given a preponderance to one. Colourless spectacles are true, because they are *just*.

Now, my friends, do you want to have a pair of colourless spectacles, through which you may be enabled to see Nature correctly? then you shall have them without money and without price. But, first of all, let us enquire what colourless spectacles are—are they spectacles which *reject* or which *receive* all colours? If they rejected *all* colours, they would certainly be colourless; but you would see nothing, for no light would come through them; they could not be spectacles; they are negative. Then you must *receive all colours*? certainly; receive all, and retain none; otherwise they become coloured spectacles, such as all Believers, Infidels, Unitarians, Trinitarians, Deists, and Atheists wear, who receive the negative or the affirmative alone, and reject the opposite. One says, I believe in positive electricity; his opponent says, negative electricity is the true kind. The two parties frown and scowl upon each other till, by and by, the two electricities unite with a flash, and "where are they?" Which is the true kind? I'll tell you, friends; they are both one kind. Do you never feel yourselves actuated by two opposite wills—one will compelling you to pay away money, while another will inclines you to keep it in your pocket? yet you have only one will after all, and that is to pay the money. These are only the mysteries of Nature; and modern philosophers have already clearly demonstrated this important fact, that all science must end in mystery at last. But there are the mysteries of ignorance and the mysteries of science: we wish to teach you the latter; but we do not promise to remove the mystery, but to make the mystery *demonstrable* by science, instead of being *believed* by ignorance. For instance, it is evident that space is infinite, but we cannot conceive infinity; that time has neither beginning nor end, but we cannot comprehend eternity; yet we can demonstrate both.

But there are many of these contradictions which are very simple and intelligible; for instance, all of you already understand how monarchy, aristocracy, and de-

mocracy are correct in principle—for monarchy is the principle of unity of action; aristocracy, the principle of subordination and superintendence; democracy, the principles of justice and equality: each is right in union with the other two, but each is wrong when it preponderates or destroys the others; for, if there is only one ruler, there can be no order; if there is not one president, there must be confusion; and, if the people are not governed according to their own pleasure, there must be discontentment in a great nation. There are, therefore, three things to be considered in government—individual presidency, subordinate agents, or representatives of the supreme power, and the voice of the people; these three are one—all right in friendly union, all wrong in separation or inequality. The same may be said of Popery, Episcopacy, and Presbytery; these are merely the same in ecclesiastics as the other is in politics. Of unity and trinity we have treated already in former numbers. Of an established church we simply say, that that which belongs to *all* the people, must be connected with the state, for the *public* interest is the state; hence, an establishment is right when unity comes; but that which belongs to a part only is not the state, but a faction; hence, the Dissenters are right.

But how can a Deist or Christian, and an Atheist, be both right? the former because he believes that matter must be regulated by mind, and the other because he rejects the idea of a God who is not connected with matter? Both, however, are decidedly wrong, as experience and the Scriptures teach; experience teaches the marriage union of mind and matter, and the Scriptures teach us that God made man in his own image, *i.e.* body and mind; and Jesus Christ, the material God, is called the *express image of the Father*. Atheism is the leap to the opposite extreme of absurdity, raised up by nature to correct the other; and both are like the positive and negative electricity, which produce rest and tranquillity by union only, *not by victory*.

Such is a specimen of the manner in which we reconcile extremes. It is of universal application, and overwhelming in its evidence, on account of the extreme nicety of its accordance with all the known laws of nature and principles of all the sciences. If you can bring one science to oppose us, we abandon the doctrine for ever. Nay, we shall immediately give it up, if you bring one science whose first and last principles do not clearly corroborate it. It is the science of Nature, and therefore includes every subject, and we shall bring in by and by some interesting departments, of which our readers have little conception. We shall alarm the extreme bigots of both faith and infidelity, we know; but we shall have our pick of readers, whose liberal minds can receive the two extremes of truth, and perform the marriage union of nature.

The office of Jesus Christ was to divide these extremes: "I come to set a man against his neighbour, the father against the son, and the son against the father, and a man's foes shall be those of his own house;" but "other sheep I have, which are not of *this* fold; them also will I bring with me, and there shall be one fold and one shepherd." The first fold is a fold of war and con-

tention—the second a fold of peace. From this correct and scientific mode of analysing the past, it follows that all is right and all is wrong. All is right in its place, but wrong as a permanent and inviolable institution. Human society is progressive. It is like a vegetable, which first grows downwards before it grows upwards. It first takes root in the earth, before it ascends into the light of heaven. It has its successive stages of progress; first the blade, then the ear, then the full corn in the ear. How false, then, must be the principle upon which vulgar infidelity is founded, since it denies the source from which this progress emanates, and the consummation to which it tends! How false also must be the principle of vulgar faith, since it stops the movement of this progress of nature, and attempts to curb the growth of science and the mind, by giving stagnation to ancient creeds, and unchangeable meanings to the mysteries of ignorance; by confining the manhood of society to the lessons of infancy, and making that the ultimatum of knowledge to-day which was suited to the human mind two thousand years ago, when science was unknown, and only the arts were cultivated!

Neither party has occasion to boast; they are equally unphilosophical; but there is more liberality in the infidel, because he is the negative. It is this quality that makes him a better recipient of truth than the other, and it was for this reason that we first addressed ourselves unto him. He is the soil in which the word shall take root, and we do not fear the result. It will bring forth abundantly, and that speedily. As soon as he receives it, the opposite party becomes negative to him, inasmuch as he then has a more affirmative doctrine than they. The vulgar infidel cannot tell what he believes—he only tells what he does not believe. He is in the opposition; he criticises the measures of his rivals; but when he has concocted measures of his own, and got the superiority of his rival by an affirmative doctrine, the parties will then exchange relations to each other; but this he never can do with a negative doctrine, for it is an unalterable law of nature that an affirmative is stronger than a negative. A man who swears in a court that he has seen a thing, is stronger evidence than he who swears he did not see, though standing beside the other.

THE SHEPHERD.

ELECTRICITY.

MAN always runs into error before the simplicity of truth can find a reception in his mind. It is an invariable rule, error first, truth afterwards. The first idea which suggested itself respecting this singular and interesting department of nature now before us, was, that electricity was a distinct and independent fluid, which pervaded Nature, but at the same time was differently affected by different species of matter and different modes of action. So, in like manner, galvanism was supposed to be another species of fluid, and magnetism another, and light another, and fire or heat another; and so on through an endless variety of elements, the coexistence of which, as distinct and independent substances in the same space, all ready to make their appearance as soon as certain exist-

ing causes begin to act, is such a chaotic confusion of ideas, that philosophy becomes bewildered with the maze, and the enquiring mind despairs of ever being able to realize the saying, that truth is characterized by simplicity, and that a wayfaring man, though a fool, cannot err therein.

Philosophers have already discovered so much difficulty in supporting this Babylonish division of Nature, that they are every day becoming more and more alive to the great ultimate truth of the unity or trinity of Nature. Electricity, magnetism, and galvanism, are now demonstrated to be one and the same principle in different modes of action; and this is a very important step towards a much closer union of other principles still vulgarly supposed to be distinct.

Those who have attended to our doctrine from the commencement need not be told that electricity consists of two extremes, an active and a passive, or positive and negative; for without these two extremes there could be no action. This is the first law of Nature—action and passion to begin with. These two kinds of electricity may be produced, the first by rubbing a piece of glass, and the second, by rubbing a piece of wax. Hence the one is sometimes called vitreous or glassy, the second resinous electricity; yet both have the principles of activity and passivity within them. Whenever electricity is excited, it is excited in both kinds. Thus the glass of an electric machine has the positive electricity, and the rubber the negative. If you rub a piece of red wax with a silk handkerchief or warm flannel, the wax has the negative, and the handkerchief or flannel the positive. The action causes a union of the two powers on the spot where the friction takes place, and the one accumulates on the one surface, and the other on the other surface. In no case do they or can they exist alone. If I charge a body with positive electricity, and bring another body near it, that body, if not insulated by glass or wax, or other non-conductors, which do not convey, but only accumulate electricity, that body instantly becomes charged with negative electricity. The negative comes from the earth to meet the positive; and if the two bodies are brought sufficiently near, the two electricities unite with a spark, and both return unto the earth. Two positives won't unite, and two negatives won't unite; but positive and negative only will form a union. Thus we see in Nature the great omnipresent principles of hatred and love, repulsion and attraction.

These two species of electricity bear a close resemblance in their modes of action to the acid and the alkali, or the oxygen and the hydrogen. Acids, we formerly observed, convert vegetable blue into red, and alkalis restore the blue. So it happens with the positive and negative electricity. Dr. Wollaston discovered that sparks of positive electricity changed blue litmus paper into red, and negative sparks restored the redness; and we have formerly observed, that the red rays of light are the seat of oxygen, and the blue of hydrogen; so that the analogy is demonstrated in the most simple manner.

But where is the cause? We have not yet discovered it, even when we have brought it to oxygen and hydrogen; for it is quite as difficult for us to conceive how

oxygen and hydrogen can act and react on each other, as to imagine a dead man playing a guitar. The cause lies deeper still than these, but we can trace it no farther with the senses. The mind alone perceives the necessity of referring the whole causality of these everlasting movements of Nature to a sensitive active principle of love and hatred. The union of this twofold living principle with the elements of matter, in a manner analogous to that of the union of our own body and mind, is the ultimatum of philosophy. The vulgar materialist stops at the matter, and talks of action and reaction in language which is unintelligible to himself or others; but experience, which is our only guide in every subject of philosophy, defies the attempt to accomplish a divorce between materialism and spiritualism. They are the two extremes which are universally coexistent, and as inseparable as the two sexual principles of electricity, galvanism, and magnetism. When therefore we resolve all the movements of Nature into two material principles, possessing an active and a passive character, let it not be supposed that we do not also resolve them into two spiritual or mental principles, of which the material are merely the type or model; for in so doing we should be guilty of as great an absurdity as that of supposing action to exist without passion, or passion without action.

When a body is electrified, the electricity does not penetrate the surface, but merely accumulates on the outside. When the electrified body is globular, it is equally diffused over the surface; but when the body is cylindrical, the electricity accumulates most at the two extremes. When a conducting body, such as brass, iron, the human body, &c., (which are good conductors of electricity,) is brought near to a body charged with electricity, the electricity all collects towards that part of the electrified body which is nearest the body that approaches. It comes forth to meet it, as it were, in preparation for a union, long before that union is effected. Thus, if I approach a highly electrified body without touching it, the electricity accumulates on the part nearest my body, and an opposite electricity is collected in the part of my body which is nearest the other electrified body. I am thus charged with electricity, although I do not perceive it until I approach so near as to cause the union, which declares itself by a visible spark, accompanied by a crackling sound. But how can I prove that I am electrified? I prove it by insulating myself, as it is called; placing myself on a non-conducting substance, such as a glass stool, which prevents the electricity from returning to the earth when the electrified body is removed. And when this electrified body is removed, I find that I have become electrified without contact of any electrified body, merely by drawing electricity of one kind from the earth into my body, to meet electricity of another kind, which was in proximity to my body. This is called induction, and shows the principle of attraction in a very beautiful manner. Now it is evident from this, that those who imagine that negative electricity is merely the absence of electricity, are wrong. Negative electricity is quite as active as positive, only it produces the opposite effects; for it always undoes that which the positive does, and *vice versa*; so that both are positive, and both nega-

tive. They are one in two, and two in one, equally powerful.

They will be best illustrated by their two corresponding principles, love and hatred; for materialism can only be illustrated by spiritualism, and spiritualism only by materialism. Love and hatred are two distinct and opposite feelings, and yet one. LOVE is an attraction to that which is good—HATRED an aversion from that which is evil. But by seeking good I am at the same time shunning evil, and by shunning evil I am seeking good. Hatred, therefore, in teaching me to shun evil, produces love of good; and love, in teaching me to seek good, creates hatred of evil. Love and hatred, then, are merely the positive and negative electricity; the one invariably working into the hands of the other—the one undoing what the other does, and *vice versa*—yet both being in reality the same thing, SELF-LOVE. Thus it happens that strong excitements of hatred and love produce very nearly the same effect upon the nervous system.

When a man is charged with love of any kind, especially self-love, he always produces aversion in every other man. When he is charged with negative self-love, or generosity, he produces love positive. This, however, is more evident in sexual love, which is positive and negative. As the two opposite electricities seek each other, so do the two sexes, and *vice versa*. Positive electricity creates negative electricity, and so in like manner love creates love; and if there are exceptions to this rule of love, there are also exceptions to the rule of electricity; for there are some bodies which are non-conductors—these of course are not affected. Non-conducting bodies, however, may be made conductors by covering them with metal plate; and gold plate is well known to convert the most unfeeling and insensible heart into the most passionate of lovers. The analogy is perfect, and we think we require to advance little more to demonstrate that the positive and negative electricity are male and female principles of nature. We may conclude by saying that strong love always creates strong hatred; for the male in love hates every male that approaches, and the female in love hates every female that approaches. Is it not then true that man was born in the image of God? We shall prove it a thousand other ways, so that none but fools shall deny it. But the Christians have not yet found their mother—*How then can they be born again?* Their God is a male only. Woman has always been overlooked. The mother-god is about to be revealed. "Behold the time shall come that the bride shall appear, and she coming forth shall be seen who is now withdrawn from the earth." "Be joyful, O thou mother, with thy children, for I will deliver thee, saith the Lord. Embrace thy children until I come, and show mercy unto them, for my wells run over, and my grace shall not fail." (*Esdras.*)

ASSIMILATION.

(Concluded from our last.)

THE separation of the chyle, which may be considered as the second stage in the process of assimilation, and which continues, though gradually diminishing, through a considerable portion of the intestinal canal, is very

obscure in its nature. There are three agencies which may be supposed to be concerned in the production of it:—first, the action of the different parts of the chyme upon each other, the efficacy of which is rendered probable by the fact that certain substances are more nutritious when taken into the stomach together than either of them is when taken singly; secondly, the influence of the bile and pancreatic juice; and thirdly, the action of a peculiar secretion of the inner coat of the intestine itself. Whether one, or another, or all of these produce the effect, or if all, how much is to be attributed to one, and how much to another, is not known. Thus, in this part of the process of assimilation also, we are left in doubt both as to the agent and the specific effect.

From the intestinal canal, and especially from the duodenum, in which it is most copiously produced, the chyle is taken up by the lacteal vessels. These are small tubes which open on the inner coat of the intestine, not by mouths equal even to their small diameters, but each by a number of very minute pores, or villi, which radiate from a centre, and whose openings are so small that they admit only the most minute substances. These lacteals with their villous openings continue along the greater part of the intestinal canal, but they become less numerous as the food advances, and furnishes a smaller quantity of chyle. From the intestine they proceed along the mesentery, uniting into thicker trunks, and also anastomosing with each other, so as, in some instances, to form a sort of network. They also contain numerous valves, and as the seats of these do not expand, along with the intermediate parts, the distended lymphatics appear to consist of a succession of little barrels or beads.

All the lacteals discharge their contents into the lower extremity of the thoracic duct, which ascends in the back part of the thorax, and pours its contents into the left subclavian vein near its junction with the heart. Thus the assimilated product of the food is mixed with the mass of the blood. In their course from the intestine to the thoracic duct, the lacteals pass through one or more glands; but whether their contents undergo any change, and if any, what that change is, are obscure points. The chyle differs from blood in many respects, one of the most obvious of which is a considerable admixture of sugar and water.

The chyle does not go to the blood alone, but mingled with the contents of the lymphatic vessels, which appear to fetch their colourless contents from all parts of the body, and united enter the thoracic duct; but as the fluid which they contain comes from the living parts of the animal, it must be considered as a previously assimilated substance; but whether it again enters into the circulation, and if so, what office it performs, are points upon which we have no information, and they form no part of the process of assimilating.

The blood with which the chyle, or new matter, is mixed, does not immediately go over the body in the course of the systematic circulation. It passes immediately into the right auricle of the heart, thence it passes into the right ventricle, where the valves between the two prevent its return. The contraction of the ventricle sends it along the pulmonary artery to the lungs; and

after undergoing the action of the air inspired in breathing there, it returns by the pulmonary vein to the left auricle, thence to the left ventricle, and by the action of that and the systematic arteries, it is sent all over the body. The quantity of chyle which mixes with the blood at each pulsation of the heart must be very small, as there is no trace of its colour in the blood which is sent to the lungs, which has the dark colour of venous blood. But the minute division of the blood in its passage through the lungs must tend to the intimate union of the chyle with it, and it may be possible also that the action of the lungs is necessary to perfect the assimilation, and finally convert the chyle into blood, but the agent and the process in this final step of the process are just as obscure as in the two preceding ones.

We have now followed the progress of the food from its first entrance by the mouth of the animal to its union with the mass of the blood, which is understood to be the fluid which supports the growth and repairs the waste of all the parts of the body. In this we have done nothing more than give a simple outline of the process of digestion; but this is, in truth, all that can be given. We have seen that, besides the merely mechanical preparation of the food, there are three distinct operations: the formation of chyme in the stomach, the separation of chyle in the intestines, and the turning of that chyle into blood after it has passed into the subclavian vein. There may be others, by the glands, through which the lacteals pass, and the union of the lymph with the chyle in the thoracic duct; but instead of knowing how these take place, we have no evidence of the fact that they take place at all; and therefore it would be unwise to darken further with them a subject which in its own nature is abundantly obscure. Our enquiry reduces the assimilation to three distinct processes or acts, and we can tell plainly enough *what* takes place at each of them; but in none of them can we tell *how*, or *by what agency*. We can indeed bring all three home to the living animal, by showing that they are neither chemical nor mechanical; from which it follows that they could not be performed by the properties of mere matter, or originate in any new case, except in the ordinary way in which the animal is produced. This is but a small matter in respect of positive knowledge, but it is an important one in the prevention of error.

But when we have followed the progress of assimilation through all the steps that have been traced, from the mouth to the discharge of the arterialized blood from the left ventricle into the aorta, for the purpose of being sent all over the body, we have traced the process only to what may be considered as the beginning of its most curious work. Out of that general circulating fluid there have still to be elaborated all the parts of which an animal consists, and all the products of those parts, whether they be turned to use in the system, or discharged out of it. Of the same fluid are formed bones, ligaments, tendons, muscles, membranes, skin, hair, feathers, nails, horns, teeth, and all the parts of which an animal with such a circulation as has been described can consist. The blood has even to maintain the vessels, and furnish the fluids, by means of which it maintains its supply. Those

local assimilations constitute the wonder of the matter, in comparison with which all the external actions, habits, and economy of animals, curious as some of them are, sink into comparative insignificance.—*British Cyclopædia*.

ASTROLOGY.

Last week the astrologer spoke; it is now the turn of his opponent. We have several before us at present, none of which however is sufficiently concise and comprehensive to quote verbatim.

"It is a common saying," says the celebrated Bailly, the French astronomer, "that astrology is the mother of astronomy. This is a confusion of ideas. Astronomy is certainly the first—the wise mother of a foolish daughter. It was necessary first to know the stars and to have an idea of their movements and revolutions, before connecting them with the destiny of man, and the chain of human events." He then proceeds to show that two species of astrology arose out of this study of astronomy. One is called *natural astrology*, the other *judicial astrology*. The first professes to foresee and to predict the change of seasons, rains, and colds, heat, abundance, sterility, epidemics, &c., by means of a knowledge of the causes which act upon the earth and the atmosphere. The other occupies itself with objects still more interesting to man. It determines the character with which the individual will be endowed by the Author of Nature; the passions which he will experience; the fortune, diseases, perils, which await him. All his actions are foretold, and if this science were true, man, too well instructed in his destiny, would be nothing more than an actor repeating upon the stage of the world the character he had learned.

The first of these Bailly calls a true science, the second a false. The second is the only one which comes under our consideration.

"It will be imagined," continues Bailly, "that ignorance in abusing the principles of Nature has given birth to judicial astrology; that it has subjected man as well as the atmosphere to the power of the stars; that it has put under their influence the storms of passion, the evil and the good of life, as well as the vicissitude of the seasons. In fine it appears very plausible to say, it is the stars in general which regulate the winds, rain, and storms; their influence, mingled with the action of the rays of the sun, modify the cold or the heat; the fertility of the fields, health or sickness, depend upon their benignant or noxious influence; there is not a blade of grass but all the stars have contributed to its growth; man breathes nothing but emanations which, proceeding from the stars, impregnate the atmosphere; man, therefore, as well as the rest of nature, is subject to them. These stars, therefore, ought to have an influence on his will, his passions, the good and evil scattered in his path; in fine, to determine his death as well as his life. It is thus that one might reason; but it is only ignorance, not the people, who have made this step. Men abandoned to the natural and common light of the understanding, as well as men instructed by revelation, have always considered themselves distinguished in nature, and made to command all that lives, vegetates, or exists, upon the earth. They have regarded matter as subject to the starry influences, but the sentiment of liberty (mind) was never permitted to be under their control."

M. Bailly then proceeds to say that he thinks astrology had its source in materialism. "What difference is there between the man of Spinoza and the man of the astrologer?"

The Spinosist will tell you that all our actions are written before-hand in the great book of nature. An astrologer goes farther; he pretends to know these laws. An astrologer of good faith must necessarily be an Atheist, like Spinoza.

He afterwards says, it was first taught in the temples, and concealed from the people by the priests. "Man would have escaped them if they had entrusted to him the false dogma, that he is a dependent being, whose doom is irrevocably fixed. They would have had no more offerings nor sacrifices. Men would no longer have thought of the gods who had regulated all things in advance, or who did not exist. It appears, that in these temples they made a vow of silence, as of poverty and chastity in modern monasteries." This argument looks rather favourable to astrology. It is evident the priests did not study it for profit, for they concealed it.

"Astrology is not less absurd in the supposition of its influences. How can one conceive that the emanations of the stars, enfeebled by the long passage which they make, could preserve their energy to produce such great effects? How many infants born in the same hour would then have the same character and the same destiny! But in admitting all these hidden agencies, which do not exist, astrology could only indicate the character and passions determined by these influences at the moment of birth. It could discover nothing of the destiny, which depends, not only on the passions, but the circumstances in which a man is placed. The practice of this false art, established upon false principles, has therefore been stretched much farther than these principles themselves will permit."

We have given the substance of Bailly, and the substance of every other who writes on the same side of the question. Their objections resolve themselves into the following:—1st. Fatalism or necessity, or the destruction of the freedom of the will. 2nd. The similarity of destiny which must belong to all born about the same time, as they generally express themselves, although *time and place* is the proper form of objection. 3rd. Materialism. It looks as if they thought it too great a task for a spiritual god to perform, to harmonize the movements of earth and heaven.

The first of these arguments, necessity, is a very weak one—for what is necessity but law? And is not all nature under a law? What is the law of nature, but necessity? Did not necessity make us men—white men—Englishmen; and, in fact, determine all the movements of our life? What bounds can you give to necessity? "Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?" Even St. Paul teaches necessity, and so do the Thirty-nine Articles of the Church of England. The third argument is equally absurd; for it matters not what it teaches, provided it be true. The second is the only reasonable objection, and consequently we shall consider it more attentively.

It is not true that all who are born at the same time must have the same destiny, even admitting the truth of astrology, for the longitude and latitude make all the difference in the world. Two persons may be born at the same instant; one on this hemisphere, the other on the other; the one in day-light, the other at night; in which case nothing could be more opposite than their two horoscopes. Again, they may be only one degree of longitude apart; and if the one was born when the sun was four and a half degrees above the horizon, the other when he was five and a half, there is also an immense difference; for in the one the sun is the giver of life, in the other not, for he is past the fifth degree. There

would be many other changes besides. But suppose two born at one spot and time—then that comes to the point. If astrology be correct, these two destinies ought to resemble, not be the same. It does not follow, however, from this that the fate and character of twins should be alike, for they are never born at the same time. We will take at an average ten minutes between each labour—sometimes there are several hours. This makes a difference of two and a half degrees of the heavens, which is equal upon the equator to the distance of one hundred and seventy-five miles apart; besides, the heavens being divided into twelve houses, and each sign, star, &c., acting differently in different houses, it is only those who have practically examined the subject who can perceive the infinite varieties of position that may be confined within the astrological horoscope. A painter may have some idea of it from the mysterious fact, that although a human face is composed of a very few lines, yet it is utterly impossible to arrange these lines twice in precisely the same manner, so as to give precisely the same expression. There is no want of science in astrology; its principle is extremely simple, and sublime in the highest sense of the word. That it has been sadly corrupted and abused by knaves and fools is evident enough—so has the trinity, and all the other mysteries of Nature; that it is at present little understood is also evident; and, moreover, it is evident that it never can be much understood, supposing it to be correct, because it is infinite; but its leading principles may be so clearly determined, that one may say favourable or unfavourable to a nativity, as a phrenologist says favourable or unfavourable to a particular formation of head, without being able to go into the details of life and character, which can only be revealed by time and events.

The language of vulgar astrology is exceedingly absurd. The influence of the stars! why, we may just as well talk of the influence of music on the rays of light or the seven planets, for we have shown that they are all organised alike; and our own bodies are organised in a similar manner, for anatomists inform us that we have *seven parts*—head, chest, abdomen (*vital*), two arms, and two legs, divided in the very same manner as the other sevens. But what has music or light to do with the making of a child? yet the child, and the music, and the light agree; and if it be found that an harmonious accordance subsists between the aspects of the heavens and the movements of the earth, is it not childish to say, that it is owing to the starry influence? it only proves, what must soon be as clear as light itself, that Nature is organised upon one prime model, and, in preserving that one model, modified to infinity throughout all its departments, it produces one immense system of correspondences. The planets have no more influence upon me than has a magpie upon Mount Parnassus; but there is a planetary system within myself which corresponds in its aspects to the great original which contains me. Let men study all such subjects, if they please, but let them beware of excess: an enquiring mind and a cool head will find truth every where; but a zealot and bigot, whether believer or infidel, will find it no where.

The millennarian has an objection of his own, for he says if an aspect of the heavens produce war at present, why not produce war in the reign of peace? But all the evils of nature are convertible into good. Wars, which were formerly conducted by sword and bludgeon, are now conducted by tongue and pen, and by and by will be spiritualized into love and friendship.

In fine, the most powerful argument against astrology is the supposed case of two individuals born at the same

time and in the same place, and it remains for the one party to prove, and the other to disprove, that their destinies are alike; but it must be practically done—foul-mouthed abuse goes for nothing.

BLINDNESS.

THERE have been many instances of people born blind being restored to sight; as for example, that young lad, about thirteen years old, whom Mr. Cheselden, a celebrated surgeon at London, relieved from the cataract, that had rendered him blind from his birth. This great operator curiously observed the progressive manner of his beginning to see, which he published in No. 402 of the Philosophical Transactions, and in the fifty-fifth number of the Tatler, with his remarks thereon. Here follows an extract of those remarks from the third volume of Natural History, by Messieurs de Buffon and d'Aubenton.

“This youth, notwithstanding his blindness, could distinguish the day from the night, as can all those who are blinded by a cataract. He could distinguish any strong light, as he could also the colours black, white, and scarlet; but he could not discern the form of the bodies. The operation was first made upon one eye: as soon as the young patient began to see, all the objects before him seemed to him as if they were applied to his eyes; and those that appeared the more pleasing to him, although he could give no reason for it, were such as had a regular form. He did not however know the colours which, while blind, he could distinguish by the aid of a strong light. He could not discriminate one object from another, however different their forms were. When the objects, which he had known before by feeling, were presented to him, he considered attentively in order to recognize them; but, all on a sudden, a general act of oblivion followed, from the multitude of things that crowded in upon him for admission.

“He was much surprised in not finding those persons handsomer whom he had loved more than others. He was a long time before he could be made to comprehend how pictures represented solid bodies. He at first looked upon them as plans differently coloured: but when he was undeceived, and, on applying his hands to them, discovered nothing besides surfaces, he asked whether it was the sight or the touch which had deceived him. He expressed great surprise, that in a little space the picture of an object much larger than the space could be contained; as for example, the human countenance in a miniature portrait; which appeared to him equally impossible as to make a quart contain a bushel.

“At first he could bear but a very small quantity of light, and saw all objects very large: but by degrees the first seen looked smaller, as he accustomed himself to see larger. Although he very well knew the chamber, in which he was, to be of less dimension than the house, yet he could not conceive why the house should appear larger than the chamber.

“Before the restitution of his sight, he was but very little anxious about the recovery of this additional sense to him; because he knew not the loss of it, and was conscious to himself, that in some respects he enjoyed peculiar advantages unknown to others who could see. But as soon as he came to view objects distinctly, then he felt real transports of joy.

“About a year after the first operation, the second was performed upon the other eye, and was crowned with equal success. He saw at first, with this second eye, the

objects much larger than they appeared to the other; but, however, not so large as they had appeared at first to it, after the operation a year before. When he looked steadfastly on an object with both his eyes, he said that the object appeared to him as big again, as when he looked at it only with his first eye."

Mr. Cheselden mentions several others born blind, whom he had freed from a cataract, and observed in them the same phenomena, without entering into a like detail. He remarks, that from their not having been used to move their eyes during the state of blindness, it was but by degrees that they learned how to direct them towards objects.

From the result of these experiments, it must clearly appear, that the sense of seeing arrives at perfection but by slow degrees, and is at first very confused; and that we learn to see, pretty nearly, as we learn to speak. A new-born babe, that opens its eyes for the first time to the light, feels, no doubt, the same progressive emotions which have been observed in the lad born blind. By the agency of feeling and custom, the erroneous judgments of infant sight are corrected gradually.

LIFTING EXPERIMENT.—This new fact, lately developed in Italy, merits attention, owing to its illustration of physiological principles. If six persons draw a strong inspiration together, they can lift a seventh person lying on a table, with the tip of their fingers, and with slight exertion. But if they inspire together, and try to lift an equal dead weight, they fail; and, if the seventh does not inspire with them, he is a dead weight. This fact is only to be explained on theories of the editor of this volume. When a man inspires, he converts oxygen into carbonic acid gas, and transfers to his system the difference of the momenta of their atoms. This is his vitality and vivacity, and power of counteracting the weight of his own parts. It is his strength, and that of the six. His frame is less heavy, relatively to its own parts. But, at the same time, the oxygen at the lungs is to them positive electricity; and, by contrast, the surface of the skin becomes negative, or nitrogenous. The one supplies oxygen to the arterial blood, and the other, nitrogen to the venous. The living system is the intermediate body of the animal. The seven, then, are as one body, and each, in the connection, is jointly effected. Electrical action and reaction counteracts weight; and, hence, the peculiar effect of this case.—*Sir Richard Phillips.*

FAINTING FITS.—Fits, by the way, are strange things. Like the hen bird, which has the faculty of retaining her egg till an appropriate nest is built and ready for its reception, so a lady seems to have the power of bottling up her hysterics till there is help at hand, with a chance of hartshorn and water, and every fitting accompaniment. As Major Oakley says, in the *Jealous Wife*, "Did you ever hear of her falling into a fit when you were not by? Was she ever found in convulsions in her closet?"

NOTICE.

To-morrow Evening, Sunday, 30th, at seven o'clock, Mr. Smith will deliver another demonstrative discourse at 36, Castle-street East, Oxford-market, in which he will give a further development of the first principles of the New Science of the Harmony of Nature.—Admittance threepence.

CORRESPONDENTS.

We have received a letter from a reader in Maidstone, complaining of our ascription of design to Nature in the formation of her different organisations! He is astonished to think that we should imagine "that the eye, and the ear, and other organs, are designed for the purposes for which they are adapted." He sees no design in Nature, but only adaptation. Then we can only say that our eyesight is a little better, for we see every thing in Nature, and nothing out of it. The eye is not designed, but only adapted for seeing—the ear not designed, but only adapted for hearing, according to our correspondent, who is a disciple of the old French school of dead materialism, which will soon be where last night's gas light is. There is no difference between design and adaptation. We are glad, however, that our friend sees adaptation in Nature. It matters not to us by what name he calls it. We are not very scrupulous about words, for we are always so very condescending as to give people their own choice of terms before we begin to argue with them. It is amusing to see the fetters which our modern atheists put upon themselves in respect to the use of language; witness the following from Sir R. Phillips, whom no one will accuse of deism, or living materialism; speaking of bees, he says, "The whole economy of bees bespeaks design, purpose, and intelligence in the insects, under habits adapted to their powers and form." There is design in the bee that makes the honey, but only adaptation in the power that organised the bee! This is the light that is to enlighten the Gentiles! We shall be glad to insert any argument from our Correspondent in support of adaptation versus design—for our own part, it seems to us like air versus atmosphere. Yet there is truth in it. There is no design in Nature, for Nature and design are one and the same thing. There is no harmony in music, for harmony and music are one, since there can be no music without harmony. Thus our correspondent is right, but not in his own sense; he must be a little more logical before he be omnipotent.

There is nothing more marvellous than the bigotry and prejudice of the mind. The greater part of men hate and reject every thing they have not yet known or received. One man is very much offended with the Shepherd, merely because there is an article on astrology in it! When will this moral persecution cease? However, we are happy to hear that our System of Nature has destroyed the prejudices and revolutionised the minds of many, and we believe we shall be spared to do much greater execution in time to come. The sale of the work is increasing, and it is picking out new readers; but we shall by no means be disconcerted though it should come down. We shall raise a new battery. The doctrine shall never die from henceforth. It has taken root. We expect opposition, for our hand is against every sect and every sectarian doctrine, although in favour of all.

In answer to Q., we reply that there are two distinct species of materialism; one we call dead materialism, or the chance-begotten system of the vulgar atheist; the other, living materialism, which impregnates universal nature with life, intelligence, and all the other attributes of mind.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 15.]

SATURDAY, DECEMBER 6, 1834.

[Price 1d.]

SYSTEM OF NATURE.

"AND why did the Gatherer not come sooner? Why come so late, or rather so soon? and why in such an insulated part of the world?" are the common-place queries of inquisitive minds. We have already shown good reason why he should come from amongst the Jews above all other people; for they held the doctrine of the unity of God: the trinity, and the second gathering, belong to the Gentiles. But we must also show reason why he came at the time he did come. Many, in reply to this query, would say, "Why, he must come at some time or other, and why not then, as well as any other time?" This is the answer of ignorance. Nature is under the government of regular harmonious laws, and these laws are as orderly in the progress of mind as in the vegetation of a plant, or the growth of a human being.

The time of birth of a child is in general pretty accurately predetermined by the mother. The time of quickening, and the turning of the child's body in preparation for birth, are equally regular. The first teeth appear at a certain time of life, and the second teeth supplant the first about the same age in all. Puberty is as regular in its approach as sun-rise, and all the phenomena of progress in Nature have a similar established order; which order, when discovered, we call a law of Nature. The same order exists on the great scale as we discover on the small; but as there is no repetition on the great scale, the growth being accomplished only once, we must look for the LAW amongst those departments of Nature which are unchangeable; such as light, music, &c. Music being the best representative of order, harmony, &c., ought to be the best model for us to follow. Let the following figures represent the monochord, gamut, or seven notes:

1 2 3 4 5 6 7 8

There are two semitones in No. 1, one semitone in No. 2, and two semitones in No. 3; in all, five; so that five semitones make a third. Again; there are two semitones in No. 4, and one in No. 5, making in all eight; so that eight semitones are equal to a fifth. Thus a third, a fifth, and an eighth are one, or concords; but the fifth is the centre of the three. There are two in No. 6, and two in No. 7; in all, twelve semitones in the monochord: a fifth is two thirds. Suppose these seven notes to be the seven colours, taking the spaces between for the rays; then the three concords occupy the places of the three original colours: blue between 3 and 4; yellow between 5 and 6; and red between 7 and 8.

Well, now we have drawn our plan, let us inform the

reader that one day is with the Lord as a thousand years, and a thousand years as one day. Seven thousand years therefore are a week of the Lord, and between 7 and 8 is the sabbath. Let us take the chronology of the world, then, just as we find it, just as Nature has established it, for that is our standard in the System of Nature. We care not for individual theories about the age of the world, or whether the common chronology is right or wrong. A gentleman, at one of our evening lectures, opposed us upon the supposition that it was wrong. We are perfectly indifferent about it; it suffices to us that it is current, although its currency is no proof of its truth. Then, according to the current chronology of Europe, Jesus Christ came at No. 5, or about the year 4,004. This was a *fla* in the musical monochord, or five *full* tones. But Jesus Christ was the seed of Abraham, to whom the promise was made. Abraham is the father of the great dispensation which is going on at this day, and has embraced the whole of the civilised world. But Abraham was born 1996 years before the Christian era, or 2000 before Christ himself was born. Abraham, therefore, appeared at No. 3, the other concord. But these two won't finish the string; there are three spaces to fill up before you come to the 8th; and the last of these is the seventh space, or the sabbath of rest, which begins at No. 7, or *anno* 6000. But, as it is a day of rest, the work must all be done on the preceding six; and the overthrow of all the present systems of iniquity must take place in the intervening period from this till then. The final space, between 7 and 8, is universalism—rest and truth to *all* people—peace on earth, and good-will to men—the spreading of the everlasting gospel of *good news* to the *poor* over the whole world. This, however, is a work of progress; it must begin with one nation first, then be adopted by others. Afterwards, these combined will establish it amongst all the nations of the earth. The happiness attending it will be a sufficient guarantee for its success. The poor will flock to it, because it will feed them with real substantial food for the belly, as well as instruction for the mind. It will not annoy them with mysteries which they cannot understand, or creeds that are revolting to nature and humanity. It will lay down the fundamental principles of Nature and Religion, which are one and the same thing, and reconcile all sects and parties, by the fulfilment of their hopes, and the scientific illustration of their dogmas. Then, according to the prophet Micah, when he describes the millennium, "all people shall walk, each one in the name of his own god, and we shall walk in the name of the Lord our God for ever and ever;" for all the gods will be found to be one God, and

unity shall prevail universally on all the general principles of politics and religion. The monochord will be complete.

We have now given a scientific reason, as people call it (although every reason is scientific), for the appearance of the first Gatherer at the very time he did come; and we need not repeat what we have already pointed out, that the world was prepared for his appearance. But it may be replied by some, that the chronology of the Greek Bible is very different from the current chronology of Christendom; for, according to the Septuagint, Christ came about the year of the world 5872, or near No. 7 in our list of numbers. This was urged by the Christian Fathers as one argument in favour of Christianity; for that was the time when the ancients expected him. How this chronology got into the Septuagint we know not, and shall not enquire; but this we know, that a fifth in music is a false eighth, since it consists of eight semitones. That there should be a universal but false persuasion that the end of the world was come at that period, is therefore quite in accordance with the analogy of Nature; and that there should be a confusion of dates is also quite reasonable to suppose; but the old Grecian dates were soon found to be unsatisfactory; and the learned of Europe, by the aid of historical analyses and astronomical observations, have at length agreed upon the one at present in use, which is at variance both with the Hebrew and the Greek: the false note was rectified, and the progress continued. But even in this error there was truth; for it was the only way in which the character of the mission could be illustrated. Nor was this the only deception attending the coming of the Jewish Messiah. All was deception together. They expected that he would become a king and deliver the nation; then they expected that he would come again in that generation to judge the world. "Verily, verily, I say unto you, there be some standing here who shall not taste death till they see the Son of Man coming in his kingdom." In all these expectations they were disappointed; for instead of the true Christ, they found the false—the spirit of Antichrist, who began his work immediately. This is the false fifth, which, according to musicians, is the greatest discord in use, and is within a hairbreadth of the true fifth; but both fifths are false eighths, *i. e.* not final.

Well, when is the real truth to come? On the day that man is made, most assuredly; man is made on the sixth day, that he may enjoy the seventh. This is the second creation, the new birth so often spoken of, when man shall know the rudiments of truth, and begin for the first time to reason upon correct general principles, and be a man. It is the reign of the third person in the trinity, called the spirit, on account of the superior intellectual character of the third stage of progress. The Comforter, the Holy Ghost, the Spirit of Liberty, &c., these are the names of the spirit of reformation. "I have yet many things to say unto you," says Christ, "but ye cannot bear them now; howbeit, when he, the Spirit of Truth, is come, (he had not come then,) he will guide you into all truth. The Comforter whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *He shall glorify me, for he*

shall receive of mine, and shall show it unto you." That is, he shall finish my work which is yet imperfect, and he shall do with Christianity what Christianity has done with the law—bring a new thing out of it, and establish the living law of Nature for ever, for the law of Nature is the law of God. Other laws are but as messengers to prepare the way before him, and tutor the human mind so that it may be able to use liberty without abusing it.

God's law is perfect, and converts

The soul in sin that lies;

God's testimonies are most sure,

And make the simple wise:

They more than gold, yea, much fine gold,

To be desired are;

Than honey, honey from the comb

That droppeth, sweeter far.

When Jesus Christ, therefore, destroyed the Mosaic law, he might with great propriety say he came not to destroy the law, but to fulfil it, for he was advancing the world a step towards the great law of liberty, of which St. Paul informs us the other law is but a shadow; and when the gospel of the priests is destroyed, and Babylon the great, the church of confusion, which is drunk and bloated with the blood of men, and feasting on the wages of every species of guilt, is swept away with the besom of reformation, neither will this be a destruction of law or gospel, but a fulfilment of both, an establishment of the spirit which both contained, but which the ignorance of man could not heretofore develop; for as the tree must first blossom before it bear fruit, and as the fruit must first be *sour* before it be sweet, so also are the institutions of Nature and God progressive institutions, first evil, then better and better, till the harvest come, and the consummation is enjoyed. Who can deny these things? Infidel or Christian, let him bring forth his objections, if he has any. He will refute our doctrine when he has demonstrated the fallacy of the multiplication table, but not till then. We have taken so sure a position, that the Christian who denies it must deny his bible, and the infidel who denies it must deny the truth of all modern science. We do not challenge, that is too hostile a word, but we invite them both to overturn it if they can, for we are against them both. Like Ishmael, the son of Abraham, our hand is against every man; for we say that all the old world has been in error, and infidelity is as much a part of the old world as faith is: they always went together, like positive and negative electricity, one at the one end, and the other at the other. They will die together.

THE SHEPHERD.

Some people have called us infidels; we disavow the name. The priests and their blind followers are the infidels. They have broken the law and the testimony, and trampled on the holy covenant. Infidel! Unfaithful! an ugly name! Yet true it is all men are infidels; and the nominal infidels are like the publican in the parable; they have humbled themselves by this name of reproach. They are the more likely to enjoy the promise: "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased." These words will assuredly be fulfilled.

GRECIAN AND ROMAN SCULPTURE.

THOUGH we find traces of the art of Sculpture in all nations, back to the remotest antiquity, even till its origin fades in the mists of time and fable; yet it never attained any degree of excellence as an *imitative art*, until it became memorable in GREECE. In that land of poetry and enthusiasm it assumed a grand and important aspect, and became the delightful means of reminding the people of events in which their fathers had been noble actors; and the same spirit of liberty that impelled their sires to deeds of fame, inspired their sculptors to commemorate them by groups of beautiful statuary, in the forms and expressions of which were enshrined the most sublime genius and exalted intellect. The very best works of the early sculptors of Greece remained for a long time but rude copies of Egyptian art; nor could it be otherwise, when carving, instead of being studied as a separate profession, was practised by ingenious mechanics amongst other common callings by which they existed. SICYON, "the mother of the arts," is said to have had a school of sculpture as early as 1234 years before the Christian era; and it is to one Dibutades, who was the founder of this ancient school, that the honour of inventing the art of modelling is ascribed. The story of this circumstance is generally narrated in the following pretty manner:—"For this discovery, so precious in its subsequent effects, Dibutades, who was a potter, became indebted to his daughter, who, inspired by love, traced upon the wall, by means of a lamp, the shadowed profile of the favoured youth as he slept, that with the imperfect resemblance she might beguile the lingering hours of absence. This outline the father filling up with clay, formed a medallion, which, even in the time of Pliny, was preserved as a most interesting relic." Several centuries necessarily elapsed before sculpture was conducted upon any thing like legitimate principles. It advanced, however, steadily but slowly with the moral and political improvements of the country. Wood was the material mostly used; but there is good reason to believe that metal and ivory were sometimes, though very rarely, used by these early artificers. About the 38th olympiad, or 649 B. C., was rendered a lucid period in the history of sculpture, by the introduction of marble, after which its advances towards excellence became marked and decided. This beautiful material is said to have been first used by Malus, who was attached to the Chian school, in which bronze statues were first executed. From this time sculpture was very generally practised, when the dry style of the early schools began to disappear. That formal exactness of detail, the regular and tasteless arrangement of the draperies, the laboured execution of the curls, in which every hair was defined with useless minuteness, so destructive to a general and harmonious effect, began to fade away, and sculpture, in the hands of artists such as Bupalus, Anthemis, and Myron, arrived almost at its greatest excellence. It was reserved, however, for Phidias to effect the most noble achievement in sculptural art; his mighty genius soared above all his predecessors, and gained an altitude which none have dared to reach. The Elgin marbles, in the British Museum, were executed under his immediate

superintendence, and many of them are doubtless the work of his own hand. They have been spoken of frequently, so as to make it unnecessary to say much about them here. I would recommend all who can, to go and see them; for it is as objects of sight that they are valuable; they want no describing: see them, and they will describe themselves. And if they do not call forth sentiments and impressions of a high character at first sight, I very much doubt whether any description of them will have the effect of improving them in the sight of the observer.

The grand and lofty style of Phidias is generally considered to have died with him; when a new school succeeded his, the distinguishing qualities of which were the most delicate softness and refined elegance, which acquired for it the flattering title of the "School of the Beautiful." Lysippus and Praxiteles, the two favourite sculptors of Alexander the Great, were the great luminaries of this school, which flourished in the grandest era both of literature and art that the pen of history has ever recorded; for during the time of Philip and Alexander, Socrates, Plato, Demosthenes, Aristotle, Apelles, Xenophon, Æschylus, Euripides, Sophocles, Aristophanes, Menander, Philemon, and the three great sculptors that we have last mentioned, flourished. Lysippus worked only in metal, and although it is reported that he executed six hundred and ten subjects, not one of them has come down to our time that is well authenticated. We may form a pretty correct idea of the excellence to which Praxiteles had attained, when we recollect that the Medicean Venus, which "enchants the world," is but a mere copy of the famous Venus of Gnidos, which was wrought by this finished master, who was considered by the ancients to be the first man who arrived at true excellence in expressing the mild, soft, and refined qualities of feminine beauty.

But it may fairly be asked, at this stage of our enquiry, What are we to understand by the term BEAUTY? Does it exist simply in matter; or are a variety of qualities required to form this enchanting power? These are questions which have never been satisfactorily answered. If the African were asked to show you a living model of female beauty, the qualities that he would point out as specially beautiful would differ as "wide as the poles asunder" from the canons of European loveliness; yet it is more than probable that early habit and association would have made any one of us prefer the colour, form, and expression of the African to those of our fairer beauties. In my opinion, no such a thing as beauty exists in the world. One form of matter appears more lovely than another, merely because we have been taught to consider it so; for if beauty were an intrinsic quality of matter, it would be certainly felt by all possessing the sense which relates to it. The fact is the reverse of this, for persons who admit the beauty of certain forms, colours, and proportions in one set of objects, are disgusted with the same qualities when they view them under different circumstances. An object is only beautiful when the mind is stimulated to conceive a train of ideas of a social, gratifying nature, which were first started and suggested by

the particular form, colour, or expression of the particular object called beautiful. Mr. St. John, in a clever essay on this subject, says, "The principle of beauty, whatever it is, appears to hide itself among the deepest roots of our ideas, so that its true nature has never yet been perceived by any one; to discover what it is, seems to require a series of meditations, no less continuous and profound than those which conducted Newton to the theory of attraction and gravitation, and the discovery would at least be equal to the discovery of a world." To conceive a fine idea of female loveliness and beauty, such as appears in the works of the old masters, requires a wonderful effort of genius; and to convey the ideas to others in real shape and magnitude, requires also an astonishing mastery of art.

After this necessary digression, we must proceed to follow the fortunes of Grecian Sculpture in her downward flight; for after the death of Praxiteles, art began rapidly to decline. As the liberal institutions of the country gave way to oppressive thralldom, the inventive faculties of the artists became chilled, and instead of copying nature, they were content to imitate in marble the bronze statues of the great masters: and most of the antique statuary of Greek workmanship which has reached our times was wrought about this period; works of originality and thought ceased to appear, and though a lucid ray occasionally illumined the horizon of fading art, the fate of sculpture foretold the fate of the empire, which dwindled into a Roman territory.

Without halting to contemplate sculpture from its earliest dawn in Italy, where its character and antiquity were very similar to those of Greece, we must be content to take a hasty glance at the effects produced on art by the Romans during their palmy days of glory and of greatness. The habits and feelings of this extraordinary people were strongly tinged by an ardent spirit of conquest; being daring, impatient, and enthusiastic, they thought it were easier to transplant the flowers of art from Greece, than take the more circuitous routine of progressive gradation. With this intent they not only carried away the finest specimens of art, but also the best living artists, to people Roman palaces with a beautiful marble population. The soil, however, was too raw and rude for the agreeable arts to flourish in: the fruits, being forced, soon died, or quickly degenerated; and, notwithstanding the patronage of Sylla, Pompey, Cæsar, and Augustus, we have no account of any native sculptors of any excellence. All the public monuments and great works of talent were carved by Greek artists, whose chisels had lost the Promethean power they once possessed in the Greek republics, of striking living and breathing fire out of cold, lifeless stone. During the Augustan era, the arts were revived, but to give evidence of past, rather than present or future excellence. During a period of two hundred and forty years, from Augustus to Trajan, sculpture was practised on Greek methods, but with fearful inferiority of effect. Hadrian introduced a new style, in which affected finish and mechanical minuteness were the principal characteristics. The decline of art from the reign of Antoninus to that of Constantine was quick indeed; and the Romans, who conquered the

world, and gained an eminence of power which no petty locality can hope to do again, through a want of general enthusiasm and liberty among the many, have shown the poorest claims to real excellence in literature as well as art: they were a conquering, but not an intellectual and inventive, people. The Greeks left something behind them worth imitating, which proved an excitement to true excellence in the paths of true glory and unsullied honour. The Romans left nothing behind them but mere copies of the extraordinary productions of their predecessors.

In my fourth and last paper on this subject I shall give a rapid sketch of Sculpture, from its reappearance in Italy in the thirteenth century, down to the present time.

ONE OF THE UNWASHED.

HISTORY OF ASTRONOMY.

FROM the year 800 till the beginning of the fourteenth century, almost all Europe was immersed in gross ignorance. The only people who paid any regard to science, was the Arabs that settled in Spain. Profiting by the books they had preserved from the wreck of the Alexandrian library, they cultivated and improved all the sciences, and particularly astronomy, in which they had many able professors.

From the beginning of the ninth century to the year 1423, when Purbachius appeared, there is no name that deserves to be mentioned, as contributing to the advancement of astronomy. Purbachius was a man of great talents; he began an Epitome of Ptolemy's Almagest, but died before it was completed. This was executed by his friend and pupil, John Muller, commonly called Regiomontanus. This man made many observations, and collected the writings of many of the ancient astronomers. He published ephemerides for thirty years to come, wrote a theory of the planets and comets, and calculated a table of signs and tangents for every degree and minute of the quadrant. He died in the year 1476.

Nicolas Copernicus, born 1473, rose next, and made so great a figure in astronomy, that the true system, discovered, or rather restored, by him, has been ever since called the Copernican system. He revived the old system of astronomy taught by Pythagoras, which had been set aside from the time of Ptolemy. His understanding at once revolted against the explanations which that philosopher had given of the motions of our planetary system; and set about correcting his mistakes, by laying the foundation of what is at this day held to be the true system of the world. This system he gradually improved by a long series of observations, and a close attention to the writings of ancient authors. His first grand work was printed in 1543, under the care of Schoner and Osiander; and he received a copy of it only a few hours before his death, on the 23d May, [1543, at the age of seventy years.

After the death of this great man, there were several astronomers of considerable note, that greatly improved the science; but the only one that claims particular notice was Tycho Brahé, a Danish nobleman, who was the inventor of a new system, a kind of semi-Ptolemaic,

which he vainly endeavoured to establish instead of the Copernican. His numerous works show that he was a man of great abilities; and it is to be regretted that he sacrificed his talents, and perhaps his inward conviction, to superstitious considerations. He restored the earth to its fancied immobility, and made the sun and moon revolve round it; yet the planets he made to revolve round the sun, which was a still more absurd hypothesis than that of Ptolemy. But we ought to forgive this error, or rather weakness, in return for the many observations and discoveries with which he enriched astronomy. No man ever made more observations than Tycho Brahe.

Contemporary with Tycho flourished several eminent astronomers, among whom was the famous Kepler. To him we owe the true figure of the orbits of the planets, and the proportions of the motions and distances of the various bodies which compose the solar system. The three great laws of Kepler may be said to be the foundation of all astronomy. Kepler was born in 1571, and died in 1631.

Galileo was the next person who rendered any very important services to astronomy. He was the first who applied the telescope to astronomical observations, and with it made many useful and valuable discoveries. By the observations and reasoning of Galileo, the system of Copernicus acquired a probability almost equivalent to demonstration. By espousing the opinions of Copernicus, he drew on him the vengeance of the Inquisition, who decreed that he should pass his days in a dungeon; but he was liberated after the expiration of a year, on condition that he should never more teach or hold up the Copernican as the true system of astronomy. He was born in 1564, and died in 1642.

In spite of the Inquisition, or the passages in Scripture which were always brought forward as objections to the motion of the earth, the system of Copernicus gained ground every day.

Contemporary with Galileo were a number of astronomers, who contributed to the progress of the science. Baron Napier published his tables of logarithms in 1614. Bayer, also, obtained great celebrity by the publication of his *Uranometria*, in which the stars were designated by the letters of the Greek alphabet, which is still the case on our celestial globes and planispheres.

Gassendi, a French philosopher, saw the planet Mercury on the sun's disc, which was the first observation of the kind. A little after this, in the year 1633, Mr. Horrox, an Englishman of very extraordinary talents, discovered that Venus would pass over the disc of the sun on the 24th November, 1639. This event he only mentioned to one friend, a Mr. Crabtree; and these two men were the only persons in the world who observed this transit, which was the first transit of Venus that had ever been viewed by human eyes. Mr. Horrox made many useful observations about this time, and had even formed a new theory of the moon, so ingenious as to attract the attention of Sir Isaac Newton. But the hopes of astronomers, from the abilities of this extraordinary young man, were soon blasted, for he died in the beginning of the year 1640, aged twenty-four years.

Hevelius, burgomaster of Dantzic, also rendered himself eminent by his numerous and delicate observations. He founded an observatory at Dantzic, and furnished it with a great many excellent instruments, some of which were divided into so small divisions as 5'. His observations on the spots of the sun, and on the nature of comets, were very numerous; and his catalogue of fixed stars, containing the longitude of above 1888, was remarkable for its accuracy.

It is to him, also, we are indebted for the first accurate description of the spots on the moon.

The improvement of the telescope continued to lay open new sources of discovery. The celebrated Huygens constructed two excellent telescopes, one of twelve feet in length, and the other twenty-four, with which he discovered the fourth satellite of Saturn; which he said afterwards led him to discover the *ring* that surrounds that planet. Huygens was likewise the first person who applied pendulums to clocks. He died in 1695, aged 66.

About this time the Royal Society of London, and the Royal Academy of Paris, were established, each of which has produced astronomers of the first order. The first person appointed to conduct the observations at the royal observatory at Paris, was Dominic Cassini, who soon after discovered the first, second, third, and fifth satellites of Saturn. He also discovered that the planets Jupiter, Mars, and Venus, turned round their axis in a manner similar to the earth. He died in the year 1712.

(To be concluded in our next.)

SPIRITUOUS LIQUORS.

Do you know of any vessels sailing without spirits on board?—Yes, several under the British flag: and here I will take occasion to mention that I am acquainted with some captains of vessels sailing in a highly respectable and extensive employ, who have declared to me they wish their owners would discontinue putting ardent spirits on board of their ships; but each captain is afraid to be the first to make the request; not that he thinks the owner of the ship would himself object, but fearing lest the other captains in the employ, who like spirits, might be displeased with him.

You have spoken of the British ships: are there any American vessels also that sail upon this principle?—Yes, many hundreds.

Do you know also any American vessels frequenting the port of Liverpool?—Yes, very many.

What is the state and condition of their crews?—Most of the captains are gentlemanly in their conduct; the officers are generally temperate, orderly, and well-conducted men; the seamen are a mixture of temperate and intemperate men, as the crews of American ships are a mixture of Americans and Englishmen.

Do such ships sail without spirits on board except for medical purposes?—Yes, they do; many with none even for medicine.

Then, during the voyage, the seamen are of necessity sober?—Certainly they are.

Then, has the sobriety of which you speak reference to the habits of the men on shore?—Yes; on board the ships they of course must be temperate; the captains inform me that they have comparatively little trouble with seamen at sea now, and that they have no difficulty whatever in obtaining seamen to sail on those principles.

And during the time that they are so deprived of

spirits, is their behaviour as orderly, and as proper, and as efficient as in ships where spirits are served?—Much more so.

Do you know any instance of a ship being sent out by Cropper, Benson, & Co., to India, on temperance principles?—Yes, I do.

What has been the result of that experiment?—Messrs. Cropper, Benson, & Co., are so well satisfied with the report of that and other vessels which they have sent out on those principles, that they are increasing the number; and I believe that they are now resolved on discontinuing altogether the practice of sending ardent spirits on board any of their vessels.

Have you heard the opinions of any persons who do not use spirits at sea, as to the effect of that abstinence?—Yes, very many in all situations, captains, mates, and seamen; and the general opinion is, that the use of ardent spirits is a great evil, and that vessels would be navigated with considerable less difficulty without than with them. I would just mention, while I think of it, that the American ships engage many British seamen in Liverpool on temperance principles.

What proportion of the American ships which arrive in Liverpool are conducted on temperance principles?—I should say, at present, at least nine out of ten; so few have ardent spirits on board, that I am quite astonished when I hear an American say he has them.

What proportion of English ships, sailing from the port of Liverpool, are conducted on temperate principles?—I believe there may be about twenty to thirty out of the whole number; and I am credibly informed there are twenty sailing out of the Clyde on temperate principles.

What do you consider to be about the whole number?—Many thousand sail. I would just mention a subject that came under my own notice, with regard to a captain with whom I was intimately acquainted: when I became conscious of the evil arising from the drinking of ardent spirits, I mentioned it to this friend (Capt. McDowall), and he being a very temperate man, thought that there was no necessity for his joining a temperance society, or discontinuing to take the very little that he indulged in; but by my arguments he was enabled to see the evil of the example of even moderate drinking, or of having any thing to do with it; and he resolved from thenceforth to use no ardent spirits on board his vessel, the *Duchess of Clarence*, and consequently he requested his owners would supply him with tea or coffee instead; his owners made no objections, and he has been sailing on those principles for the last three years; and on seeing him in Liverpool some time ago, I enquired of him if he continued to sail on the temperance plan; he replied, "Certainly, and I will never again suffer ardent spirits to come on board of a vessel which I command. I never knew what it was to be truly comfortable at sea until I entirely prohibited the use of ardent spirits on board my ship."

Was it his own personal feeling that he was describing?—Yes, and also his experience with regard to his crew; he said he had never been truly comfortable with them long together until he adopted that system: since that time his men had been obedient and well-conducted, and he had had but one instance of intemperance amongst them, which had annoyed him, since he adopted this plan.

Do the seamen themselves consider that they are better treated in temperance ships by their superiors?—They do; and the American sailors have expressed themselves quite comfortable and satisfied to have coffee and sugar in lieu of drink.

Is it too much to suppose that a captain and mate addicted to occasional drunkenness, may, when in such a state, be petty tyrants; and are the men not relieved

from such tyranny in temperance ships?—They are. Masters of intemperate habits convert their vessels, if I may so express it, into indescribably comfortless abodes; they destroy the happiness of all on board. I will just mention a circumstance which has occurred to me, and which arises out of this question: I remember a very smart, active, intelligent man, who commanded a vessel sailing between Boston and Liverpool; he was very fortunate; he made quick passages; he brought and carried many passengers; he was generally liked and respected, and consequently invited by his passengers, on their arrival, to dine, and occasionally to live with them; he was complimented, and made much of; and from these very circumstances he fell into the pernicious habit of moderate drinking ardent spirits; it increased upon him until he became an intemperate man; he then acted more like a madman at sea than one in his senses; he frightened his passengers, so that in a short time none would go with him; he destroyed the comfort of all on board, and consequently was dismissed from that vessel. He continued his intemperate habits; he brought his family to poverty; he was found in various parts of the town lying in the streets in a state of beastly intoxication. He was afterwards employed a short time in a small fishing vessel, as a common sailor, and finally he drowned himself, either in a state of intoxication, or from depression of spirits occasioned by it.

Did the habit of intoxication keep by him till the last?—Yes, it did.

Do you remember the circumstance of the loss of the *Rothsay Castle*, that sailed from Liverpool to Beaumaris?—I do.

Were there many passengers on board of her?—I believe there were upwards of 120.

Was there any circumstance in the weather, or the coast, which might account for her loss?—I think not.

Was it not in consequence of the drunkenness of the captain, or what was the cause of her loss?—I was personally acquainted with the captain of the *Rothsay Castle*; I considered him a man who drank too freely of ardent spirits. I took a passage with him to Bangor; I spoke to him about it, and advised him to join the Temperance Society; but I lament to say he ridiculed the idea, and used argument to induce me to change my opinion, and join him in taking a glass of whiskey punch after dinner. It is reported by the survivors, and generally believed to be a fact, that the loss of that vessel was occasioned by his intemperance, though I cannot say of my own knowledge it was positively the case.—*Evidence of Mr. Charles Purnell, Dock-master of Liverpool, before the Parliamentary Committee on Drunkenness.*

THE MORALITY OF CHRISTIANITY.

WE never knew a clergyman who taught the morality of the gospel. We have heard thousands of sermons, and read hundreds, but we have neither heard nor read any thing equal to or even resembling the morality of the New Testament. There is not a priest in existence who teaches it, and there is not a man or woman who practises it. In fact, it is a morality which is not for this world. We mean this *old world*, or old system of monopoly and corruption. It is not practicable. It is utterly impossible to be a Christian; and the man who calls himself one, is a deceiver from skin to core.

"If a man love me," says Christ, "he will keep my words." "Ye are my friends if ye do whatsoever I command you." And pray what were Jesus Christ's commands? We have his own words in reply: "A

new commandment I give unto you, that ye love one another." It is an incontestable proof of the enormous amount of hypocrisy and impudence of which the present character of humanity is composed, that so many men can be found so abandoned to all sense of truth and consistency, as to assume the name and character of a system of morals which is the very reverse of themselves, and could only be applied to them in derision and mockery, as the title of Solomon is applied to a fool. "He that saith he loveth God, and loveth not his brother, is a liar," says St. John, "and the truth is not in him." Again, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue only, but in deed and in truth." Compare this with the present character of our luxurious and aristocratic priesthood, who are actively employed at this present moment (in Ireland) in scouring the country with bands of armed soldiers, to recover their tithes from the poor, naked, starving savages, who have neither any benefit from their priestly instruction, nor desire to partake of it; and then say whether or not they be Christian moralists who thus rob the poor of their food and their clothing. So much at variance is such conduct with the spirit of old Christian morality, that the great apostle of the Gentiles insists upon the moral obligation of suffering wrong rather than go to law to be redressed. His words are these, 1 Cor. vi. 7, "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Be not deceived, neither covetous men nor extortioners shall inherit the kingdom of God." "Ye have heard that it hath been said of old time," says the master himself, "an eye for an eye, and a tooth for a tooth; but I say unto you, resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and whosoever will sue thee at the law, and take away thy coat, let him have thy cloak also. Give to every one that asketh, and from him that would borrow of thee turn not thou away."

This is the morality of a beau ideal system of society, and is a sufficient proof that Christian morals are not for this old world; therefore John says, "Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him." "My kingdom is not of this world," says Christ to Pilate, "else would my servants fight; but now is my kingdom not from hence." Compare this with the fighting priests of Ireland, and their military train of extortioners, and the call of the priests to the English nation at the late Bristol meeting to take up arms in defence of their church and religion, and then say where are the Christians; and if the Son of Man were returning now, if he could not with great propriety say, there is no faith upon earth. Upon whom did Christ pass his censures, when he lived and taught in Jerusalem; on the common people, or the priests and pharisees? On the latter only. "Wo unto you, scribes and pharisees, hypocrites, who devour widows' houses, and for a pretence make long

prayers; therefore ye shall receive the greater damnation." How exceedingly applicable to the present generation of the same species of animals! Within these few weeks past we have in the public papers had several instances recorded of poor widows in Ireland being stripped of their furniture and bedding, merely to put a couple of shillings into the pocket of a priest, whose hard heart, when he heard the pitiful tale, even from the mouth of the wretched applicant herself, melted not, moved not with sympathy. No doubt he prays to God for the poor; good soul!

But, says the parson, in justification of himself, "it is my due; I must live; the law allows me this." Worthy Christian! Is it not the duty of a Christian to suffer when his cause is in tribulation, and even to rejoice that he is counted worthy to suffer for the name of his master? Is it not forbidden him to go to law?—is he not ordered to be content with what he receives, and not to become an extortioner? and moreover, if there is any Christian morality practised in Christendom, where ought we to look for it but in the ministering servants of—I was going to say, Christ, but I will not associate him with the modern priests, for they are as much his enemies as were the priests and pharisees who crucified him.

But are the laity any better? Not a whit. From the king on the throne, who can do no wrong, and is therefore a solitary exception, down through an endless list of pampered nobles, guzzling aldermen, and selfish money-griping burgesses, all and each of them *Christians by profession*, the whole system seems nothing else than a deliberate, premeditated insult to Jesus Christ and all his apostles and evangelists. It is practical blasphemy and despite to the Christian morality. Hear it, ye Christians of every grade, in the words of him whom ye call Lord, Lord, yet do not the things which he bids. "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee; but when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompence thee." Beautiful morality! but it only serves by contrast to blacken the darkness of the degeneracy of our modern piety, and self-baptized Christianity. Antichrist! who is he, and what is he, but the spirit of clerical and professional Christianity? "Thus speaketh the Lord of Hosts, Execute true judgments, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears that they would not hear."—Zech. vii. 9. At the end of every seven years, according to the law, all debts were to be forgiven; and lest, at the end of the sixth year, some might have a scruple of lending from fear of loss, the law ran thus:—"If there be among you a poor man of one of thy brethren within any of thy gates, in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother, but thou shalt open thy hand wide unto him, and shalt surely lend him suf-

ficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart saying, the seventh year, the year of release, is at hand, and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee; for the poor shall never cease out of the land; therefore, *I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.*" Compare this with the Poor Law Amendment Bill, and the tithe system.

We shall, in a future number, give the negative side of the question—the counter-morality, or immorality, and show that the priests and their followers have picked out this negative or infidel portion as their portion, and followed it implicitly, for the word is, like nature, a compound of the two extremes, the decidedly infidel or negative of which has been the choice of all from the beginning; for if men are not all infidels by name, they are all practically INFIDELS, *i. e.* unfaithful, unbelieving, uncharitable, and disobedient.

MOHAMMEDAN SCHOOLS.

If the stranger in a Moslem country in passing through the streets is attracted, by a noise for which he cannot satisfactorily account, towards the building in which the school is held, he will, on looking in, probably see a long and narrow room, at one end of which is seated a man with a long beard, while the sides are lined with little boys of various ages, squatted upon their heels on the floor, which is generally covered with a thick mat, in addition to which those parents who can afford it provide their sons with a bit of carpet or felt in Persia, or with a cushion in Turkey, to place between them and the mat. Some of the elder boys go so far as to obtain a cushion to introduce between their backs and the wall; but this luxury is rather discountenanced by the masters as an encroachment on their own peculiar dignities. All the boys have their heads covered; but they are without their shoes, which are left near the door, so mingled, and so similar in shape and colour, that it would seem difficult for each to find his own; but, on the breaking up, every one seems to slip his feet into his own shoes, without any of that individual hesitation or general confusion which might be expected. When the boys are learning their lessons or repeating them to their master, they do so all at once, with a loud voice and with a continual see-saw of the body, without which movement they seem to conceive it impossible that anything can be learnt. The scene which this affords is exceedingly ludicrous to a European, particularly as the zeal of the learner is estimated by the loudness of his voice and the violence of his see-saw; and hence, when conscious of the approach of a person whom it is wished to impress with a favourable opinion of their application and progress, the noise in the schools, which may previously have sunk into a low hum, rises abruptly to the clamorous uproar of many voices. It seems that in reading all at once to the master, the elder boys, if the school is large, are expected to give some attention to the others near them. The master cannot in such a noise distinguish the individual accuracy of each reader; and his attention is therefore directed to observe that time is as nearly as may be kept by the voices, and, in some measure, in the motions also of the pupils. This object seems but poorly attained; but still the attempt so far succeeds, that there is a very sensible difference between the noise of the formal reading and that of the audible conning of the lessons. The style of reading, which this system produces, is most unnatural; being as different as possible from the inartificial tone of conversa-

tion. It is a drawing chant, uttered in a very loud voice. In the East, generally, the tone of the voice is very high, even in common conversation; but in reading it is raised to screaming. A recent traveller relates that some Arabs desired him to let them hear him read. He complied, on which they exclaimed, "You are not reading; you are talking!" The fact however is, that, except among those of the learned professions, few of those who have professedly learnt to read in the schools can or do exercise the acquirement in after life; and the few who remain actually qualified to read with facility, rarely do so without some stimulus, incomparably stronger than would be required in this, or perhaps any European country. After a residence of several years among Mohammedan people, the writer does not recollect more than three instances in which he has seen persons quietly engaged in reading a book to themselves, although all the actions of their ordinary life are much more exposed to public notice than can be well imagined in this country.

When the Mohammedans are brought into contact with Europeans, it is impossible for them not to feel how immeasurably inferior they are to the latter in knowledge, and in that power which knowledge gives. To diminish the difference seems hopeless to them; and under the mortifying consciousness of their inferiority as a people, they often endeavour to console themselves by saying that it is "their fate." The Franks, they exclaim, have all their good things—their knowledge and their power—in this life: but *they* shall have their own hereafter when the "Infidels" lie howling.—*Penny Magazine.*

The Rev. Mr. Acworth, at the North Devon Auxiliary Bible Society, held in the Guildhall, Barnstaple, "invited people going to the metropolis to look in at No. 10, Earl-street, where their astonishment would be excited to see the vast number of the Holy Scriptures on the shelves. It had been calculated, he said, that if the Bibles were placed one against another, as bricklayers construct a wall, they would reach not only from London to Barnstaple, but again from Barnstaple to John o' Groat's, a distance of one thousand two hundred miles, and two of the largest ships in the British navy would not be sufficient to bear up the weight of Bibles now ready for distribution. Fifty-nine tons had already been shipped off to Antigua and Jamaica; and that every negro should possess a copy, it was requisite to ship off one hundred tons more." Mr. Acworth also remarked, that "though England would take the lead in the work of distributing the Bible, there were other nations outstripping it in the Christian undertaking. From America four hundred pounds had been sent in support of the British and Foreign Bible Society; and that country had declared that it was willing to enter into contract with France and England, that every family in the world should be supplied with a copy of the Holy Scriptures." "During the month of August, seventy societies had sent their contributions to London; and the largest contribution to the Parent Society was not from any part of England; neither from Europe, Asia, nor America; but from what he might call a new quarter of the globe—Van Diemen's Land—which had contributed three thousand pounds; but said they must keep back fifty pounds to print a Bible for the inhabitants of New Zealand."

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market.

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SYSTEM OF NATURE.

WHAT a fearful and stupifying system of philosophy that is which represents the universe as a chaos of unconscious and unmeaning causes, working they know not how, and understand not wherefore; rolling, and flying, and clashing together, like particles of dust on a Macadamized highway, without either plan, end, or purpose! Yet that is the principle, professed or understood, of all the philosophy of the world. Atheism is merely the excess of the same absurdity, which the doctrine of the priesthood implies.

The doctrine of the priests necessarily leads to atheism: the two doctrines are merely two extremes of absurdity; and if there be any difference, deism is the most absurd of the three. The priests speak of a superintending Providence, a supreme power in Nature, like that of a sovereign in a kingdom, and their doctrine exactly corresponds with monarchy and toryism in politics. Atheism is merely republicanism or democracy, without the principle of monarchy to control and give unity of design. It is the *beau ideal* of a state of anarchy and disunion. The former is the *beau ideal* of a state of tyranny, in which the interest of the supreme ruler is at variance with that of his subjects, inasmuch as he exacts from them that which neither their physical nor intellectual nature can contribute, nor their circumstances permit. The God or supreme monarch of the priest is quite distinct from his creatures and his works, and even looks with abhorrence upon them. The atheist has no supreme ruler at all; he has formed all nature into a pure republic, and refused to admit even of an elective presidency. How to describe the God of the deist we know not, unless we represent him as an old gentleman retired from business, sitting smoking his pipe, and drinking his wine, and occasionally asking his valet-de-chambre how things are going on in the world below, and replying, after a prefatorial whiff and spittle, "Ah! what a set of fools men are! Yet I think I made them well enough, Michael, eh?" "I think so, my Lord; it is their own fault." This eases the old man's conscience, and he folds his arms and arranges his attitude for another century of repose.

The God of the vulgar believer does *some* work; for now and then you hear a pious son of the church or the conventicle say that such and such things are the work of God: "Surely the finger of God is here;" "This was, no doubt, the work of Providence." He is not just so indolent and unconcerned as the lazy old Chronos of the deist. Still it is evident he does not do every thing. Either it would be too great a task for the God of the

priest to do every thing that is done, or it would not suit the priestly doctrine and profession, which must have a list of other powers in existence, besides that of the supreme power, in order to establish a partial government in nature, in which the two extremes of ruler and ruled shall be at variance, and they (the priests) shall stand as mediators between them. Hence the God of the priest does only a small fraction of the work of the universe. The devil does much more work than he in human society; and wicked spirits and wicked men are so many highway robbers, bandits, and vagabonds, who have powers and separate interests of their own, not at all created or influenced by the Supreme, who looks with horror upon their depredations, and strives against them with all his might and main, like Jupiter against the Titans. He promises, he threatens, he exhorts, he entreats, but all to no purpose; the people are as resolved on the side of opposition to the God of the priests, as they are to the King of England, and his military premier. A tory government in the universe is quite as unpalatable to a liberal and intelligent mind, and must in the end become quite as unpopular as a tory government on earth. But as pure democracy without a president is an impossibility in politics, so also it is in Nature: and such is vulgar atheism; it has no controlling mind. The deist is the whig, who keeps his God out of sight altogether, and rules by inferior powers, granting his majesty the Deity only a *nominal* existence.

We have already shown that all these systems are false in theory, and impossible in practice: the one is tyranny, the other is oligarchy, and a third is confusion. But the philosophy of Nature won't teach one thing, and experience another thing. If so, reason would be of no use to man, since chaos reigns supreme. It is the union of these three systems that accords with sound reason, and possibility and success in practice. Individual presidency is necessary to good order; subordinate presidency is also necessary; and the voice or approbation of the people is indispensable. The sovereignty resides in the *whole*, and is only recognized in an individual because he is the representative of the whole. This is the perfection of government. The old school, however, says that the sovereignty does not belong to the people; that it belongs to a family, to a certain rivulet of human blood, called *blood-royal*, differing from all other blood as God from Nature. The difference, therefore, between this doctrine and ours is this, that this makes divinity and royalty only partial and local—we make them universal—we give perfect unity and individuality to God, as we do to the king himself. But we and all nature are included

in God, and must be connected with him in the sovereignty at one and the same time in which the sovereignty of king and people are united; for the analogies of nature move on in perfect concord. Therefore, as long as kings act the tyrant, God does the same, for he it is who conducts the whole drama; but when tyranny ceases, and equality of rights and privileges is established, then, in the words of Scripture, "we (the people) reign with him; we shall be kings and priests unto God, and we shall reign on the earth." And one from amongst the people shall be his representative as supreme ruler—the father of society. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." But he shall not be different from another, for he is "chosen out of the people." Then why call him divine? In the first place, we are all divine, inasmuch as we are partakers of the divine nature (2 Peter i. 4.), inasmuch as we are the sons of God (1 John iii. 1.), inasmuch as we are the body of God (1 Cor. xii. 27.), &c.; and, in the second place, because he is the representative of deity; therefore the concentrated power of human society, in an acknowledged representative of the people, when a state of society is established which shall give universal satisfaction, is all that is meant by the Messiah, or God upon earth.

But why did Jesus Christ not fulfil this office? Because he was the *first* in order. The whole secret of the matter lies in that one word of five letters. There are two extreme kinds of monarchy, corresponding to the two Messiahs; the one is monarchy distinct from the people, and the other is monarchy allied to and derived from the people. Jesus Christ is the great representative of the first. He is represented as different in nature from all other men, as doing no wrong, as highly exalted above all others; but at the same time owing this exaltation to his *blood royal*, for he was not only of the *royal family of David*, but represented as being in a particular manner of the royal family of God himself—a *hereditary prince*, and therefore a splendid model of hereditary and exclusive monarchy, which does not derive its power from the acclamation of the people. But he said there was another stage to come, when the Son of Man cometh, and then he will associate the people with him, and they "shall sit with him on his throne." The plan is evident to the most simple mind, and not only simple, but such as declares itself to be the best, if not the only mode of progression in the school of moral and political discipline; and it demonstrates these two important propositions in politics and religion, namely, 1st, "*that the ROYAL POWER is nothing more than the sum total of the power of the people; but it must be represented by an individual.*" 2nd, "*that the divine power, or God, is the sum total of all the power in existence; but it must be represented by an individual man upon earth, inasmuch as man is the highest order of beings which the earth contains.*"

The practical establishment of these two propositions is "the reign of peace and goodwill to men." It is the union of God and man, the very thing for which Christ prayed when he said, "that they all may be one; as

thou, Father, art in me and I in thee, that they also may be one in us." Then God shall be *all in all*. Nothing can be more evident than that this is the consummation of Judaism and Christianity. But hitherto men have been practical atheists. A system divided without a bond of union is atheism, which denies the uniting link of mind, which gives meaning and purpose to the movements of nature. All religious sects have more or less of this nonsense; one says *this* is God's work, *that* is not—the other says, *nay*, it is the very contrary. They have made the universe a chaos of conflicting powers. Not one sect in existence acknowledges the finger of God in all things, or regards God as the unique source of good and evil, and what we call right and wrong. Thus all men are atheists; and the doctrines of the priests lead to declared atheism, because if, like the priest, I deny the power of God in this act, and the visitation of God in this or that religion, and the will of God in this or that movement, I may deny him in any other; and if I deny him in the parts, I may deny him in the whole; for if one part of nature can go on without him, the whole may go on without him. The vulgar believer and the vulgar atheist, therefore, reason on the same principle; the same skull and brain might do for both; and although each regards the other as a fool, and a distinct species from himself, they are birds of a feather notwithstanding. "*There is not a thought of man's mind, nor an act of his body, which is not the immediate effect of the knowledge and power of God.*" [We always speak with authority both of Nature and Scripture: if our doctrine is not supported by these two witnesses, we abandon it.]

To this glorious consummation of the final union of God and man, and of all political and religious sects, we look as the ultimatum of the progress of society. We are Jews in faith; we are waiting, and willing also to exert ourselves for, the redemption of man, to follow to the letter the advice of the apostle, "work out your own salvation, for it is God who worketh in you to will and to do of his own good pleasure." The nature and character of the deliverance we can easily point out, but the precise time and manner we know not. We know that it shall neither be a monarchy, nor an aristocracy, nor a democracy; that neither the God of the priest, the God of the deist, nor the God of the atheist, shall reign in it; that all former politics, all former creeds, gods, and worships, will cease to pervert the minds and cause divisions amongst the people; and that all the *general* promises of God, to be found in all religions of the world, but more especially in the Jewish and Christian religions, because they have been exalted above all others, like man and woman amongst the brutes, shall have a literal fulfilment; the partial promises being merely the veil of delusion with which it pleased Nature to conceal the truth from the national pride and vanity of barbarous times, until liberal opinions should teach mankind that all nations are equal in the sight of God, and that they only are the best deserving of power, who are best qualified by knowledge and virtue to use it. "No prophecy," says an apostle, "is of any private interpretation." It is not a nation, or a family, or a city, which is to be exalted over its fellows. "He is not a Jew who is one outwardly," neither is

that Jerusalem (*the city of peace*) which stands in Palestine alone; but he is a Jew who is one inwardly, and that city is Jerusalem where peace reigneth, where the king and people are of one mind, and the laws of God and the king are one. Then men shall see God. "When the Lord shall build again Zion, he shall *appear* in his glory; he will regard the prayer of the destitute, and not despise their prayer. He will hear the groaning of the prisoner, and loose those that are appointed unto death. He will declare the name of the Lord in Zion, and his praise in Jerusalem, *when the people are gathered together and the kingdoms to serve the Lord.*"

One of our correspondents, whose sectarian prejudices cannot endure anything that gives the least satisfaction to the opposite party, and who is therefore very ill qualified for becoming a peacemaker, either in this world or that which is to come, is not altogether pleased at our quoting Scripture so often!! He signs himself a *Liberal!* Surely, the tragedy of this world is over, and the farce is begun! Does he not know that, in every sense of the word, the Bible is the king of books? Is he aware of its immense circulation in almost every language? Let him read the last number of the *Shepherd*, and he will find that America proposes to join with France and England in agreement to supply "*every family in the world with a Bible in their own language.*" To illustrate that book, therefore, is the highest and the noblest work that a human being can engage in, for it is the *only* literary nucleus around which the human race can gather. No other book can supplant it; and if it cannot be made an instrument of good, as it has been of evil, mankind may sit down in despair, for the book and its influence can never be destroyed. But we rejoice in the circulation of the book, for it is a messenger to prepare the way of the Lord, and make straight in the desert a highway for our God.

THE SHEPHERD.

NEGATIVE MORALITY OF CHRISTIANITY.

By Christianity is understood the whole dispensation of Judaism, from Abraham downwards, the ceremonial part of the law being spiritualized in the gospel; but the moral department, so far from becoming relaxed as it progressed, acquired greater refinement, and assumed a character of greater generosity and self-denial.

It is chiefly, therefore, to the New Testament that the Christian ought to look for his standard of morals. The Old Testament is too lax for a genuine orthodox believer. It appears, however, from our last article on this subject, that lax as it is, the modern professors of Christianity cannot make any approximation to it in practice, nor do they even attempt it; even its simplest and most practicable precepts are contemptuously overlooked, and the self-styled, baby-baptized Christian contents himself with his name and a thing he calls faith, which faith makes him neither a better friend, relation, nor acquaintance, than that other thing called infidelity; but liars, knaves, and hypocrites belong to both sides of the question. Faith thus becomes merely a license from God to enter the gates of heaven, "no questions asked;" a popish indulgence, which with a few grimaces, pious

shakes of the head, and confessions of guilt, enable a man to enjoy this world in a manner quite at variance with the morals of the gospel, and make his peace with God into the bargain.

But how does the praise-loving, poor-despising, well-fed, well-clothed Christian contrive to make his peace with God and disobey the precepts of his master at the same time? That is the point to which we mean to direct your attention. He does so by means of what we have denominated the negative morality of the Scriptures, which is the current morality of the priests, and every one of their followers. This negative morality does not consist of precepts, for then it would be positive morality; but it consists of licences, indulgences, examples, &c., which have all the authority of positive precepts along with them. The precept says positively "do this," and the law says "cursed is every one that continueth not in all things written in the book of the law to do them." But faith, like the serpent in the ear of the woman, says, "Nay, it won't be so; you cannot keep the law; it is too perfect for your imperfections; only believe *certain articles*, (thirty-nine are too many; the apostles had only one, that is, "Believe in the Lord Jesus Christ, and thou shalt be saved," but this is too little for an established church,) only believe *certain articles*, and your sins of omission and commission shall be forgiven, for faith is counted for righteousness." This is one way of escaping from the moral obligation of fulfilling the morality of Christianity, and how faithfully the faithful have taken the advantage of this hole in the wall, all the world knows. The doctrine itself of justification by faith is a splendid doctrine, when properly illustrated; but as taught by the priesthood, and more especially the Protestant church, it is a most pernicious and immoral element of popular instruction.

Besides this loop-hole of faith, there are other negatives, which prove a very valuable cordial to a believer's soul, when sorely beset by the positive commandments of his master. There are the examples of the patriarchs and prophets, and other holy men, whom inspired writers have enumerated in the list of the faithful. Abraham, and Isaac, and Jacob, were all equivocators—we won't say liars, although Jacob got his father's blessing by means of a most bare-faced falsehood,—and his vinyame, according to the Hebrew, may be translated Liar, or Deceiver. David, and Samson, and Jephtha—all men of faith, according to St. Paul—were by no means gifted with any moral virtues which a Christian could perceive if they had the epithet of infidel applied to them; for the lies of the king of Israel, and their fatal consequences, are such as would stamp perpetual disgrace upon the character of a modern soldier.

As for deceit, or holy fraud, as it is called, we have one beautiful specimen of it in the history of Jehu, when he destroyed the worshippers of Baal. He called all the priests of Baal together under a pretence of serving Baal; but he did it in the subtlety of his heart, that he might destroy them; for as soon as they were assembled he said to his soldiers, "If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him." Thus he destroyed them

all. "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." This is the counter morality of the gospel. The justice of the act we do not dispute; it was quite in character with the times, and when one party is persecutive, the other must be so also; but it is not the morality of Christ; yet the professors of Christianity have in all ages made it a model, and Christian governments still continue to act in the spirit of persecution which it sanctions. It is evident that in those days faith was always propagated by the sword; and the god of Israel, or the idols of the Gentiles, were worshipped or reviled in the groves and sanctuaries of Israel according as the king and court were disposed to favour the one or other. It is so still; the sword and the prison have been the chief instruments of conversion and maintenance for the church, ever since it numbered kings and generals amongst its disciples. "If my kingdom were of this world," says Christ, "then would my servants fight." The church *militant* is not the gospel of glad tidings for the poor, neither is the church *disputant* a gospel; the first is the established church, the second is the dissenting church. The first is a rude tyrant of a husband, the second a termagant wife, whose clapper tongue and peevish temper is everlastingly annoying her helpmate, whilst both are fairly matched in ignorance and obstinacy. The whole affair is Babylon the Great, the city of many tongues and no understandings; of which the Spirit has sent us a beautiful little emblem in the church of the "unknown," which is only a model of the great church of old Christianity itself, where men speak a language to others, of which neither they nor their hearers have any knowledge.

One would think, from the beatiful and unequivocal injunctions respecting charity and universal benevolence to be found in the Scriptures, that a Christian could have no outlet from such moral obligations as these; but it is not so; he has numerous holes for making his escape; he is taught to regard even the very children of infidels as unholy and unclean; and believing that God himself looks with horror upon heretics, and those who refuse to hold certain articles of faith, and that they are doomed to eternal punishment in a world to come, how is it possible that he can be charitable? Any charity that he has is confined to his own sect; all the rest of men are foredoomed of God, and therefore to be shunned and abhorred by the elect. This counter-charity he also follows in preference to the other; the other is too good for him; he always chooses the worst of the two extremes that are presented. The fact is, that the Bible is a complete type of Nature, containing two opposite extremes, a positive and a negative. The positive morality is what we call good, very good; the negative is bad, very bad; but the negative has always been followed, and the reason is, that the one is for the first Christianity, or old Babel, and the other is for the second Christianity, or the millennial church. It is impossible to keep any other morality than the negative at present, for the church is divided both in politics and religion. The positive morality is

for a time of union in politics and ecclesiastics; but this must be preceded by an utter dissolution of the present systems of church and state.

This negative morality is part of the Christian infidelity; they are equally in error in doctrine; hence, the church is always represented as apostate until the time of reformation, or second coming; and the spirit of infidelity is now at work to pull it down, but, like blind Samson, itself shall expire amid the ruins of the temple.

HISTORY OF ASTRONOMY.

(Concluded from our last.)

ENGLAND, at all times, produced astronomers of the first order; and at this period it had to boast of Hook, Flamsteed, and Halley.

Hook was born in 1635, and died in 1702. He was not only a great observer in every branch of astronomy, but his inventive powers have been exhibited in almost every branch of science. He was the inventor of the zenith sector, an instrument which was used to determine whether or not the earth's orbit had any sensible parallax. He gave the first hint of making a quadrant for measuring angles by reflexion; and he, in some measure, anticipated the discoveries of Newton, by showing that the motion of the planets resulted from a projectile force, combined with the attractive power of the sun.

Flamsteed was born 1646, and died in 1720. After the Royal Observatory at Greenwich was finished, he was appointed by King Charles II. to the management of it, with the title of Astronomer Royal. He made a very great number of observations, which he has recorded in his *Historia Celestis*, and in the *Philosophical Transactions*. But the principal service he rendered astronomy, was by forming a catalogue of 3000 fixed stars.

Flamsteed was succeeded, in 1719, by Dr. Halley, the greatest astronomer, says M. de la Lande, in England; and Dr. Long adds, "I believe he might have said the whole world." He was sent by King Charles II. to St. Helena, in order to form a catalogue of the stars in the southern hemisphere, which was published in 1679. While he was in the island of St. Helena, making this catalogue, he had an opportunity of observing a transit of Mercury across the sun's disc, by which he was enabled to point out the method of determining the parallax of the sun.

On his way between Calais and Paris, he obtained a sight of the famous comet that appeared in 1680, which suggested to him the idea of writing a treatise on the subject of comets, in which he investigates the orbits of these wandering bodies, and predicted the return of the one that appeared in 1759, which is the only prediction of the kind that ever was verified. It is said that during the nine years he was at Greenwich, he made 1600 observations. Halley was acquainted, either personally or by letter, with every astronomer of note in Europe then living. He died in the year 1742, aged eighty-six years; and was succeeded by Dr. Bradley, to whom we are indebted for two of the most beautiful discoveries of which the science can boast—the aberration of light, and the mutation of the earth's axis. He also made a great many observations, in order to discover if the fixed stars had

any sensible parallax. These observations are partly published, and the remainder of them are in the hands of a Mr. Abraham Robertson, to whom their publication was entrusted. Bradley died in the year 1762.

But to no individual is the science of astronomy more indebted than to the celebrated Sir Isaac Newton. This great man was born on the 25th December, 1642, at Woolstrop in Lincolnshire. His discoveries were not confined to astronomy alone; for in mathematics and natural philosophy he was equally great. His chief discovery in astronomy was the law of gravitation, by which he was enabled to account for some of the greatest phenomena in nature. His great work, the *Principia*, appeared in 1686. This work is one of the most valuable books on physical astronomy that ever was published. His discoveries are so numerous and important in this science, that the solar system, or that restored by Copernicus, has received the appellation of the Newtonian system.

In this country there have been several distinguished astronomers since the time of Newton, among whom may be mentioned Dr. Long, Dr. Keil, Dr. Bliss, Mr. Ferguson, Mr. Hadley, and Dr. Herschel; the latter of whom, for his many accurate observations, deserves to be ranked among the first class of astronomers of any age or nation. In the year 1781, on the 13th of September, he discovered the planet *Georgium Sidus*. In the year 1787, he discovered two satellites revolving round that planet: and in 1790 and 1794, he discovered other two satellites. These discoveries of Herschel form a new era in astronomy.

Dr. Maskelyne, late Astronomer Royal, has likewise rendered very important service to the science. He was the first who proposed to the Board of Longitude the publishing of an *Ephemeris* or Nautical Almanack, which was begun in the year 1767. This almanack is still continued annually, and has been of the utmost service to navigation.

Dr. Maskelyne died a few years ago, and was succeeded by the present Astronomer Royal, Mr. Pond, who is also a man of genius, and promises to be of great service to astronomy.

On the continent also there have been many astronomers of great talents since the time of Newton, particularly in France. Among these, La Caille deserves to be mentioned with credit. He was born in 1713, and in the year 1751 he undertook a voyage to the Cape of Good Hope, for the purpose of perfecting the catalogue of the stars in the southern hemisphere. After incredible labour and exertion, he returned to Europe with a catalogue of 9800 stars, which were comprehended between the south pole and the tropic of Capricorn. In addition to these labours, La Caille calculated new tables of the Sun, made observations on the parallax of Mars and Venus, on atmospherical refraction, on the length of pendulums, and measured a degree of the meridian during his stay at the Cape: he died in the year 1762. Contemporary with La Caille lived several very eminent astronomers, of whom may be mentioned Cassini, Bouguer, Condamine, Maupertuis, and Clairaut, who were all employed soon after this, in measuring degrees of the meridian in different parts of the world. Professor

Mayer, of Gottingen, deserves also to be mentioned, as contributing greatly to the improvement of the science, by the excellent set of tables which he calculated for finding the place of the moon, &c. These tables are now used in making the calculations of the Nautical Almanack. His widow received 3000*l.* for them from the British Government, on account of their great accuracy. Mayer died in 1762, aged 41 years. D'Alembert also rendered great service to astronomy by his indefatigable labours, particularly in resolving the problem of the precession of the equinoxes. He died 1783.

Euler, one of the greatest geniuses and calculators that any age or nation can boast of, ought to be associated with the history of astronomy, as one of its most distinguished votaries and improvers. By his many and accurate calculations, he has rendered the most essential service, not only to astronomy, but to all the physical sciences; but his labours are too numerous to be detailed here. The eighteenth century was distinguished by many other eminent astronomers; viz. Maclaurin, Simpson, Bernoulli, Lambert, Mason, Boscovich, De Lisle, Bailly, La Lande, &c.

The celebrated La Grange, who outlived most of his contemporaries, was born at Turin in 1736, and has enriched astronomy with some of the most splendid discoveries of which it can boast. The subjects of his researches in this science were, the theory of Jupiter's satellites, the motions of the planets, and their action on each other, which he determined with great accuracy.

La Place has also distinguished himself by his labours to improve astronomy, particularly in solving the problem of the tides, in adding some new corrections to the lunar tables, and some discoveries respecting the precession of the equinoxes. He also ascertained the mean depth of the sea to be four leagues.

The name of Troughton ought also to be mentioned; for to no individual of the present age is *practical astronomy* more indebted than to this distinguished artist. The great improvements he has made upon astronomical instruments, has rendered his name celebrated in every country in Europe. There is scarcely an observatory of note to be found that does not contain some of Mr. Troughton's instruments.

The names of Dr. Olbers, Harding, and Piazzi, are also deserving of notice, as discoverers of the Asteroids. Ceres was discovered by Piazzi, 1st January, 1801; Pallas, by Olbers, 28th March, 1802; Juno, by Harding, 1st September, 1804; Vesta, by Olbers, 29th March, 1807.—*Carey's Astronomy* (1825).

THE AIR-BAG OF FISHES.

THE air-bag (called also the *air-bladder*, the *sound*, the *swim*, and various other names), an organ with which fishes are very generally provided, and respecting the use or mode of action of which there are many theories and conjectures, but none that are absolutely certain, either as to what is its use, or whether that use, whatever that may be, be uniform in all the species which have it. The common theory is, that it assists the fishes which have it in adapting their specific gravities to different

depths of water, and the consequent pressures to which they are subjected at those depths; and the arguments in favour of this theory are, that those fishes which have it not are generally less discursive, both as to depth of water and to range in distance, than those which have it; that when it is punctured the fishes remain at the bottom, while so long as it is entire they can come to the surface. These arguments are not, however, conclusive, or even very plausible. We know of no animal which raises itself by balloons, whether in the air or in the water; and those fishes and reptiles which have the power of inflating their integuments, certainly never use that power to aid them either in swimming or in flying.

The fact is, that this mechanical theory refutes itself, and never would have been adopted if the parties adopting it had not been ignorant of those very principles of mechanics of which they concluded they were making a proper application. If the air-bag were of such dimensions as that the buoyancy produced by it could have any effect on the ascent of the fish to the surface, it would destroy the fish's command of itself in the water to a much greater extent. Besides, the air-bag has not been proved to be muscular, or possessed of a contractile structure; and the reddish bodies which are sometimes attached to it are organs of secretion. The air contained in the bag is chiefly nitrogen, with a mere trace of oxygen in fishes, such as the mullet, which live near the surface, but with a little more oxygen in the fish which inhabit at a greater depth. In no known case, however, has the quantity of oxygen been found to be equal to one-tenth of the whole. This composition precludes the possibility of supposing that the contents of this vessel can be atmospheric air. As little are they the remains of the air after having been breathed by the animal; for the chondropterygii, with fixed gills, which are the only fishes that receive the air into cavities in the body, have no air-bladders. And yet, if it were the residuum of air taken in from the water, they are the ones in which we might expect to find it, as the fishes with two gills pass the water in a current through these. When there is any connexion of the air-bag with any of the systems of the animal, it is always with the alimentary system, the gullet, the stomach, or both; but there is often no perceptible communication even with these, and when there is not, the air-bag is always furnished with glandular appendages presumed to be for the purposes of secretion, though, as in some cases it has both the connexions with the gullet or stomach, and also the appendages, there is doubt even upon that point of the subject. Indeed, in those cases where the ducts of communication are the most conspicuous, as with the gullet in the sturgeon, and the stomach in the herring, these ducts are air-tight, so that the bag can neither be inflated nor emptied by pressure through them. That the air contained in the bag is secreted either by the glands or the tunic itself is no doubt true, at least in those cases where there is no communicating duct; and as when there is a communication, that is always with the alimentary canal, the probability is that the air-bag is, in some way or other, connected with the digestive system, but in what way, the present state of our knowledge does not enable us to decide. Enough is known, however, to

show that the use is physiological, rather than mechanical—to refute the existing theory, but not to establish a better one. Before that can be done, there must be much careful observation.

The air-bags of fishes vary much in shape, in strength, and in size, as compared with that of the species to which they belong; but till the use of the organ itself is a little better known, no conclusion can be drawn from these differences.

In the arts, the substance of this vesicle is of considerable importance. When freed from fat and other impurities, it is among the most pure animal gelatine with which we are acquainted. Isinglass is the air-bag of the sturgeon, freed from oily matter and dried; and the air-bags of cod are collected and salted in large quantities at the cod-fisheries, and well known in commerce by the name of "cod-sounds." The air-bags of all fishes may be used for the same purposes, though some of them are much smaller than others, and have the gelatine less pure. Inferior ones are, however, often sold for the genuine isinglass of the sturgeon.—*British Encyclopædia*.

JULIUS CÆSAR

THE same misrepresentation of illustrious characters has prevailed through all ancient, as well as modern times; as is shown in the history of the great Roman Dictator, Julius Cæsar, who, though universally allowed to have been one of the most kind, generous, and disinterested of men, is, with singular inconsistency, affirmed to have been justly killed by Brutus and his fellow-conspirators, for destroying the liberties of Rome. The contradiction is, however, to be explained by reference to the actual situation of Rome itself. The government of Rome, like that of all other long-established republics, was so contrived, that the whole real power of the state had become vested in a very small number of individuals, called Patricians, who, by unceasing devotion to the art of public speaking, by a constant use of the word *LIBERTY*, and by flattering the people with the name of freedom, had so cheated them into submission to their will, that they were able to command the services of the bravest and most enterprising nation in the world, and to employ it in any way they thought proper, for their own sole and exclusive benefit; war, plunder, and robbery of every other nation being the result.

One great source of wealth to these Patricians, was a custom they had of lending money at exorbitant interest, to leading persons in the dependent provinces, well knowing they had the power, by themselves or their friends, amongst whom the distribution of provincial appointments was all shared, to enforce the repayment at any time. The petty kings and dependants of the Roman power, were, in this way, drained of their money; and these, in return, were suffered to drain their subjects; so that the provinces were gradually stripped of every thing to enrich the aristocracy of Rome; whilst the plunder of the world, thus acquired by these Patricians, helped to keep the whole Roman people in effectual subjection. For the working classes were prevented from murmuring by public donations and largesses of both corn and money, distributed, at seasonable times, amongst them, and by having constant employment provided for them out of the construction of many costly public and private buildings, which retained them all in subordination; being further beguiled into good humour by a regular succes-

sion of imposing shows and spectacles supplied for their amusement; so that, in this way, the whole Roman people became moulded into ready and convenient instruments for promoting the rapacity of their rulers. It may be seen, in fact, that though the people nominally ruled, they were, in reality, little better than slaves to these patricians, who were the true sovereigns of the nation, holding its *purse-strings*, which last circumstance is the only thing that accounts, in any satisfactory way, for the long continuance of their abominable system of misrule.

This system seems, however, to have reached the highest point to which it could possibly be carried, when Cæsar appeared as a public man. Proscriptions and massacres were, at that time, things of every-day occurrence in Rome, just as one or other faction happened to obtain the superiority; and the contentions of violent men, struggling for power, had become so desperate for want of some commanding authority to keep them in subjection, that there was in reality no government at all; but anarchy and confusion prevailed throughout, the industrious citizens having been entirely deprived of security both for property and person. Of all the grievances, however, afflicting the nation, the greatest was that arising out of the tyranny of the owners of money, whose usurious practices had proceeded to such lengths, that an almost universal bankruptcy was the result, eventually the occasion of the civil war. The Roman people, therefore, wanted a man who was capable of rectifying such a complication of disorders, and one who was likely to prevent their recurrence in future, by establishing the government upon a new foundation. Such a man was Cæsar.

The patriot Brutus, a patrician, but a fierce republican, seems to have been equally sensible, with the rest of the patricians, of the many opportunities which his order gave him for filling his pockets at the expense of other people; and was accustomed to lend his money, at exorbitant interest, in the provinces, in the manner above-mentioned. The legal rate of interest, throughout the Roman empire, was one per cent. per month, or twelve per cent. per annum. The patricians were, however, in the habit of demanding four per cent. per month, or forty-eight per cent. per annum, with interest upon interest at the end of each month; and Brutus was accustomed to lend his money at this rate of interest, obtaining payment afterwards in the best way he could, by influence or force, as either of these means happened to be most available, through the assistance of his brother patricians, all of whom appear to have been mutually accommodating, and ready to play into the hands of one another.

There are letters extant from Cicero to his intimate friend Atticus, in which the real character of their common friend Brutus is brought to light in the following transaction:—

When Cicero obtained the proconsulship of Cilicia, the first act of his government was to deprive one Scaptius of the prefecture of the island of Cyprus, for surrounding the senate-house of Salamis with troops of horse whilst the senate were sitting, and confining the members within its walls, till five of them actually died of starvation. The excuse made by Scaptius for this horrible act of barbarity was, that the city of Salamis owed him a large sum of money, and that he had resorted to these compulsory measures against the senate as the only way to obtain payment. It seems that Brutus, out of a pretended friendship for Scaptius, took up his cause, and not only made frequent applications to Cicero by letter, to get him reinstated in his prefecture, but en-

treated further of Cicero, that he would use his personal influence, as governor of the province to which Cyprus was attached, to get this money paid to his friend Scaptius. Four per cent. per month, with interest upon interest, in addition to the principal, was the sum claimed in this case; and the usurious and illegal nature of the transaction having been reported by Cicero to Brutus, together with the cruel proceedings of Scaptius, the former was surprised to find that Brutus still continued anxious that his friend Scaptius should be restored to his prefecture, and should be allowed a sufficient body of troops to enable him to obtain the payment of his money. Cicero, however, being unwilling to consent to this, Brutus, in order to prevail upon him, frankly avowed, what he had before concealed, that the whole of the money in question belonged in fact to him, Brutus, and that Scaptius was merely his agent in the business.

From this little story the secret motives, which in reality occasioned the assassination of Cæsar, are easily to be deduced, together with the reasons for its having been so much the fashion in after times to decry Cæsar, and extol the patriotism of Brutus, who headed the band of patrician assassins that murdered him. It was the monied aristocracy of Rome, the Roman stock-exchange, in fact, that murdered Cæsar, who had committed an unpardonable crime in annulling one-fourth of the debts of the community, to relieve the national industry from the thralldom in which it was before held, and whose views for the correction of abuses were so extensive that there was no saying where they would end. Of all the men who ever lived, no one has possessed a more noble and generous nature than Cæsar. Though a patrician by birth, and mixing only in the society of patricians, he entertained no exclusive fondness for the privileges of his order, but, on the contrary, was an enemy to all abuses, and desirous of increasing the general happiness of the whole Roman people, who unanimously recognised him as their friend and protector, and loved him accordingly. Cæsar seems to have united in his own person every quality which has been esteemed most valuable by mankind. He was the consummate general, as well as the polished man of letters; the orator, the historian, the statesman, and the philosopher; equally great in all these characters; having a mind fitted, by its rare combination of energy and prudence, to succeed in every thing he undertook; and to these qualifications he added one, which was perhaps superior to them all, that he was the truly amiable, good, and honourable man, the accomplished and perfect gentleman.—*Bernard's Theory of the Constitution.*

SOCIETY OF FRIENDS.

ENQUIRY is now making by the Society of Friends throughout England as to the average length of life of persons belonging to their society, as compared with that of other individuals. The result is generally highly favourable to the superior longevity of Quakers, but in Chesterfield particularly so, as the following plainly shows; the good effects of living with temperance and frugality could not be more plainly demonstrated. United ages of 100 successive burials in Chesterfield church yard, ending 16th of November, 1834, 2,516 years 6 months, averaging 25 years 2 months, of whom 2 reached the age of 80 and upwards, and 12 reached the age of 70 and upwards. United ages of 100 successive burials of members of the Society of Quakers in Chesterfield monthly meeting, ending 27th of November, 1834, 4,790 years 7 months, averaging 47 years 10 months, of

whom 19 reached the age of 80 years and upwards, and 30 reached the age of 70 years and upwards.—*Derbyshire Courier*.

[Without disputing the correctness of the proposition that temperance is favourable to health and longevity, we must remind our readers that there is a very great fallacy involved in every general report of this nature. The Quakers are what is generally called a respectable body of men; that is to say, men in good circumstances. Few of them are poor; none of them are paupers, or reduced to the level of paupers. They help one another in difficulties like a family of brothers, and therefore they are subject to none of those causes of mortality which swell the amount of our parochial lists, from the lowest and most neglected portion of society. Mortality is much greater amongst the poor than the rich and middle classes. The latter are well fed, well clothed, well housed; the former are subject to all the inclemencies of weather, contagion, and impurities of atmosphere and clothing, and liable to all the variegated and fatal diseases that spring therefrom. We have no doubt that the same difference would be perceived in respect to longevity between the rich or comfortable and the poorer classes, if a distinction were made. This would throw a new light upon the subject, and prove that it was not mere temperance alone that preserved the health and lives of the Quakers, but a sufficiency of those material things from which alone both health and life can proceed, and without which they must immediately decay.]

INDUSTRY AND TALENT.—The celebrated Dr. Carey, Baptist Missionary, died at Serampore on the 9th of June last. He had lived forty years in India, translated the New Testament into upwards of forty Oriental languages or dialects, and into many of these languages the whole of the Bible.

THEOLOGY.—As many who profess to be wise in this world seem not to know the meaning of this word, we shall inform them that its real and literal meaning is neither more nor less than the "Science of Nature;" to be without the knowledge of theology, therefore, is to rank on a level with the brute creation.

NOTICE.

To-morrow Evening, Sunday, 14th, at seven o'clock, Mr. Smith will deliver another demonstrative discourse at 36, Castle-street East, Oxford-market, in which he will give a recapitulation of the first principles of the New Science of the Harmony of Nature.—Admittance free.

CORRESPONDENTS.

We are requested by two of our readers in the country to state our opinion on the duty of man to his neighbour, and on a Church Establishment. The first question may be answered by referring our querists to the golden rule, "Do as you would be done by:" on this one commandment all moral and religious duty hangs; for he who loveth his neighbour loves God—the love of God and the love of our neighbour are one. The nearer we approach to this standard, the better we are. But this love cannot exist in the present state of society. The interests of men are so much divided that they must be rivals. An entire new system of society must be organised before we can keep the moral law; at present we must do our best, and endeavour to destroy the system which causes the evil. As for an Established Church,

no state can be perfect without it; but perfection is only to be accomplished by unanimity. When all men are of one mind about a church, then the church must be a national institution; if men are not agreed, it cannot be national, and the state itself must be divided; for if men are divided in religion, they must be divided in politics, for the first principles of politics and religion are the same. There must always be a church, but it will be of a very different nature from the present. The millennial church will be a system of national instruction, where the wonders and glories of creation and redemption will be explained and illustrated by the assistance of all that is captivating to the eye and the ear; the System of Nature will be illustrated by splendid models, so as to be intelligible to the simplest mind, and the whole plan of Nature, from first to last, will be so clearly demonstrated, that faith will be converted into certainty. The sabbath will be devoted to this great national work of instruction, and the highest intelligence of the land will be employed in superintending it. Hymns and songs of exultation and praise will not be a-wanting. There will be no creeds. Religion will then become a science. The object of prayer being gained, it will not then be used. Jesus Christ is our model for this, and he says, "Now I pray the Father for you, but the time cometh when I shall no more pray the Father for you, for the Father himself loveth you." If you consider Christ as a representative of the church, you may easily discover what the church shall be. These are our answers to our Christian readers, for such we take them to be; and if they hold this hope of the church, it is one which shall never shame them, for universal nature combines with revelation to support it, whilst both refuse their support either to the priest or the infidel. The schoolmaster and public teacher will become the priest's successor. The very name of infidel shall be hunted out of the language.

We shall insert the poem on "Change of Opinion" next week; if we use the liberty the author has granted us of pruning and correcting, it shall be very sparingly, as we seldom, almost never, interfere with other people's modes of expressing their ideas. But our readers must not make us responsible for any doctrine or opinion which is advanced by a Correspondent. To a certain extent we are responsible, for we have no right to introduce any thing that we consider noxious to the human mind; but there are many sentiments and opinions contained within the pages of the Shepherd with which we do not accord. We suffer them to go abroad, and make what impression they can, under the idea that they will excite enquiry, and do no harm; all the leading and anonymous articles are our own; for them we are responsible.

The communication on Astrology was too late to be answered last week. It is a very sensible production, but we have some reluctance to renew the subject so early. If the author is particularly acquainted with the practice of astrology, and could dissect a nativity, we should prefer it to a metaphysical critique of the science, until a few weeks have passed, and then we have no objections to an essay such as the one he has sent us.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 17.]

SATURDAY, DECEMBER 20, 1834.

[Price 1d.]

SYSTEM OF NATURE.

IN our last we identified the first principles of politics and religion, and showed the necessity of combining the two extremes of individual supremacy and universal sovereignty; that is, the union of the power of the whole mass in one individual mind, whether it be the mass of power in a family, a kingdom, a world, or the universe. Without individual control there is no order. We shall now, before we proceed to more minute analyses of natural laws, give our readers a general bird's-eye view of the ultimatum of the progress of society in the establishment of a perfect political system. We shall point out what the Science of Nature foreshows to be the character of the new state of things. We did not mean to bring it forward for a week or two, but some have expressed a desire to hear our opinion upon the subject.

First of all, then, we acknowledge the sovereign power of the people.

But the people, without a leader, are like particles of dust in a whirlwind. There is less mind in the whole people combined than there is in any single individual taken out of the people; i. e. the people would do more good under the government of a fool, than without a governor of any sort. Two or more leaders of equal authority create discord and anarchy. One must be supreme; call him king, emperor, president, prince, or pope,—we care not for names,—one must be supreme.

But as sovereignty resides in the people, the individual who represents the sovereign must be chosen by the people. Of the mode of election we shall not speak at present. This is monarchy and democracy in marriage union.

Second. No parliamentary legislation. It is the very excess of apostasy from order and good government. It is a foolish and extravagant wasting of the time of the nation, and a cockpit for country jockeys, wrangling lawyers, and invidious partizans of whims and theories concerning political and social order, to try their strength, and measure swords with each other; a very useful employment, without doubt, and one from which great national benefit may be derived; but nothing can be more impolitic than to confer the legislative or sovereign power upon a debating society, which, in the very nature of things, must divide itself into two conflicting parties, whose judgments cannot fail to be perverted by the spirit of faction and the love of victory. It is certainly somewhat more intellectual than the ancient mode of deciding controversies by the sword, but the principle is the same, a principle of hostility, and therefore the power should

be withheld from it. Merely take the sovereign and legislative power from parliament, and convert it into an initiatory school for training up experienced and well-informed ministers of public affairs, who, in such a field of conspicuity, on which the eye of the nation would for ever be directed, would approve or disapprove themselves in the estimation of the people, and develop the full powers of their minds, and their various qualifications; and let the legislative and sovereign power be conferred on one individual, eligible to his office as the mayor of a city, with a council of the first intelligence of the land to assist him in his measures, responsible to parliament, and parliament to the people, only as to a court of review; for it is by *review and criticism only* that the people can be exercised; and they have no idea of the irresistibility of such a power in an age of printing, if the sovereign were made a responsible person, and not, as at present, an idol of slaves, in whom it is treason to suppose that any error or evil can be found. "*The king can do no wrong,*" is the present first principle of exclusive monarchy, corresponding to the clerical first principle of "*God is not the author of the evil of Nature;*" but the first principle of *representative monarchy* is, "*The king does all the political right and wrong,*" corresponding to the first principle of the science of Nature, "*God is the author of all Nature, both what we call the good and what we call the evil.*"

But what is the use of the people's representatives? The people's representatives must choose the supreme rulers, the king and council. There is a gradation of power from the people upwards, with a reflex action from the king downwards, the check at the one extremity being a perfect balance to the check at the other extremity. This is our idea of royalty, without which there can be no government; universal suffrage of course is included.

Such is merely a general outline for one country; other countries combining together and forming similar organizations, until at last the whole power of civilized society, and consequently of the world, centres in one individual, i. e. the messiah, or the image of God upon earth, king of kings, and lord of lords. This system will begin with one people, and grow, and grow, like a root in the earth, till it spread over the whole surface. It is Nature that predicts it. You may just as well affirm that an apple-tree will not bring forth apples, as that this consummation will not arrive, and Shiloh be revealed. The Jews, the Christians, and the infidels will then be confounded, and acknowledge what fools they were to imagine it could be otherwise.

The same may be said of villages, towns, and cities, as of individuals: one law of Nature prevails over all—acknowledged and representative sovereignty must reside somewhere. If all towns were of the same size, and of the same importance, there could be no concert of movement either in provinces or kingdoms; for one place would have no more authority than another, and consequently there could be no authority exercised. But a place of authority cannot be a small place. It would be as great an anomaly in Nature to make the sovereignty reside in a small town, as to confer the sovereignty upon a man of small mind, small knowledge, small experience, and small talent. But what has the size of a place to do with talent, &c.? A very great deal; a large city contains more knowledge and experience in the arts of life, and the useful discoveries of science, than a small one. It is a focus of human knowledge; and as every variety of knowledge is useful in government, there is the same necessity for conferring the sovereignty upon the place where the greatest knowledge resides, as for regarding the head as the sovereign of the body. Equality of towns is as impossible in practice as atheism in Nature, or pure democracy in politics—it wants *control*. The law of gradation in authority can never in any case be violated without a violation of the law of order; for order and gradation are one and the same thing.

So far Nature and Scripture conduct us in the plan of a universal representative monarchy. Time and public discussion will elaborate the particulars. But we do not hesitate to affirm that all the useful trades, as they are denominated, must be organized upon a similar principle of *representative monarchy*, but the *fine arts* must be purely atheistic and democratic; that is, each individual must be his own master and his own subject, and lean upon his own resources. Ten tailors may work at one coat, and a hundred bakers at one batch of bread; but two painters cannot work at one picture, two sculptors at one statue, or more than one mind at a poetic composition. The law of Nature upon this subject is as follows:—“*All useful and necessary arts are social by Nature; all imaginative arts are anti-social by Nature.*” Then listen, O men, to your common mother—“Let that be social which is social by Nature, and that be anti-social which is anti-social by Nature.” The great defect of all old philosophy is, that it takes no cognizance of the two extremes of Nature, or utterly discards the one, whilst it receives the other. Now, both are equally necessary and useful; they are a matrimonial couple, bound together in everlasting love; and a disruption of their union is defeat and ruin to those who attempt it. The system which we teach, therefore, is not the unity, but the trinity of Nature; and that involves two extremes; hence we may denominate it “THE SOCIAL AND ANTI-SOCIAL SYSTEM.”

But we have spoken only of the political department; that is only *one* thing. I hate a one; that is unitarianism. Never do—must have another to match it. When God made man, he made him first a unit. Then, says he, reasoning upon the first principles of our philosophy, “It is not good for man to be alone; let us make an helpmate for him:” and he did so—that was mother Church. And he followed the same system in the work of redemption:

for after he had made the Jewish man Church, with its political power, circumcision, beard, law, &c., he was not content till he took out of its side the Christian woman Church, with neither. And now these two worthies, who have fallen from grace, and been deceived by the serpent, are about to bring forth twins—a male and a female—who shall bruise the serpent’s head. Think ye a son is a male only? I tell you, nay; it takes two to make one man. Then we must have the bride, the lamb’s wife,—and that is the intellectual or spiritual department.

And what ought the church to do? Why it ought to teach the people. It ought to instruct them in all that appertains to theology, or the science of Nature; and that comprehends all the sciences, or the first principles of all the sciences harmonized and brought to bear upon the practical departments of politics and morality, or, in other words, public and private morals: for politics are nothing else but public morals. The church, therefore, being a public teacher, ought to teach public and private morals; and as all good instruction is based upon the first principles of Nature, these first principles ought to be taught and illustrated in every variety of ways by which they may captivate and impress the minds of the people. A church, then, is neither more nor less than a system of National Education.

But how can there be a system of National Education whilst men are at variance upon the very first principles of all science; whilst they have not even passed the threshold of the knowledge of good and evil? Impossible! Can a Christian teach a National School? No; he is a sectarian. Can an infidel? No; he is equally sectarian, and inimical to the opposite party. Can a mediator? No; the two parties won’t have a mediator; they want to fight, and fight they shall, like the Irishman’s cats, till they devour one another. Poor humanity! what must they end be?

But, says the infidel, let us have a system of National Education in which no theology is taught. Pray, what is the meaning of this, if it has any meaning at all? Let us imagine such a school—a *liberal school* no doubt! We shall take the history class: no history of the Jews, that touches on theology; no history of the church, that is worse still; no history of Popery, no history of Protestantism, no history of Mahometanism; in other words, no history at all; a perfect sinecure for the master if he has a good salary! “Oh, but,” says an objector, “we should teach them the history of these churches, but no doctrines.” A history of churches, and no doctrines! That is just the same as saying you would feed the children on sheep’s flesh, but give them no mutton. “Oh, but,” you reply, “we might teach them all these things, without impressing their minds with any particular formulas of faith.” Then you would teach them theology; and if you did not, your children would be bigots, as the children of Christians and infidels uniformly are; for they are not taught theology, but positive and negative sectarianism. And, moreover, you cannot impress their minds with any thing, if you teach them every thing. Impression is only made by insidiously and unjustly presenting one set of ideas before them, and excluding others; and this can only be done by a sectarian. A just man, if there be such

a being on the earth, keeps a just balance, for he knows that a false balance is an abomination to the Lord. If you state a case fairly, you have done all that you ought to do. Who can state a case fairly? Neither a priest nor an infidel; for these are the two thieves between whom Christ is crucified.

Charity is the only deliverer the world can ever find; and charity "believeth all things." It will teach that all that has been taught and done hitherto has been right and wrong—right, as part of the great progressive plan of Nature; wrong, because not suited for a permanent system. It will teach that idolatry, Jewism, Christianity, infidelity, are all right in their first or characteristic principles, as opposed to one another, and all egregiously wrong as systems of philosophy; because they have no charity to embrace each other, and are not in accordance with the science of Nature. We shall illustrate this farther hereafter. In the mean time, we affirm that this is the only practicable system of national education out of which a national church will arise; but until men are agreed upon such a system, all efforts to establish "peace and goodwill" are futile. Never can men agree upon politics whilst they disagree upon the first principles of theology, for the first principles of politics and theology are one and the same, and contained in the following proposition, which applies equally to heaven and earth—"The supreme power is the author of all the good and the evil." When this simple proposition is acknowledged in church and state, we shall see around us a happy people, but not till then; notwithstanding it is possible for a party to gather around this principle, and increase with great rapidity of growth, till, like the rod of Aaron, it swallow up all the rods of the magicians.

Thus we have given a general outline of the great system of union to which the progress of Nature is tending, and we leave the particular details at present to be filled up according to the fancy of our readers. Many, no doubt, imagine that centuries must roll on before such a system of unanimity be established. They are no doubt correct, if they speak of its establishment over all the world; but it must begin in one nation first, and that the most enlightened. This we expect very speedily. There are only three countries in the world which can compete for the honour—France, England, and the United States; and it is probable enough that the three will carry on a sort of harmonic movement, the one giving an impulse to the other; but of this we are certain, that the movement in France will prove a failure. England will begin the work after France has attempted it, and America will be her helpmate. A false movement is essentially necessary to set the true movement a-going. Were it not for the false step, we might go on for generations to come, mending, patching, bungling, altering, and murmuring, without any material change for the better. The false step is the crisis which will alarm the whole civilized world, and awaken the mind of every thinking man to the necessity of a systematic reorganization of politics and ecclesiastics. The subject will then be formally laid before the public, and investigated like a question of life and death. Till then we expect nothing but coldness, or the agitation of the popular subjects of the day,

which are all very useful in their place, and preliminary to subjects of more general and overwhelming interest.

THE SHEPHERD.

JULIUS CÆSAR.

(Concluded from our last.)

In the elevation of such a man as this to the supreme power in the state, it must have been evident to the Patricians, that their own privileges were brought into danger, and that it was necessary to get rid of him by some means or other, if they wished to preserve abuses. But it would have been impossible for them to have removed him by fair means, as he was too popular, and had, indeed, too much justice on his side; recourse was therefore had to assassination.

What Cæsar's plans for remodelling the Roman form of government actually were, cannot be determined with any certainty, as he was cut off before he had time for developing them. Still he reigned long enough to give his countrymen a tolerable presage of what was to be expected from him. He showed himself ever indefatigable and vigilant in the administration of justice, enforcing the laws against the rich, as well as the poor, with equal impartiality, strictness, and severity. He was the author moreover of many wise and excellent new laws, for preventing a variety of abuses, and for placing the conduct of men in general on an improved footing; avowing further his intention to collect, abridge, and embody the whole of the Roman laws in a code, for the purpose of rendering the dispensation of justice in future more cheap, ready, and effectual. Perhaps the greatest measure of his reign was that of adjusting the claims of debtor and creditor throughout the empire; which he effected by releasing debtors from all interest upon their debts accrued during the civil war, which amounted in fact to about a fourth of their engagements; a measure rendered absolutely necessary by the circumstances of the case, the national industry having been tied up, and reduced to almost utter ruin through the vast amount of these monied obligations.

By powerful, but salutary remedies like these, he gradually restored order and tranquillity throughout all parts of the Roman world. Even posterity has to thank him for the reformation of the Calendar, as now in use in all Christian countries; a work of general benefit to mankind. The views indeed of this great man were all of the most magnificent description, all calculated to promote the general welfare of the human race. The exact form, however, which he destined the government ultimately to receive, cannot be guessed at, his plans having been interrupted by death, further than that he certainly intended it upon monarchical, and not upon republican principles as before. What we are better informed of is, that after he had vanquished all opposition, and destroyed a most detestable oligarchical tyranny, which passed under the name of a republic, and whilst he was devoting his whole time to the service of his fellow-countrymen, in his endeavours to render them happy, even though he had never given offence to any man by an unkind act, or a harsh word; he was murdered in the midst of his exertions, by a set of persons who belonged to that order which was fattening upon public abuses, and which was most exposed to danger from his reformatory.

The Patricians uniformly spoke of him afterwards as justly slain, and it was natural they should do so. Suetonius, a Patrician historian, calls him, "jure cæsum." It is, however, more strange that the sentiments of these Patricians should have been re-echoed by so many persons in later ages, in defiance of the notorious fact, that

the whole Roman people, with the exception of the Patricians, deplored his loss with bitter and long-continued lamentations, whilst they ultimately revenged his death upon his assassins. But even this will appear less surprising, if we bear in mind the numbers that are to be found profiting by abuses under every form of government, whether monarchical, or republican, all of whom are deeply interested in decrying men like Cæsar, whose views are directed towards the suppression of abuses in general, and whose aim it is to secure the blessings of good government to mankind at large. It is for reasons such as these that Brutus and his coadjutors have been held up to admiration in all ages, as patriots and heroes, whose conduct is worthy of imitation, whilst the noble-minded and virtuous Cæsar is execrated as the *destroyer of the liberties of his country*.

What was however this Roman liberty, concerning which so much has been said, the destruction of which forms so great a blot upon the memory of Cæsar? What was it in fact but a privilege enjoyed by certain favoured classes of dipping their hands with impunity into the pockets of their fellow-countrymen, a liberty in short to plunder? Can any better definition than this be given of Roman, or, it may be asked, even of English liberty? It is easy to see indeed, that the word is altogether *delusive*; for the thing itself can have no possible existence in any good state of society, where every man's liberty is sure to be more and more circumscribed, as people's disposition to plunder one another is checked, and advances are made in social improvement and civilization. Liberty means absence from restraint, but restraints of various descriptions are at all times expedient and advisable to prevent bad men from doing mischief. Liberty and freedom are therefore to be looked upon as figures of speech only, or rather as mere *words of deception* invented by the ruling classes of society, whose interest it is to make other people their prey, for the purpose of benefiting themselves, but as holding out no prospect whatsoever of solid attainable advantage to the people. A show of liberty is an admirable contrivance for screening bad government from observation. Such was probably the real, though not the ostensible object, of the Saturnalia at Rome, a feast established in pretended honour of the god Saturn, wherein masters and slaves mixed together on a footing of equality for a certain number of days in the year, to indulge in riot and debauchery. The same also may be said with equal reason of the encouragement to disorder and drunkenness presented by the Parliamentary elections in England; a license which is very properly supposed to be highly favourable to the preservation of public liberty. The truth, however, is that this liberty, far from being of any good to a nation at large, is a very serious evil. It is never a good except to an individual, who naturally desires to engross all he possibly can himself, and leave no more than he can help to others. What a nation wants is merely to have its government so framed as effectually to prevent either individuals, or classes of individuals, from injuring those who happen to be their inferiors, not only in strength, but in wealth also, as well as intellect and knowledge. People require full and ample protection in these several respects, that harmony and good humour may prevail alike through every gradation of rank; and that Government which fails to provide it, especially on behalf of those who are least able to provide it for themselves, we mean those whose time is wholly taken up in the occupation and toil of daily labour, is essentially deficient in the first requisites for which all governments were originally constituted. Order and discipline are even more necessary for regulating the con-

cerns of a nation, than those of a private establishment; but no one would object to the strictest regulations, in this respect, if the united welfare of the whole nation were the only object aimed at, and if the discipline, however strict, were made to fall equally on all.

A system of *fair play* for every man is the one thing needful to a nation, in order to keep it steady in a course of uninterrupted and lasting prosperity; a system which, by stimulating each person's individual exertions to one single purpose, the increase of his own individual comforts and happiness, without suffering him to trespass upon the enjoyments of another, would lead to a joint increase of the comforts and happiness of all, and would end collectively in the general good.

This, however, would not be *Liberty*, but *Good Government*; which has in no one instance throughout the world been yet obtained.—*Bernard's Theory of the Constitution*.

ON CHANGE OF OPINION.

Lines, addressed to a Friend who had rallied the Author upon the subject.

You seem to think it somewhat strange,
That I should my opinions change:
In this, there can be no surprise,
If men would rightly use their eyes.
Philosophers have changed their minds;
Doctors, divines of various kinds,
Have changed, and changed, and changed again;
Then why should I the same remain?
Nay, do not sacred writers say
That God repenteth of his way?
And 'tis most marvellously strange,
If such repentance be not CHANGE.
And did not Christ in wisdom grow?
A *goodly* CHANGE, we all allow.
I might adduce Peter and Paul,
And holy saints, and martyrs all;
For 'tis no doctrine new, or strange,
That hell's our fate, without a CHANGE;
My Christian friend, then blame not me,
Lest you blame saints, Christ, Deity!

At names so great, and powers so high,
My friend must put his jibing by;
Methinks with such good company,
He also, now, will change like me.

Had I a lib'ral salary got,
And so for money had been bought,
Like pious Christian divines,
Who often go where money shines;
Thousands of these, in Bess's days,
Changed from their popish, wicked ways;
For if the thing they had not done,
Alas! their salaries would have gone!

If I a Radical had been,
Now was an ultra-Tory seen;
Or, having civil life once known,
Had now a brutal savage grown;
Or been a Protestant, but now
Should to a lordly pontiff bow;
Or left the knowledge of the age,
That I might be a druid sage;
Or hobgoblins, and witches, once denied
Received them now—and then my wisdom pride;
I then had sinn'd 'gainst light and knowledge true,
And condemnation just had been my due.
But now, the sun of knowledge shines so bright,
I cannot close my eye-lids on the light.

I may, just now, before my neighbours go ;
 They'll shortly follow, though their pace be slow.
It cannot be, that men for ever must
Prostrate both truth and knowledge in the dust,
Make cruel, ignorant, barbarous ages be
Tests of religious truth, morality.

Bigots, and dolts, may change decry,
 Which may not suit their molish eye;
 They may against apostates rail,
 Till all their spite and malice fail;
 Condemn them here, and rashly tell
 How, when they die, they go to hell:
 Such folly might themselves appal,
 Impeach a Luther, and a Paul.
 Luther from Rome apostatised,
 Paul from those Jewish rites he prized.
 Thus booby drivellers, who impeach
 All that despised apostates teach,
 Make Luther base, as well as Paul,
 And holy writ arraign, and all!
 For all must know, so plain is it,
 Scripture was by apostates writ:
 But ignorance, one may suppose,
 Can nothing see beyond its nose.

In early youth, whilst yet a boy,
 And pleased with every pretty toy,
 I saw our native mountains rise,
 And thought their summits reach'd the skies;
 But, now, I think a boundless space
 Surrounds our earth, and every place,
 And strongest minds in vain may try
 Its utmost limits to decry.
 Thus, too, when young, I should, I thought,
 Believe what reverend preachers taught;
 I thought it impious and profane
 To question what they might maintain;
 Their solemn looks, their serious air,
 Would drive a sceptic to despair:
 Knowledge, experience, and thought,
 Have now a different lesson taught.
 I see that solemn looks, grave affirmation,
 Are not confin'd to any creed or nation.
 A more fallacious test we can't receive,
 Than *sympathy* for what we should believe.

I see that prejudice is strong,
 And very often leads us wrong.
 Would we for truth alone then stand,
 We ought to search on ev'ry hand;
 Nor say, that *sacred books* must be
 From ev'ry fault and error free.
 Heathens, Mahometans, and Jews,
 Have *sacred books*, which they peruse;
 Them they revere as much as we
 Our *Holy Writ*, our Deity;
 And mufti, priests, and holy brahmins, rage
 If any sceptic doubt their sacred page;
 And, orthodox as modern preachers, tell
 That a vile unbeliever's fate is hell.
 Heathens, and Jews, and Turks, to hell we send;
 They to those fiendish powers us recommend.
 Thus they return our pious compliment,
 And thus our species *ALL* to hell are sent.
 This is religious, pious *etiquette*;
 Diaused, alas, how would the giddy fret!
 Lament how sceptical the times were grown!
 How lax, such sacred doctrines to disown!
 Ye wicked Jews, and Turks, and Heathens, fie,
 CHRISTIANS to banish from the joys on high!
 "Ye Christian dogs, ye Infidels profane!
 Blasphemers of our HOLY PROPHET's name!

Rejecting Mahomet, the prophet true,
 Hell, and its hottest regions, are your due;"
 Thus Islam's son, with pious zeal replies,
 And "God is merciful," he ever cries.

Now, when these various sects have sent
 A world to endless punishment,
 They outrage common sense, and say
 Theirs, only theirs, is the right way.
 That each, alone, to God can bring
 Glory, to men goodwill they sing.

Whilst ignorant divines thus madly rave,
 Bigots applaud, with looks zealous and grave,
 And think that all the sceptic race are blind,
 Not to perceive God's love to all mankind.
 What boundless love, what matchless, wond'rous grace,
 To send seven hundred millions of our race—
 Yea, more than these, of each successive age,
 Where fiends in liquid fire for ever rage!
 Alas, that Satan thus should take our race,
 Despite the Saviour's love, the Father's grace!
 But how can saints their numbers proudly boast,
 With nineteen out of ev'ry twenty lost?
 If numbers can decide, or merit tell,
 The victory is for Satan and for hell.

Such monstrous doctrines, once I thought
 By far too sacred to be brought
 T'agree with what pure reason taught;
 KNOWLEDGE and REASON, now, alone,
 I would as my preceptors own;
 To them I would allegiance pay,
 Whatever SACRED BOOKS may say;
 Secure upon these rocks I stand,
 Nor heed the empty bigot band;
 Nor those with prejudice allied,
 Though fill'd with grave and saintly pride.
 There's nought but faith, our preachers say,
 Can place us in the heavenly way;
 We must believe, or we must go
 To hopeless, never-ending woe.
 This all the preachers of the land
 State as the great divine command.
 We're also taught this saving grace
 Is God's own gift unto our race;

Then, till he gives it, there's no doubt
 We certainly must be without;
 But when this gift divine he gives,
 The poorest, vilest sinner lives.
 Alas! that God should always careful be,
 And give this heavenly boon so sparingly!
 Oh! that he had the charity and love
 That do the hearts of modern preachers move!
 They would from none withhold the precious boon;
 Thus conquering Satan's mighty empire soon.
 Had but our preachers *power*, they are so civil,
 They'd rescue every sinner from the devil;
 Their ardent zeal, their prowess who can tell?
 They'd kill the devil, and storm the gates of hell:
 Oh! that the Deity had half their zeal,
 Satan would stand aghast at human weal!

Poor Hottentots can show a better way
 Than all the learned preachers of our day:
 When Missionary Kay spoke with a chief,
 The latter ask'd the cause of unbelief;
 The former said, "Undoubtedly, the devil—
 Who is the source and cause of every evil."
 The chief replied, "Convert the devil first,
 And then you'll readily convert the rest.
 When, finally, you make the devil a saint,
 You free the world from every evil taint;

All men will then flock to the Christian fold,
Nor can their ceaseless numbers e'er be told."
Could we, but now, a sacred book indite,
God's attributes should shine more purely bright;
He should as kindly as his creatures be,
Nor punish ONE to all eternity.

The sect the best informed, the most humane,†
Have banish'd Satan from his own domain;
They treat him with unkindness, and with rigour,
And say he's nothing but an evil figure:
Eternal punishment they too disown;
A barb'rous doctrine, light has overthrown.
A modern sacred book, if one could be,
Would draw a more impartial Deity;
Yes, one who could a better plan devise
Than what divines so warmly eulogise;
Nor punish men for what their sires have done,
After some thousand tedious years are gone;
Nor make their destiny in future time
Rest on their FAITH—not INNOCENCE or CRIME;
Nor punish pure, unsullied innocence,
That guilt escape the fate of its offence;
Nor boast benevolence and saving grace,
Whilst perish nearly all the human race.

Without a change, dear Sir, both you and I
Had worshipp'd THOR, unshelter'd from the sky,
Or unto ODEN brought our infant race
T' assuage his wrath, or gain his valued grace;
We had in woods and dreary forests ranged,
From all we now deem comforts quite estranged.

Suppose I then had visited my friend,
Unto some cheerless cave our steps we bend;
Gloomy, and damp, and dismal is the place,—
The meagre fare just suited to the case.

If to the west I now should chance to roam,
I see a handsome mansion is his home;
A beauteous garden opens to the view,
With grateful fruits, and flowers of many a hue:
There stately tulips, dazzling to behold;
Here, splendid dahlias their leaves unfold:
Carnations, pinks, ranunculuses try
With other beauteous sister-flowers to vie;
Good spacious walks divide this Eden fair,
And mingled sweets, diffused, perfume the air.

We enter, now, the goodly mansion's door,
And handsome carpets ornament each floor;
The furniture, by skilful artists made,
From costly woods of richest hue and shade;
The tasteful artist here his skill has shown,
Nor portraits their originals disown;
Here, he who owns the mansion fills a place—
His beauteous lady there appears with grace.
Kindly our friend invites us to his cheer,
And handsome China services appear;
And luxuries from India, West and East,
Are deem'd essential to a casual feast.
These now withdrawn, the hospitable board
Is crown'd with dainties southern lands afford;
The sparkling goblets now in turn advance,
Fill'd with the wines of Portugal or France.

I'm changed, my friend; I'll visit you no more
In gloomy caverns, and with viands poor.

Written in a mountainous district in Lancashire, 1834. J. L.

* In the seventeenth century, Dr. Scott presents us with the following picture of the Christian world, which is not very inapplicable to the present period:—

"The professors of religion are crumbled into many sects and parties, each spitting fire and damnation at its

adversary; so that, if all say true, or indeed any two of them in five hundred sects, which there are in the world, (and, for aught I know, there may be five thousand,) it is five hundred to one but that every one is damned; because every one damns all but itself, and itself is damned by four hundred and ninety-nine; so that it is a mighty chance if, in so great a volley of anathemas, which every one hath levelled at it, any one escapes."—*Christian Life*.

† The Unitarians.

CHARACTER OF POPES.

HISTORY solemnly declares, that no set of men have been more frequently distinguished by personal vices, by a recklessness of profligacy, and by an excess of depravity.

Pope John XXIV. was a heretic. Pope Eugenius was convicted by the Council of Basil both of schism and heresy. Pope Anastasius was excommunicated by the Roman clergy for being a heretic. Pope Liberius turned Arian. Pope Honorius was a Monothelite. Pope Marcellinus sacrificed to idols. Pope John XII. drank the health of the devil, who some time after, however, (in the shape of the husband of a Roman lady with whom he was caught in bed,) knocked him on the head. Pope John XXII. denied the immortality of the soul. So many popes of voluptuous character have filled the chair, that it would be tedious to name them. Pope Formosus got the chair by perjury. The popes distinguished as cheats have been Alexander III., Boniface VIII., Celestine V., and Benedict X. Pope Boniface imprisoned his infallible predecessor, and plucked out his eyes. Pope Sergius III. caused another pope's body to be dug out of its grave, and the head to be cut off and flung into the Tiber. Popes Damascus II., Victor II. and III., Celestine IV., and Paul III., were poisoners. Popes Pius IV., Gregory VII., Stephen VIII., Sixtus V., Gregory XIV., and Honorius II., were murderers.

But let us look more particularly to such acts of two or three individuals, as we can collect from the scanty authority within our reach.

Balthazar Cossa, cardinal deacon, entirely governed Alexander V., who died when he had held the chair a few months. Cardinal Baptista Panætius of Ferrara, however, says, that Balthazar caused him to be poisoned by Marsilius of Parma, his physician, whom he bribed thereto with a large sum of money, in order that he himself might succeed him in the papacy.

The manner in which he did succeed him is curious enough.—As soon, it seems, as Alexander was dead, Balthazar, having contrived by his former administration to secure considerable power, requested the cardinals to elect such a pope as he might approve. They at first proposed several, all of whom he thought unfit. At last, they asked him plainly to indicate to them one whom he approved. "Give me then," said he, "the cloak of St. Peter, (which is thrown upon the newly-elected pope,) and I will give it to him that shall be pope." This being done, he clapped it on his own shoulders, saying, *Papa ego sum* (I am pope). Several of the cardinals, it is said, grumbled; but none dared to oppose him. He, therefore, succeeded by the title of John XXIV.

He, soon after, summoned a council at Rome, where occurred an odd accident, related by Nicholas Clemangis, as follows:—"At the first meeting of the council, mass being said after the accustomed manner, to invoke the Holy Ghost, no sooner was the council sat, and Balthazar in a chair provided for him higher than the rest, than an ill-favoured screech-owl, (the presage, they say, of calamity,) with a horrible scream, flew over their heads, and

seated itself upon the middle beam of the church, with its eyes directly fixed upon the pope.—‘Behold,’ said one of the licentious Italian wits—‘behold the Spirit in the form of an owl!’—Balthazar seeing how the owl glared at him, first blushed for shame,—then began to perspire,—and by and by, in confusion, broke up the council. At the second session, the owl was there again in the same manner, and the pope would have driven it away by noise and clamour, but it would not stir, till, being attacked with staves, and having received several blows, it fell down dead before them all.”

When the wickedness of this pope could be borne no longer, a charge was made against him, extending to fifty-four articles, and including murders, poisonings, sacrilege, heresy, tyranny, simony, infidelity, atheism, &c.; and in that charge, he is styled a devil incarnate (*diabolus incarnatus*). It was, it seems, in particular, proved, that he was frequently guilty of adultery, had ravished several virgins, and had committed incest with nuns; that he had caused pope Alexander to be poisoned, to enable him to usurp the papacy; that he had sold many lands of the church’s patrimony, nay, even churches themselves in the city of Rome, as well as their holy relics; (for example, he had nearly sold a head of St. John Baptist for 50,000 ducats!) that he had conferred benefices and ecclesiastical charges upon his bastards when not above five years old; and that, to fill up the measure of his wickedness, he had affirmed that “there is no life eternal,” or future existence after this life; nay, he believed that “the soul of man dies and is extinct, together with the body, after the manner of beasts;” and had declared, that, “being once dead, even in the last day, there should be no resurrection.”

These and many similar things were fully proved against him; and John himself assented to and ratified, “of his own certain knowledge,” the sentence in which they were enumerated. Yet his successor made him a bishop, a cardinal, and dean of the sacred college, and gave him place next to himself in all public ceremonies.

Of Paul III., as to private character, we are assured that nothing “could be more superlatively wicked.” In the reign of Innocent VIII. he poisoned his own mother, and a nephew, that all the inheritance might fall to him. When a candidate for the purple hat, he was thrice rejected by the college; and it was his sister Julia, pope Alexander VI.’s mistress, who prevailed with the latter to thrust him in among them. He poisoned another sister; and Quercy, husband of Laura, his niece, caught him in bed with her, and gave him a wound, of which he bore the mark to his death. He frequently cohabited with his daughter Constantia; and, that he might more freely enjoy her, poisoned her husband, who began to perceive their unnatural connexion. He exceeded Commodus and Heliogabalus in licentiousness, as too plainly appeared in relation to his sister and daughter, and the great number of bastards he had,” &c.

As to public character, Paul was, it seems, accused (besides the more common or private crimes!) of trafficking in church livings, squandering away the revenues of his see, advancing his bastards and relations, selling Modena and Rhegio, and alienating Parma and Placenza; of amassing vast sums, by tyranny and all manner of oppression, that, by a profusion of wealth, he might satiate his nieces and the other women of his family; of raising extraordinary subsidies, imposing new customs, and exacting the tenths, nay, sometimes a moiety, of the fruits of the earth; of holding a secret correspondence with the Turks, notwithstanding his seeming zeal to make war against them; and of many other crimes.

On Paul’s death, however, his body lay three days in

state, in the chapel of pope Sixtus, whither the people flocked to kiss his feet, which, according to custom, were put out at an iron grate!

Such have been many of that succession of monsters, whom papists regard as the infallible representatives of God on earth.—It is not, therefore, much to be wondered, that even Polydore Virgil, though a servant of the pope, as collector of Peter-pence in England, should say, “The bishop of Rome has the peculiar privilege, that, when once created bishop of that see, he may change his name at his pleasure: for example, if he have been a malefactor, he may call himself Bonifacius, or well-doer; if he have been a coward, he may call himself Leo; if he be a clown, he may call himself Urbanus; if he be lewd or wicked, he may call himself Pius or Innocent; if he be a scandalous fellow, he may assume the appellation of Benedictus;—to the end that the sovereign bishop may, at least in name, be an ornament and honour to the dignity of the papacy.”—*Reformer’s Library*.

[Now all this is in perfect character with the representative of God upon earth in the old world, or first Christianity; for who is the God of this world, but the devil, and who is first christianity but antichrist? Popery is all as it should have been, and the pope himself quite infallible, for he managed things exactly as the original plan required—infallible in mischief; and his system, and all systems resembling it, shall most infallibly perish.]

PARABLE OF SAINT SIMON.

THE following is the celebrated Parable of St. Simon, published in Paris in 1819, for which he was prosecuted for high treason by the French Attorney-General, and acquitted by a jury of Frenchmen. We give it as translated and published by Dr. De Prati.

Let us suppose that France, on a sudden, loses her 50 best natural philosophers, her 50 best chemists, her 50 best physiologists, her 50 best mathematicians, her 50 best poets, her 50 best painters, her 50 best sculptors, her 50 best musicians, her 50 best men of letters; her 50 best mechanical geniuses, her 50 best civil and military engineers, her 50 best artillery engineers, her 50 best architects, her 50 best physicians, her 50 best surgeons, her 50 best apothecaries, her 50 best nautical men, her 50 best clockmakers; her 50 best bankers, her 200 first merchants, her 50 first agriculturalists, her 50 best forge-masters, her 50 best gun-makers, her 50 best tanners, her 50 best dyers, her 50 best miners, her 50 best cloth-manufacturers, her 50 best cotton-manufacturers, her 50 best silk-manufacturers, her 50 best linen-manufacturers, her 50 best hardwaremen, her 50 best china and delft manufacturers, her 50 best glass and crystal blowers, her 50 best armourers, her 50 best coach and van proprietors, her 50 best printers, her 50 best engravers, her 50 best goldsmiths, and other workers in metals; her 50 best masons, her 50 best carpenters, her 50 best upholsterers, her 50 best smiths, her 50 best lock-makers, her 50 best cutlers, her 50 best brass-founders, and the hundreds of other men of different trades not enumerated, who are of superior capacity in the sciences, the fine arts, and the mechanical handicrafts, making in all the three thousand best scientific men, artists and artisans, in France.

As these are the most essentially productive classes of the French, those who furnish the most important products, who direct the works most beneficial to the nation, and who make their country productive in the sciences, the fine arts, and the crafts, they are in truth the flower of French society; of all the French, they are the most useful to their country, and those who insure it the most

glory, who best promote its civilization as well as prosperity. The nation would become a body without a soul in the moment in which it lost them: it would immediately sink into a state of inferiority compared to the nations which it now rivals, and it would continue to subside into a lower grade in respect to them, so long as it should not have repaired its loss—so long as a new head should not have shot upwards. It would require at least one generation in France to make up this calamity; for men who distinguish themselves in works of positive utility are real anomalies, and nature is not prodigal of anomalies, particularly of this class.

Let us pass on to another supposition. Let us admit that France retains all the men of genius whom she possesses in the sciences, in the fine arts, and in the crafts, but that she have the misfortune to lose, upon the same day, his Royal Highness the King's brother, his Grace the Duke of Angoulême, his Grace the Duke of Berry, his Grace the Duke of Orleans, his Grace the Duke of Bourbon, her Royal Highness the Duchess of Angoulême, the Duchess of Berry, the Duchess of Orleans, the Duchess of Bourbon, and the Princess of Condé! That she loses, at the same moment, all the great Officers of the Crown, all the Ministers of State, with or without a station in the Cabinet, all the Privy Council, all the Masters of Requests, all her Field-Marsals, all her Cardinals, her Archbishops, Bishops, Grand-vicars, and Prebendaries, all her Prefects and Sub-prefects, all placemen in office, all the Judges, and, over and above these, the ten thousand richest landlords among those who live in splendour.

Such an accident would certainly afflict the French, because they are a kindly people, and could not behold with indifference the sudden disappearance of so great a number of their countrymen. But this loss of thirty thousand individuals, reputed to be the highest in the State, would cause them no other sorrow than a purely sentimental one, for no political misfortune would result to the state from it.

In the first place, it would be very easy to fill up the situations which would have thereby become vacant: there is a great number of Frenchmen fit to discharge the functions of Brother to the King, as well as his Royal Highness; many are capable of filling the places of Princes, just as suitably as his Grace of Angoulême, his Grace of Orleans, his Grace of Bourbon; many French women would be just as good princesses as her Grace of Angoulême, their Graces of Berry, and her Grace of Orleans, of Bourbon, and of Condé.

The anti-chambers of the Palace are full of courtiers, ready to take the situations of great officers of the Crown; the army contains a vast number of officers, who would make as good generals as our present field-marsals. How many subordinate clerks are there, who are the equals of our Ministers of State! how many men of business more competent to manage properly the affairs of the Departments, than the prefects and sub-prefects now in office! how many barristers quite as sound lawyers as our actual judges! how many curates as able as our cardinals, our archbishops, bishops, grand-vicars, and prebendaries! As to the ten thousand landlords living grandly, their heirs would not require any apprenticeship to do the honours of their houses as well as they.

The prosperity of France cannot but depend upon the progress of the sciences, fine arts, and industries, and be in proportion to them: now, princes, great officers of the crown, bishops, field-marsals, prefects, and idle land-owners, do not work in a direct manner at the advancement of the sciences, the fine arts, and the arts of industry. Far from lending aid to them, they labour to prolong the

predominance hitherto given to conjectural theories over positive knowledge. They necessarily impede the prosperity of the nation, by depriving, as they do, the learned, the artist, and the artisans, of the first degree of consideration, which justly belongs to them; they impede it, because they lay out their pecuniary means in a way not directly useful to the sciences, the fine arts, and industry; they impede it, because they drain annually from the taxes paid by the people a sum of three or four hundred millions of francs, by way of appointments, pensions, perquisites, indemnities for their labours, which are of no use to the people.

These suppositions throw light upon the most important fact of existing politics; they elevate one to the point of view whence this fact is seen in all its proportions at a single glance; they prove clearly, though in an indirect way, that our social organization is far from being perfected; that men still allow themselves to be cheated of their dues by fraud and violence; and that, politically speaking, the human race is still plunged in immorality.

Since the learned, the artist, and the artisans, who are the only men whose labours are of a positive use to society, and who cost but little, are lorded over by princes and other rulers, who are mere men of routine, with more or less incapacity; since the dispensers of honours and other national rewards, are, in general, indebted for the preponderance which they have, only to the chance of birth, to flattery, intrigue, or less estimable conduct;

Since those who are entrusted with the administration of public matters, divide among themselves yearly one half of the taxes, and do not spend a third of the contributions, (which they do not even collect in person,) towards the object of promoting the interests of the tax payers;

These suppositions show, that our present society is verily the world turned upside down;

Because the nation has admitted as a fundamental principle, that the poor should be generous towards the rich; and in consequence the worst off daily deprive themselves of a portion of their necessities, to augment the superfluities of the large land owners;

Because the greatest culprits, the wholesale robbers, those who press down the bulk of our citizens, and despoil them of from three to four hundred millions of francs per year, are commissioned to award punishment upon the minor transgressions of society;

Because ignorance, superstition, idleness, and a taste for costly pleasures, form the portion of the supreme directors of society; and because the talented, the saving, and the industrious, are only employed in a subaltern capacity as mere tools:

Because, in short, in all kinds of employment, it is the incapable who are set to direct the capable; because, in regard to morals, it is the most immoral who are called to train our citizens to virtue, and because, in respect to distributive justice, it is the mighty villains who are raised up to pass sentence upon the trespasses of the lesser delinquents.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

NOTICE.—A learned Friend and Correspondent has promised us a series of Letters on Animal Magnetism, with the first of which we hope to present our readers next week. W. Wilnot will be answered next week.

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The Shepherd.

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SYSTEM OF NATURE.

We have already, in separate articles, pointed out the positive and negative morality of religion—and we observed, that the one was adapted for the new world, the other for the old; that there was a morality for old Christianity, and a morality for new Christianity, both contained within the pages of the same book. We were obliged to be brief and concise upon this subject, for our little work will not admit of much lengthened discussion. We shall treat the doctrines in a similar manner, only we shall bring the positive and negative forward together.

First, then, we are told that God is not the author of evil—that he is “a God of truth, and without iniquity; just and right is he;” that his spirit strives against evil, and is grieved by evil, and is an enemy to evil. This is a positive doctrine, and is the first principle of all the ecclesiastics of this evil world. In opposition to this we are told—that God is the author of both the good and the evil—“I make peace, and create evil; I, the Lord, do all these things.” Isa. xlv. 7. “He sends lying spirits to deceive men,” 1 Kings xxii. 39—“strong delusions, that they may believe a lie,” 1 Thessa. ii. 11. “He hardens men’s hearts, and makes them obstinate that he may destroy them,” Deut. ii. 30. “He causes men to hate and deceive each other,” Psalm cv. 25. In other words, he does *all things*. This is the contrary extreme of the doctrine of the priests, and is taught in the Book. The priests say the Devil does all these evil things. Then, pray, who is the Devil? Compare 2 Sam. xxiv. 1, with 1 Chron. xxi. 1, and you may make a shrewd guess. The first says, “The anger of the Lord was kindled against David, and he (*the Lord*) moved David to number the people,” &c. The second, speaking of the very same circumstance, says, “And *Satan* provoked David to number the people,” &c. Both are one. This exactly corresponds with the Science of Nature, which divides Nature into two extremes—yet these extremes are one, although diametrically opposite. Nothing is more opposed to love than hatred, yet one mind contains them both. God and Devil are the two extremes of Nature, which it is now the business of men to regard as one mind. The Bible, therefore, is the joint production of both, and is strictly correct when it says God is not the author of evil, and equally correct when it says he is the author of evil. For if you call one of the two extremes God, then he only does one half of the work—the Devil does the other; but if you call the two extremes God, then God does all the work. Now, the old world gives the name of God to one extreme only—

hence it always maintains that God does the good only; and, as men differ in their ideas of good, they consequently quarrel about what is divine, and what is not divine—what is God’s will, and what is not God’s will; but in the second stage of the world, the time of Reformation, men will unite the two extremes, and regard all Nature as God. Then God will be the author of every thing that takes place; and men will never quarrel about God’s will, but merely consult their own and each other’s happiness—knowing, that whatever is done in Nature, must of necessity be the will of God. It is by this simple trick of dividing the two extremes, and representing Satan and God as two distinct beings, instead of two principles in one supreme nature, that the grand system of spiritual division has been kept up. It is admirably managed in the Bible—a cloud is thrown over the truth, and yet the truth is let out very frequently, and is abundantly manifest to those who have been initiated into the secret. No art of individual man could have done it; it is beyond all the craft and subtilty of the highest wisdom of an individual. It is a species of inspiration which is decidedly different from reason, but by no means superior to it, as the priests say. On the contrary, vision and prophecy are the lowest grades of mental inspiration, as they are not the result of individual knowledge and exercise of mind, but merely impressions, somewhat analogous to instinct in animals, caused by involuntary movements, such as the dreams and visions of sleep, which are not voluntary exercises of mind, but produced by a cause unsearchable. Religion arises from this visionary source—but it is the province of reason to judge and arrange the Sybil-leaves which are thus scattered in profusion from the wild shrubbery of Nature; hence it is written, “Know ye not that ye shall judge angels?” Judgment is given to man; he is not to follow blindly, like a slave; but to think, like a son. Evil reigns until man dares to be a JUDGE of what he has hitherto feared to approach.

With this solution of the riddle—which applies to all other religions as well as Christianity—the contradictions of the Bible, and of mysticism in general, become perfectly intelligible. Thus, for instance, it seems very ridiculous in the Lord, after giving the law to Moses, and specifying so many particulars respecting burnt offerings and sacrifices, to say to the prophet Jeremiah, after speaking contemptuously of those very ordinances, “I spake *not* unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices;” and after speaking so highly in favour of the law which he gave to

Moses, to say, "I gave them statutes which were *not* good, and judgments by which a man could *not* live." Ezek. xx. 25. But this is in perfect accordance with the Science of Nature, and the action of the two opposite extremes in hostility, until man, by experience and the exercise of judgment, attains to a knowledge of good and evil. Were this opposition not kept up for a considerable time, the human mind could not be exercised—man could not possibly be a rational being. No man, surely, can be so silly as to affirm that mankind could acquire knowledge without *strife*. It is a law of Nature—and being a law of Nature, why should it not be a law of the Bible, which is the book of Nature? But the strife is over when you have discovered the elementary principles of the Science of Nature.

When God gave the law to man, the Serpent, the opposite extreme, immediately opposed it. The spirit of law said, "Do this;" the spirit of liberty said, "Do it not." These are both good principles. Law is necessary to order; and even a foolish law is better than none, for it trains the mind to regularity and self-control, *or liberty*; but the spirit of disobedience is indispensable—for the law which is suitable for one period of life, is not suitable for another. As man advances in knowledge, he becomes discontented with the fetters to which he was reconciled in ignorance; this discontentment produces disobedience and rebellion; and by the spirit of disobedience the law is changed, and suited to the progress of the mind. Were it not for the spirit of rebellion, law would remain the same for ever. The spirit of rebellion is the spirit of the Serpent, or knowledge; the Serpent is the wisdom of God; by listening to the Serpent, man got wisdom, and the Serpent will finally conduct him to the haven of rest. He meets with much evil by the way, however, for he has the law to combat. Were it not for the law, he would run wild into excess; the law is a check, but a check which always yields, as man acquires knowledge to resist it; it will fly before us, gradually diminishing in power, in the same proportion as we acquire knowledge. Without the Lord to give a law, we should run mad—without the Serpent to prompt us to rebel, we should become stagnant for ever; the Lord and the Serpent, therefore, are our two instructors. But it said the Serpent, the Devil, shall be destroyed, his head shall be bruised. Most assuredly; for the time shall come when the spirit of rebellion shall die. Good laws shall at length prevail, and the voice of the tempter shall be comparatively heard no more. But shall we abuse the Serpent for his temptations? Without these temptations, we should never have progressed to redemption and intellectual union. No; "Satan himself is transformed into an angel of light." All evil is temporary by nature, and is converted into ultimate and everlasting good. The Devil (that is, the evil) is cast into the lake of fire and brimstone—ever burning, and never consumed, because evil is infinite; as we destroy one species, another of a minor order appears; and we go on decreasing and destroying to eternity, but never done. It is an everlasting victory of good over evil—eternal punishment to the one, everlasting glory to the other. What a splendid system it is! how sublime and consistent in all its parts,

and how confounding to all the absurdities of priests and infidels, who talk of these glorious subjects without the slightest comprehension of them—the one making them monstrous with cruelty and injustice—the other, in ignorance, identifying them with the doctrine of the priests, and treating them with scorn!

The positive and negative are seen in every doctrine. Thus faith and works have divided the church in all ages. One says justification by faith; the other, justification by works; the former is called the evangelical, and is the characteristic doctrine of St. Paul; the second is the doctrine of the Church of Rome. It would be well if people, before they contended such points, would first define their terms. What is faith? Can a man have faith in God without faith in man? No! "He that saith he loveth God, and loveth not his brother, is a liar;" and he who says he believes in God, and believeth not his brother, is a liar also; "for if he love not his brother whom he hath seen, how can he love God whom he hath not seen?" And if he believe not his brother whom he hath seen, how can he believe God whom he hath not seen? But the Christian says he believes God *through* his servants. And who are his servants? *The prophets*. Then do you believe in Mahomet? *No*, says the Christian. Do you believe in Emanuel Swedenborg? *No*, says the Christian. Do you believe in Joanna Southcote? *No*, says the Christian. Then you do not believe in God; you are an infidel. But the Christian replies, "I believe in Jesus Christ." Which of the Jesus Christs do you believe in? There are three Jesus Christs. There is a Jesus Christ who was crucified on Mount Calvary by the priests; and there is a Jesus Christ who is, or is to be, "formed in us, the hope of glory"—a spiritual Christ, who never leaves the church, and who is still hanging on the cross between two thieves, who reject and revile him; and there is a Jesus Christ, who is the church itself: "Ye are the body of Christ, and members in particular." Which of these three Christs do you believe in? *I trust I believe in them all*, says the Christian. Then why don't you believe in Joanna Southcote, or Emanuel Swedenborg, or in popery, or any other sectarianism, which are all members of the visible church, or the body of Christ, who said that his spirit would continue in the church to the end of the world? You have no faith, Sir; you are an impostor: for faith is charity, and charity believeth all things to be from God. When men have faith in God, they have faith in one another; and when they have faith in one another, will not the world be saved? Where then will the infidels be, when all men have faith? And when men have faith in one another, will not good works follow? What is faith but good manners; and what are good works but the same? Justification by faith, and justification by works, are one and the same—but the simpletons do not see the trick of the Serpent. [We speak entirely of this life, for the sake of infidels. We do not allude to the other; but as the analogies of Nature are perfect, what is true of the one is true of the other. Our Christian readers may therefore apply the argument for themselves. There is no salvation for this old man of the old world; for "there is no faith on the earth;" it is the new man only that can be saved; the curse is upon the other—he is an infidel.]

By taking their stand upon one side of a proposition, and opposing the other, division has been perpetuated, hatred excited, and cruelty committed, all for the love of God and the good of mankind, as the parties imagined; or by adopting the limited sense of a proposition, and rejecting the general sense, the same division follows. Thus the church takes only one of the three Christs for its standard; and in perfect harmony with its own bigoted views, it takes the most limited—the image, the idol, the individual and particular man, who is the representative of the universal spirit of the church; and it rejects the universal spirit of truth itself, who is crucified by the Gentiles as his model was crucified by the Jews. Little do they know that the death of Christ in Jerusalem was but a type of the crucifixion of truth in the church by the priests and the infidels. What was the Jewish church but a church of types, from the sacrifice of beasts to the sacrifice of man? there was no substance in it, no good resulting from blood-letting: the true blood is the principle of action, the intellectual life: red blood is merely the animal life, the type of the other. The true sacrifice for sin, then, is the intellectual blood of the old world—that is the principle of error: when this blood is shed, man shall be really and literally saved. For as Christ had two natures, a human and divine, so has the church; and as Christ's human nature was destroyed, and afterwards glorified, so also is the fate of the church: it must die—it must be crucified between the believer and the infidel, who shall die along with it; and as the one thief cursed him as he died, and the other thief pitied him, so also shall it be in the original—the infidel shall revile the church as it dies, and the believer shall pity it, and pray to be partaker of its glory. When it revives, he shall be partaker, and so shall the other; for both are equal in error and guilt, and both shall enjoy the benefit of reformation; they shall no more be two parties, but one. Therefore paradise is promised to one only; i.e. to FAITH; for by faith alone can the world be saved; but it must be catholic, or universal, faith.

Thus it appears that Christ is not yet dead. The church is Christ, and there can be no salvation until it be destroyed. "Crucify it, crucify it!" for there is immortality within it—it will rise again; it will die in corruption, it will be raised in incorruption. "Verily, verily, I say unto you, unless a grain of wheat fall into the earth and die, it abideth alone; but if it die it bringeth forth much fruit." The Jews are right; they rejected Christ because he did not bring deliverance; but neither party knew that Christ was the whole church, and not an individual only. The Christians were right in receiving him, for he was the founder of the Messiah Church, which must be crucified before the world be saved. The Christians received the founder, and mistook him for the whole substance, and the only saviour. The Jews reject the founder until he has finished his work, and his body be complete. They are both wrong; and in process of time they will shake hands as brothers, and acknowledge that all was right, and that it was a crafty old serpent, who played a long, long cunning trick upon them, which all the wisdom of this world could not discover; and yet it is so very simple that a child may understand it.

If these things be not so, pray what is the use of telling us that Christ is the "lamb slain from the beginning of the world?" or of St. Paul teaching the Colossians (i. 24.) that the sufferings of Christ were not yet completed, inasmuch as they were going on in him and other suffering members of the church. The whole mystery is evident enough, that Jesus Christ is merely the individual representative of the church, as the king of Britain or of France is the representative of his country. Thus we say France does so and so, merely when the king is doing it; and so we say Christ does that which the church alone can do. And what can it do? Why, it can save the world, after its human or corrupt nature is crucified, for there is a living spirit of reformation within it. It is the Christian church which is the Messiah, not the man Christ alone, who is merely the founder, or first man Adam of the church—the root of the tree. The Christian church is the king of churches, as the Messiah is the king of kings. But the Messiah can never save the world until he die for its sins. It is only after the Messiah is cut off that he will make an end of sin, for his first nature is an evil nature; according to the everlasting law of God, the first shall be last, and the last first.

It is this individualism which leads men astray upon all the fundamental doctrines of politics and religion—the conferring upon an individual the titles, attributes, and honours which belong to the whole race. This leads them astray on the subject of monarchy, in teaching them to ascribe a divine right to a particular person or family, instead of investing the sovereignty in the whole people, with an elective representative. It corresponds minutely with religion: the same error has led men to regard the single person of Christ as the whole Messiah and sacrifice for sins, and peculiarly sacred, like the king's person; whilst the church itself is accounted nothing—a mere blank. The order must be totally reversed—the individual must come to nothing, and the mass must be set up. The mass is God—the individual is man, and the worship of the individual is idolatry; but the worship of the mass is the worship of God, who speaks, thinks, and acts in each and all.

Christ then is the whole mass of the people; and as the typical Christ said to his followers, "my body is broken for you," so is the great Christ broken and divided into ten thousand fragments, sects, and parties, to be united again in the day of redemption. "He that scattereth Israel shall gather him again;" the very same name that has divided them shall collect them. There is no other name by which they can be saved; for that name has already obtained the greatest political, ecclesiastical, and literary power, such as no other name can rival; and therefore, like a sun amidst minor bodies, its superior attractive influence will whirl them all around it. Rivalry is now out of the question; more especially as we can now rally all the sciences, and all the knowledge of nature, in support of New Christianity, to the confusion of all sectarianism and every system of exclusive salvation, or infidel negation.

The priests have erred, and all believers have erred, but they have erred innocently. They know no better; they invented no system; systems have grown in the

course of ages ; and the priests have been as frequently tools of the people as the people of the priests. It was all in accordance with the system or plan of Nature, who divides herself into two stages of error and truth ; she has built the old world up with erroneous conceptions, according to her everlasting rule of action, and in pursuance of the same everlasting rule, she will, with the greatest simplicity, remove the veil from the human mind, and show men the truth much nearer than they imagined. "The word is nigh thee, even in thy mouth," only it is a parable at present ; but the days of parables are about to close for ever ; nevertheless, they cannot close till all the great parables of Nature are expounded : he who expects to get rid of them otherwise is no philosopher—he is a mere simpleton.

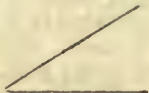
It is evident from these observations, that the proposition "Jesus Christ is the Messiah" is both true and not true. He is the Messiah, inasmuch as he founded the Messiah Church, which contains, in the midst of a corrupt nature, the elements of a perfect system, which must be established when the corrupt nature is destroyed, as its founder was ; and he is not the Messiah, inasmuch as he is the beginning of a work of evil, which was not to bring to peace, but a sword ; not to gather, but to scatter. The Jews are still right in this respect at least, and the Gentiles are right in another ; and the infidels are right in abusing the past system as a work of iniquity. But all the three are blind to its real meaning and tendency.

THE SHEPHERD.

ASTRONOMY.

BEING requested by a correspondent to illustrate in a simple and intelligible manner the process by which we come to a knowledge of the distance of the heavenly bodies, as very great ignorance, and consequently doubt, prevails in the popular mind upon that interesting subject, which demonstration alone can remove: we shall adopt the plainest and simplest mode of illustration which at present occurs to us.

It is by means of trigonometry, or the science of triangles, that all these discoveries are made. There are two kinds of trigonometry—spherical and plane. The latter deals in straight lines, is very simple, and will suit our purpose most satisfactorily. An angle is the divergence of two straight lines from a point, thus:



The angle is always measured by degrees of a circle, never by feet or inches, as a straight line is. A circle has always 360 degrees, whether it be a large circle or a small circle. Now suppose one leg of the compasses placed on the point of the angle, and the other drawing a circle through the lines round about the point ; then, in order to measure the angle, you divide your circle into 360 parts, and measure how many of these parts or degrees your angle consists of, and that is the size of your angle. The fourth part of a circle is always 90 degrees, and is called a right angle, less than 90 is an acute, greater than 90 an obtuse—three kinds in all.

When you have a triangle to measure, therefore, you must measure the degrees of the angles before you can proceed to work, and you must have the length of one of the sides given, because the length of the sides makes no difference in the degrees of the angle. You might extend these two lines to one of the fixed stars, and the angle remain the same in size, about 30 degrees, or the third part of a quadrant ; but if you have one of the sides given, and the angles, you can easily find out the other sides by simple proportion—as the size of any angle is to the length of its opposite side, so is the size of any other angle to its opposite side.

There is one thing which the reader must take for granted at present, namely, that every triangle, of whatever shape it be, contains the same number of degrees in its three angles ; the three united are always 180—if then two angles are given, the third is found by subtracting the two from 180. Now a right angle is always 90, and is made by two lines perpendicular to each other ; every perpendicular line, therefore, makes a right angle with the line it stands on. A house makes a right angle with the ground. The corners of a book are right angles. Now the *Shepherd* has four corners, each of these is 90 degrees, in all 360. But suppose you divide it from corner to corner, you make two triangles of it, of 180 each. If then a triangle has a right angle, and one of the acute angles be given, subtract that one from 90, and you get the other. Apply this now to practice. I want to know the height of the London Monument. I measure a certain distance from it, say one hundred feet ; this is one side of a triangle ; then I take the angle of the top of the Monument with a quadrant, an instrument for the purpose ; and having done so, I make my calculation.

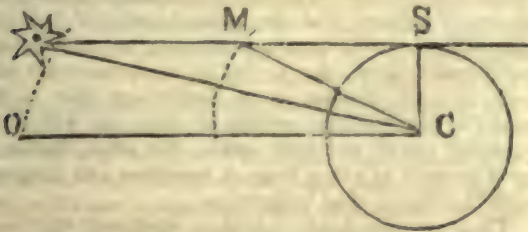


As the angle at the top (which is what the angle of the quadrant wants of 90) is to 100 feet, so is the acute angle of the quadrant to the height of the Monument. The truth of this calculation may be determined by a plumb-line from the Monument. It is infallible. We can demonstrate it by actual measurement on earth a thousand ways. All the difficulty, therefore, in applying it to the heavens, is to find a base, or one side of the triangle, and one of the angles. The base which is generally taken is the semi-diameter of the earth, or the length of a line from the centre of the earth to the circumference: this in round numbers we shall call 4,000 miles. Now we must find the angle of the heavenly body, and here is all the difficulty. This angle is called the parallax ; and if you can find the parallax, you find the distance, with only a short calculation with your pencil. If the moon was attached to the earth like the top of the Monument, it would be easy to measure it, for we would do it as we did the Monument ; but we must scheme a little to supply this deficiency.

The earth is spherical, and as objects retreat from the eye they disappear, going downwards towards another hemisphere. Thus at sea a ship's hull disappears before

the mast, and at last merely the mast-head is visible. So it is with mountains, and the higher the mountain, the longer it keeps in sight. Suppose in a dark evening a large globe of fire above your head, one mile high, moving round the earth in twenty-four hours like the heavenly bodies, that is, one thousand miles an hour; being only one mile from you, it would disappear almost instantly, down, like the ship's masts, behind the curve of the earth; were it ten miles high, it would take longer time; 1,000 miles high, longer still; 240,000, like the Moon, longer still; 95,000,000, like the Sun, longer still; as far off as the stars, still longer. It is by comparing these movements that we find the parallax.

The Earth revolves on its axis in 24 hours, and it causes all the heavenly bodies to appear to revolve. Now if the Moon revolves the whole circle in 24, she ought to revolve one half in 12. Suppose, then, she rises vertical due east, and sets due west, she ought to take 12 hours exactly to describe one half of her circuit; but one half of her circuit is as low as the centre of the earth, and we lose sight of her at the horizon; she must therefore take less than 12 hours.



What she wants of 12 hours is double the parallax, or angle at the moon (M), made by drawing two lines from the moon to the spectator and the centre of the earth; or, which is the same thing, the small angle at the centre (C) made by drawing one line to the moon on the horizon, and another line (co) parallel to the horizon on a level with the centre of the earth. Having got this angle, which is nearly a degree, we find that the moon is 60 semidiameters of the earth from us. The sun would have a smaller parallax, because it is farther off; and you find that the farther off you go, the smaller the angle at the centre becomes, so that at the fixed stars it is so small that it seems to touch the lower horizontal line; hence it follows, that as the parallax of the fixed stars is immeasurably small, so that a base of 4,000 miles cannot make a visible divergence of the two lines of the angle, we have an undoubted right to conclude that the stars are immeasurably distant. The moon's parallax is 56 minutes, 42 seconds; the sun's is only a few seconds. The figure illustrates the parallax of both sun and moon.

It is evident, in looking at the figure, that the nearer an object is to the earth, the smaller is the number of degrees of a circle which it describes between rising and setting. Take your pencil, and draw two or more circles at different distances around the circle representing the earth, and you will find that the farther off you go, the larger the arc becomes, and the nearer it approaches to a semicircle; you may draw one so near that between the two horizons there are not 5 degrees, another has 10,

another 100, another 170, another 179, another 179 and a fraction; it never can be 180, because the horizontal line is not so low as the centre. It is evident, then, that the greater the distance of a heavenly body, the longer it is above the horizon; therefore supposing the sun, moon, and a star, to set off from the same spot, the moon would set first, the sun would set next, and the star next.

There are other methods of calculation besides this. This is so simple, that the distance of the moon was guessed by Pythagoras two thousand years ago. Our instruments are now so very accurate, that we can measure the thousandth, the millionth part of an inch, and the thousandth part of a degree would be no great difficulty. But with all this nicety we cannot measure the parallax of a star. We cannot even measure its annual parallax with a base of two hundred millions of miles, for we are in June two hundred millions of miles distant from the place where we are in December. Yet this immense base of a triangle is such a hair-breadth compared to their distance, that it won't make an angle so large that our delicate instruments can measure it. Could we get the parallax, the difficulty is all over; the mode of calculation is certain and infallible. But still we are justified in saying, that billions, trillions, and nonillions of miles must be the result of the measurement when it is accomplished.

What a splendid idea this gives of Nature's immensity! How marvellous are all her works! in wisdom and power she has made, and superintends them all! What is impossible to her? What puny fools are they who call in question her power and intelligence! Philosophic grubs, indeed, who are a blight upon the intellect and literature of the age, but not worse than they who make a monster of that power divine, in whose tranquil bosom all these orbs revolve, from whose eternal fountain of life their inhabitants all derive their being. Gloomy and inconclusive also must that mind be that can contemplate this sublime scene, and not anticipate final good as the result of all its movements. Good is order and harmony; it reigns supreme. Evil is disorder and discord; it is evidently subordinate, a mere servant to the other. Its existence is temporary; it is made for destruction, ordained to be a victim. Progress is upward to perfection. Why then should mortals indulge in gloomy suicidal philosophy, or extinguish that lamp of hope which Nature herself has kindled? They who do so will always be a wandering shepherdless flock, seeking rest and finding none, with the mark of Cain and the Beast upon their forehead.

When the distance of the sun is determined, the distance of the planets is easily obtained; for when they are at their greatest elongation, they form a right-angled triangle with the sun and us, the right angle being at the sun. We therefore measure the number of degrees between the sun and planet, and thus we find all the angles and one of the sides; the other two sides are easily found. There are many ways besides this, however, and when all bear testimony to each other's accuracy, the evidence is complete. In such immense distances, if we should err even a million of miles it would be but a trifle, only one eighteen-hundredth part of the distance of Uranus.

We were also requested to explain how a pound of lead

should weigh heavier in Saturn than on Earth. Upon the same principle as a large magnet attracts with greater power than a small. Saturn is a much more powerful magnet than our earth, and as a strong man will lift a weight with greater rapidity than a weak man, so a strong planet will attract with greater power and rapidity than a weak one. We judge of the strength of Saturn by his size; but we have not sufficient evidence to prove that the material, and solidity, and attractive power can be determined from the size; therefore we can only determine the exact weight of a pound in Saturn, by *supposing* that his power is in exact proportion to his bulk. We do not find it exactly so in nature, not even in magnets, but nearly so.

We must remind our readers that the calculations of which we have spoken are made by logarithmic tables, which reduce the degrees of a circle to the standard of a straight line; without these it would be very tedious work, for a mile and a degree are two very different things.

FOOD.

THE food of all animals consists either of vegetables or animals, or of both. The stomachs of most animals are adapted to the digestion of one of these kinds only: the stomachs of a small number of species are fitted for the reception of both animal and vegetable food, in which is included the human species. Man may support himself, like beasts of prey, by means of flesh alone. The greater part of the population of our globe derive their subsistence from vegetables; a considerable portion of this population lives on a mixture of vegetables and animals, but a very inconsiderable part of the world live on animals only. It is very difficult to ascertain which of these three modes of subsistence is most conducive to the health and strength of man; because those nations which differ from one another in the article of food, always differ from one another in a variety of other important circumstances. There appear to be sufficient grounds for believing a simple vegetable diet to be superior to a diet compounded of vegetables and animals. The English nation may be taken as an example of people using a mixed diet. The Hindoos and Chinese are examples of people living on a simple vegetable diet; to these may be added the African Indians, who live on maize, or Indian corn. There are no grounds for believing the Hindoos and Chinese inferior to the English in health and strength: the African Indians are confessedly stronger than Europeans. Without going so far from home, the Irish people afford us good demonstration, that men living on vegetables only are as strong as men living partly on vegetable and partly on animal food; for it is well known that an Irishman's day's labour far exceeds that of an Englishman. Although a man's health or strength is not much affected by the kind of food which he is accustomed to consume, yet he cannot suddenly change his food without greatly endangering his health. Sudden changes in physics and in morals are equally to be avoided.

With relation to bodily health and strength, it is a matter of little importance whether a nation subsists on flesh or vegetables, or on a mixture of flesh and vegeta-

bles: but with relation to happiness, the mode of subsistence is a matter of the greatest moment. The number of people a certain quantity of land will sustain, when producing vegetable food, is ten or twenty times as great as the number which could be maintained by the same land employed in pasturing cattle. The strength of a nation is in general proportional to its population: the nation living on animal food would therefore fall an easy prey to the bordering agricultural nation, possessing an equal extent of territory, and the pasturing nation will thus lose its liberty and happiness. But the designs of Providence are blindly fulfilled by man;—men always act by instinct, never by calculation. No nation ever increased its population in order to increase its powers. The conversion of a pastoral into an agricultural nation, was never grounded on a calculation proving the advantages of such a change. It is the instinctive desire of having children which is constantly operating in the transmutation of pastoral into agricultural nations. Men love rather to change their food than to be without children: it is a greater pleasure to them, to live on vegetables and have children, than to live on flesh and have no children, which is the alternative presented by nature. Some people are of opinion, that the habitual eating of flesh is a great addition to the happiness of man; but others, with more reason, think, that an Indian sits down to his rice with as much pleasure as an Englishman does to his round of beef—the one, certain of rising up with reinvigorated powers and light spirits, the other, having a good prospect of a long hour of heaviness and languor, with the chance of an indigestion.

There are three kinds of food on which man may subsist, viz. flesh, seeds, and roots. As it is manifestly of the greatest importance to know which of these three kinds of food is the best for man, I shall proceed to set before my readers the relations they bear to one another. I intend, in the first place, to show what proportions of nourishment a given quantity of land will yield, according as it produces flesh, seeds, or roots: in the next place, I shall endeavour to show what proportions of nourishment can be raised by a given quantity of labour, according as it is bestowed on the production of cattle, seeds, or roots. To obtain a precise knowledge of the quantity of each kind of food which is requisite to maintain a single man, or a certain population, in good health, experiments must be undertaken on a large scale. To obtain a knowledge of the average produce of a given quantity of land and of a given quantity of labour in a country such as England, there must be a general national return of all the lands in culture, of their produce, and of the labour expended on them. In the absence of such experiments and such returns, we must trust to the observation of individuals for an approximation to these averages. However, the result of the observations of individuals will serve all useful purposes nearly as well as the results of the most correct national returns. There does not exist any great difference of opinion, among men best acquainted with the subjects, respecting the above-mentioned averages. The following assumptions, it is expected, will be found midway between the highest and lowest averages commonly assumed.

I will first assume that two pounds of meat nourish as much as three pounds of wheat, or four pounds of barley, or five pounds of oats, or ten pounds of potatoes. In the next place, I will assume the average annual produce of an acre of land to be one hundred and forty pounds of flesh, or twenty-four bushels of wheat, or thirty-two bushels of barley, or forty bushels of oats, or two hundred and fifty bushels of potatoes (exclusive of seed); or by weight, the net produce of an acre of land to be one of the following:—meat 140 lbs.; wheat 1440 lbs.; barley 1600 lbs.; oats 2000 lbs.; potatoes 17,500 lbs.; hence the proportion of people maintained by each acre will be:—in meat 70; wheat 480; barley 400; oats 400; potatoes 1750; and since three pounds of wheat may be regarded as a fair daily allowance for a full-grown man, the last numbers will represent the number of days such a man can live on an acre producing these different kinds of food. The last numbers also show, that an acre of wheat, barley, or oats, possesses nearly equal powers of nourishing. We may say, generally, that an acre of land in animal food will sustain a man *seventy days*; an acre in corn will sustain him *four hundred and twenty days*; and an acre of potatoes *one thousand six hundred and eighty days*: that is, the quantities of nourishment supplied by an acre in cattle, corn, and potatoes, will be as the numbers *one, six, and twenty-four*, respectively. In other words, a given territory in corn will maintain *six* times as large a population as the same territory would in pasture; and a given territory in potatoes will maintain *four* times as many people as the same territory would in corn.—*Edmonds's Practical Moral and Political Economy.*

(To be concluded in our next.)

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER I.

DEAR SHEPHERD,—The Science of Nature is but a fragment, if it does not comprehend and embrace all the forms and shapes under which that mysterious power, which is the life and the light, reveals itself to the attentive eye of the observer. I know that it is your ardent wish to concentrate within *one* great focus the different modes of intellectual perception; and it is merely the universality to which you aim, that gives me the opportunity of presenting some ideas upon a subject, which at first sight must startle a great many of our contemporaries, who, immured as it were in the catacomb of partial systems, think every thing a folly which does not agree with the assumed infallibility of their puny notions.

However, in order to be perfectly understood, I shall present, under the shape of axioms, some general propositions, the truth of which must be evident to every one who is desirous to lend his attention to the philosophy of Nature.

1. All objects in the universe are living and organic. They appear in the movement of time, and in the formation of space.

2. Time and space are neither the attributes of the objects, nor mere mentalities; but necessary relations between the body and the mind.

3. Because objects are existing, they must exist at some time, and must occupy some space. The existence in time is comprehended by the mind, as the relation of succession; the co-existence in space gives to the mind

the relation of co-existence. What exists in time can be calculated by the higher mathematics, under the form of fluxion. The relation of coexistence gives birth to geometry, trigonometry.

4. All objects which appear in time and space may be considered, in relation to the universe, as integral, organic parts of Nature; considered singly, they must be considered as living organic beings, endowed with greater or less independence.

5. Consequently, all objects of Nature have a twofold relation; first, to the whole of which they are part—secondly, to themselves as individuals. The relation of individuals to themselves is manifested by the law of self-preservation.

6. When the living beings (objects) come in contact, there arises, according to the law of individual self-preservation, a living action and reaction—each of the two wishing to preserve itself, endeavours to destroy or overpower the other. When this occurs, the only possible results are either assimilation of one thing with the other—that is, the formation of a new organic being, (as, for instance, water is formed by oxygen and hydrogen,) or there arises a new process of life, in which the two organic beings stand to each other in the relation of polarity; the most powerful assuming the form of positive = +, the other the form of negative = —.

7. But, since nothing in the world stands insulated, or by itself, but is always in relation to other beings, consequently in continual action and reaction, the polar relations are to be found both in the largest and smallest circles of life; so much so, that polarity may be regarded as the fundamental law of the universe. Hence arises the phenomenon of general and particular sympathies.

8. If we pay attention to the planetary system, we shall find the sun acting as the positive pole, = +, forcing the planets to form the movements around its centre; the planetary life, on the contrary, appears as the negative pole, = —, and its result is the double movement of the planet around the Sun and around its own axis.

9. But life and rest are contradictions; every thing in time and space is moving; but this motion is not continually increasing, nor continually decreasing, but alternately increasing and decreasing. This gives to the activity of life an oscillatory form. So, for instance, the solar power is at its summit at the epoch of perihelion, and the tellurian power is predominant in aphelion. The same oscillation is evident in the rotation of the earth around its axis; the day being the expression of the solar life; the night, on the contrary, the expression of the earthly (telluric) life.

10. A similar oscillation of polar life is also constantly to be traced in all the individual objects of the earth, since being part of the whole they must be subjected to the general law. If, for instance, we examine an animal or a human being in the relation of time, we see the continual oscillation of + and —, and progress of development and regress of development; the two organic stages of life are similar to the two organic stages of nature, summer and winter, manhood and old age. If we consider them in the relation of space, or as organic beings, the male appears as the positive, +, the female as the negative, —; yes, the sensitive system is the positive, +, the vegetative the negative, —. Even among the nerves, the muscles, the veins and the arteries, the lungs and the heart, the same relation of polarity is undeniable.

11. All objects of the earth being subjected, as parts of the whole, to the law of polarity, must be classed under a solar or telluric relation.

THE ALPINE PHILOSOPHER.

MATERNAL AFFECTION OF THE BEAR.

EARLY in the morning, the man at the mast head gave notice that three bears were making their way very fast over the ice, and directing their course towards the ship. They had probably been invited by the blubber of a sea-horse, which the men had set on fire, and which was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse, which remained unconsumed, and ate it voraciously. The crew from the ship threw great pieces of the flesh, which they had still left, upon the ice, which the old bear carried away singly, laid every piece before her cubs, and dividing them, gave each a share, reserving but a small portion for herself. As she was carrying away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat, they wounded the dam, but not mortally.

It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern manifested by this poor beast, in the last moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before, tore it in pieces, and laid it down before them: and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up. All this while it was piteous to hear her moan. When she found she could not stir them, she went off, and when at some distance, looked back and moaned; and that not availing to entice them away, she returned, and smelling around them, began to lick their wounds. She went off a second time as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round first one and then the other, pawing them, and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled her resentment at the murderers; which they returned with a volley of musket balls. She fell between her cubs, and died licking their wounds.—*Scoresby's Voyage to Greenland.*

The following extraordinary example of somnambulism is mentioned by Dr. Abercrombie as an established fact:—A girl, aged seven years, an orphan, of the lowest rank, residing in the house of a farmer, by whom she was employed in attending cattle, was accustomed to sleep in an apartment separated by a very thin partition from one which was frequently occupied by an itinerant fiddler. This person was a musician of very considerable skill, and often spent a part of the night in performing pieces of a refined description, but his performance was not taken notice of by the child, except as a disagreeable noise. After a residence of six months in this family she fell into bad health, and was removed to the house of a benevolent lady, where, on her recovery, the most beautiful music was often heard in the house during the night, which excited no small interest and wonder in the family, and many a waking hour was spent in endeavours to discover the invisible minstrel. At length the sound was traced to the sleeping-room of the girl, who was found fast asleep, but uttering from her lips a sound exactly resembling the sweetest sound of a small violin. On further observation it was found, that after being

about two hours in bed, she became restless, and began to mutter to herself. She then uttered sounds precisely resembling the tuning of a violin, and at length, after some prelude, dashed off into elaborate pieces of music, which she performed in a clear and accurate manner, and with a sound exactly resembling the most delicate modulations of that instrument. During the performance she sometimes stopped, made the sound of re-tuning her instrument, and then began exactly where she had stopped in the most correct manner. These paroxysms occurred at regular intervals, varying from one to fourteen, or even twenty nights, and they were generally followed by a degree of fever and pain over various parts of the body.

CORRESPONDENCE.

A correspondent of the old Christian school enquires, how is it possible that the God and Devil of Scripture can be two principles of one common mind, when the Lord and his servants are always cautioning us to beware of the Devil? Let him read our System of Nature this week. Does not love caution us to beware of hatred, and hatred of love? Are they not enemies to each other? Both devils, when misdirected? To love evil is the devil, to hate good is the devil. We ask the Christian enquirer, which of the two extremes it was who inspired the prophets and apostles? If he says love, then we nail him, for the love of evil is the Devil. If he says hatred, then we nail him still; for hatred of good is the devil. But if he says both HATRED and LOVE inspired the prophets, then he is of our own school, and we call him brother. You cannot talk rationally without adopting this principle of twofold action. It is by this that Nature progresses, one extreme rising while another is falling, so that the action and reaction of God and Devil are eternal. Evil is the discord of their action, good is the concord; and this latter is the same to us as the destruction of the Devil, though not literally so.

Another is dubious about two extremes: he thinks there are sometimes more, as east, west, north, and south. This is a bull. East and west are one pair of extremes, and north and south another pair. All Nature is arranged in pairs; hence God made man and brutes in his own image, male and female, two extremes.

Another is afraid of despotism without a parliament. We shall reply to this more fully hereafter; in the mean time, we are more afraid of despotism with a parliament. We are always afraid of many masters, and in our own experience we have always found that committees and public assemblies are only fit for talking, not for real business. What could an army do, led by a council of officers? Consultation would destroy the genius of all, for it throws a man off his own resources, and makes him inconclusive or insipid in thought. There is no genius in number. Genius dwells in unity alone. One general is better than fifty, and one legislator is better than a thousand. But more of this hereafter. Do not misunderstand us. Don't be hasty. We don't mean a dictator, but a dictator dictated, both active and passive, male and female.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

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SYSTEM OF NATURE.

OUR last article has caused several to think deeply on a new subject. To all parties the doctrine is new, to the Christian and to the infidel. They have never been accustomed to reason upon this twofold principle. The instructors of the old world have taught them to reason upon one principle only, and they have hopped along, each and all of them, like a man upon one leg. They have looked with one eye, and heard with one ear, and walked with one leg, all along; the infidel, lame and defective, on one side, and the vulgar believer on the other, each accusing the other of lameness, blindness, and deafness, without being able to perceive his own defect. There never was an infidel who opposed the Bible, up to this very day, but opposed it upon the principle that God could *not* be the author of evil, or in other words, of Nature. What a foolish outset! Why, it is the priests' own sanctuary, and as long as this article of faith is acknowledged by priests and infidels, we shall never want fanatics of both sorts; and, in our estimation, there is not much difference between the two species.

One Christian (of the old school) acknowledges to us that it is a dilemma we have brought him into, but still cannot see why a good God should, could, or would be the author of evil. He could not be a God at all if he was not, for what is God but "*every thing*?" But since there is a difficulty in conceiving this splendid truth, we shall address ourselves to the task of illustrating the subject more closely, and we shall lay it down in the following proposition:

EVIL is the LAW of GOD.

A few evenings ago we were sitting in a friend's house, with a little boy of about two years old upon our knee. There was a burning candle upon the table, which we brought close to the child, and desired him to put his finger into the flame, by showing him the example, (a very wicked thing, wasn't it?) he did so, and drew it back instantly, laughing, but giving symptoms, by the drawing of his breath through half-closed lips, that it was a dangerous experiment. We urged him to try it again; he did so, but much more cautiously, and kept at a considerable distance, and no entreaty could prevail upon him to go so near the flame as he had done at first; he had been slightly burned, this produced *fear*, and fear produced *prudence*. We saw the whole process of Nature in that little act, and we immediately quoted the celebrated words of the Bible—"The fear of the Lord is the beginning of wisdom."

This little story is but a sample of what is taking

place with men, women, and children, beasts, birds, and fishes, every moment of time. The *fear of evil* is always upon them, and by that fear of evil they are directed and controlled. "But," say the *pious* Christian and *rational* infidel, "what is the use of evil? there could be no use for fear, if there was no evil to fear." Oh thou of little faith! is nature so ill constructed that God's good intentions are defeated by the designs of an intruder on his infinite domains, and in opposition to his infinite power? and thou of little reason, to imagine that living beings could act without evil, or the prudence and system which it alone can create! their movements would be a scene of dreadful confusion and uproar. Let us imagine a world without evil—Paradise, before our rebellious mother ate the apple! No evil, say you? *no*. Then of course a child could never hurt itself by falling? *no*. It could have no fear upon it? *no*. Then how could it learn to walk? *why Nature would teach it*. Nature, you simpleton! What is Nature? Is it not fear? By abstracting fear from Nature you take away the teacher, for it is fear that teaches the child to walk; he takes hold of chairs and stools, and he holds out his arms to balance himself, and he hobbles and totters, and thinks most intensely; his whole mind is absorbed by the act of acquiring experience in balancing himself, and the fear is the cause of it all; for he knows well enough that if he fall he will hurt himself. Take away the evil of pain, and the fear of pain, and the child would become a fool; it would run into the fire, it would tumble down stairs, it would leap out at the window; no danger. Men would do the same; they would not put themselves to the trouble of walking down stairs, they would fling themselves down from the top of the house; no danger. Caution would be out of the question, for what is the use of caution where no fear is? and order and prudence would be out of the question; for what is the use of order, when no evil arises from disorder? In fine, without evil, where could good be found? for good is nothing but a selection from *general* nature, of what suits our *particular* nature. What does not suit us we fear, because it produces evil. This fear creates caution, prudence, experience, knowledge, reason, wisdom, &c. These intellectual virtues, therefore, could have no existence without evil. Evil, then, is the school of Nature, and the *fear of evil* is the beginning of wisdom. It is a law which attends us through life; a perfect law, which we love to obey, because in the keeping of it there is great reward. Apply this reasoning to the following texts from Scripture, "Fear the Lord, and depart from evil." "By the fear of the Lord men depart from evil." "It shall be

well with them that fear God." "Blessed is every one that feareth the Lord."

It is evident enough, then, that we have demonstrated the truth of the proposition, "Evil is the law of God." Now we have got another proposition to match it, for ones are insufferable. That other is "Good is the gospel of God," or the glad tidings. There are no glad tidings in the law, for it tells the little child that he will burn his fingers in the flame, that he will hurt his little bones, and bruise his tender flesh, if he fall. All this is quite *fearful*; nothing but pain, pain, pain. It is like the giving of the law from Mount Sinai—blackness, darkness, tempest, fire and brimstone, threatening, frowning, scolding, &c. All very bad news for the little fellow. But the cunning little stripling is all the better for it; he learns to walk, learns the use and abuse of fire, water, food, and all the other objects of nature; he learns prudence, wisdom, design, ingenuity, &c. But the gospel is quite another thing. The gospel says, "Here, my little fellow, here are good news for you, here is a sugar-plum." His little eyes sparkle with joy, he jumps, exults, and almost forgets his schoolmaster, the law; if he does forget the law of the Lord, down he falls plump upon the floor, his nose bleeds, he screams, cries, and waters his cheeks with his tears. "Now try it again, my dear; but do not forget the law of the Lord; let the fear of the Lord be upon thee, my love." Off he goes, hobble, hobble, hobble; there, he has it; he has got the sugar-plum. And how did he get the sugar-plum? By the experience of evil and good—the good stimulated him to act, and the evil directed him how to act with prudence and system.

Evil and good, then, or the law and the gospel, are the two teachers of mankind, the two extremes; the one acts by fear, and the other by love. Hence St. Paul very beautifully calls the law a *schoolmaster*, to bring us to Christ, or to liberty, or the gospel, or the sugar-plum. And what was it that brought the child to the sugar-plum, but the law, the fear of evil?

What a false and irrational foundation, then, is that of the whole mental, moral, and religious philosophy of this world, which refuses to acknowledge God as the *LAW-GIVER* of Nature, by saying "he is not the author of evil!" If he is not the author of evil, he cannot be the author of the law, for evil is the law itself. "The law was given," says an apostle, "that offences might abound; that where sin abounded, grace might much more abound;" in other words, evil was created, that by the fear of evil, and the discretion which results from it, man might arrive to greater happiness: for the greater the experience of evil, the greater the mental improvement which the schoolmaster has effected.

"But then," say our Christian and infidel philosophers, "if evil is good, why destroy it?" In other words, if the pain of a fall or a bruise be of service in teaching a child to walk with caution, why try to prevent falls and bruises. It is not the experience or actual suffering of evil that is good; it is the fear of evil only that is good; but if the evil were not there, there would be no fear. It is the fear of the magistrate that is good, not the actual employment of the magistrate; the less employ-

ment he has the better, for the *fear* is quite enough to a prudent mind. When society is so arranged that the fear of the law will be sufficient to deter from offending, then political evil will be destroyed; but fear won't be destroyed, for the law will still exist, the schoolmaster will hold up the rod, but he shall never have occasion to apply it to the breach. This is the perfection of government, the reduction of the law to a spirit of "fear" so powerful as to prevent all political offences, and do away with the office of magistrate. This is the perfection of fear—sacred, intellectual, moral, *HOLY FEAR*.

This holy fear, however, is of a very different nature from the fear of the priests. Priestly fear is the slavish fear of a monster called God, which tortures inexpressibly for ever and ever the poor creatures whose passions, misfortunes, or privations, have tempted them to commit a few outrages or venial offences, or whose peculiar modes of thinking have taught them to reject certain clerical propositions. Such is not holy fear; it is diabolical fear, which makes men monsters by setting a divine example of monstrosity before them. This fear is not the fear which teaches wisdom, but the fear which maintains superstition and priestly corruption, from all which fear and its revolting consequences, the good Lord deliver us! It is because the priests don't know who the Lord is that they are ignorant of what the fear of God is. If they knew that God is Nature, they might understand what it means; but being ignorant of this most important fundamental article of faith, they make the fear of God the slavish fear of a tyrant, instead of the useful principle of the fear of evil, which is the guide of our feet, and the lamp of our understandings.

"But," the pious Christian replies, "allowing that God is the immediate author of physical evil, are we to infer from this that he is the cause of moral evil?" What is the difference between the two? Moral evil is nothing at all, if it be not the *cause* of physical evil; what evil can there be in stealing, if stealing does harm to no one? What evil can there be in knocking a man down, if it does him no harm? What evil is there in cutting a man's throat, if it does not injure him? We determine the amount of moral evil merely by the amount of physical evil which it causes. They are merely cause and effect; moral evil always creates physical evil; and the cause which brings physical evil into being is moral evil. If God, therefore, creates physical evil, he himself is moral evil. "But," says the pious Christian, "you surely would not accuse God of committing murder, theft, &c." My dear Christian, does not your Bible say that "the Lord giveth and the Lord taketh away." The Lord is taking away life daily in ten thousand different ways; some of these very cruel, and hard to be borne; some die of cancers, others of imposthumes, fevers, plagues, bruises, broken limbs, consumptions, privations, and all sorts of lingering trouble, pining away many weary days, weeks, months, and years, in the greatest anguish and misery. All this is the work of the Lord, and you acknowledge it; yet your priestly prejudices cause you to startle when, in addition to these numerous modes of taking away life which the Lord employs, we

add that of the knife of the assassin, or the poison of the more scientific murderer, which are much more speedy and merciful in their operation. Surely, your wits have gone out in search of another master, when you talk so inconsiderately as to ascribe a greater evil to God, but shudder at the idea of ascribing a less.

Your reply I anticipate:—"The diseases of human nature are the consequences of human folly; they are a tax upon immorality, and prevent men from going into excess by the fear of evil." Very good; but will not the same reasoning apply to human society, which is the MAN UNIVERSAL, or species? Are not the murders, the thefts, and the robberies merely political diseases, which arise from the misgovernment of nations, as diseases arise from the misgovernment of the human body? What is the immediate cause of these political crimes, but injustice, inequality of the distribution of wealth, the tyranny of one class of people over another, the accumulation of hoards of wealth in the possession of a few, whilst others are pinched for a bare subsistence? The murders, thefts, robberies, quackeries, impostures of society, are as just and equitable a tax upon the public body as the diseases are upon the private body; and their effects will be similar; for by these, and these alone, will rulers be stimulated to the invention of new and more approved modes of government and distribution—they lead to good in the end. Without these crimes, at which we revolt, ignorance and misgovernment would not shock us as they ought; the spirit of discontentment could not be sufficiently aroused to urge on the movement of mental progress. What, then, is evil in the individual is good in the universal spirit, as that which is evil to the individual is good to society at large. Therefore, so far from regarding God as deteriorated in his moral character by causing outrages to be committed in society, we regard these outrages as the lessons of a moral teacher, who is telling us, by the smart of experience, that our political and religious systems are bad, or they would never produce such evil effects. "By their fruits ye shall know them."

In fine, view it as you may, you can make nothing more of evil than what we showed you in the example of the child. It is the "Law," which we first experience in *real suffering*, then we *fear it*, then we *obey it*—three simple processes by which our divine mother teaches us as individuals as well as a great body politic.

This also lets us into the secret of rearing children. We must begin by FEAR. The rod is the beginning of instruction; and we must gradually refine the discipline according to the disposition and capacity of the child; we cannot reason with a child until it become rational; and we cannot teach it fear without showing it evil. Now, without prudent fear, a child or a man is a fool, and his temper is a chaos of passion. There is an immensity of mischief created to the present generation by the foolish indulgence and lenity of parents in neglecting to implant in the young mind the holy principle of FEAR. "He that spareth the rod, hateth the child." The rod, however, like evil, is only for the ignorant; when reason is formed, and has become the guide of life, all corporeal punishments should cease; they are only to be used for

guiding the ignorant and irrational. The law is not made for a righteous man, neither is it made for a wise man: it is made only for the foolish, the perverse, and the ignorant, and these must feel it, and fear it, before they can be converted by it. THE SHEPHERD.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER II.

IN my former letter I have exposed the general laws of nature, which I mean to apply to the object of my researches.

1. The animal magnetism, or tellurism, is that action and reaction operated by two organic beings, in which the telluric power acts in relation to the solar power, as the positive pole.

2. The essence of the telluric action and reaction, therefore, consists in the preponderance of the quality of telluric life in the agent; though in regard to the *quantity* of the effects, the agent himself may be considered as positive; which action and reaction manifests itself in the different degrees of somnambulism, or night-life, produced in the patient.

3. Since every object on earth is an analogue (or type) of the solar or of the telluric agency, every object is likewise magnetic or anti-magnetic.

4. In the same way that the solar agency produces a certain physiological series of phenomena called watching (or waking), the telluric agency produces a certain physiological series of phenomena called sleep. The physiologists have hitherto neglected this second original form of life; being ignorant of the fundamental laws of existence, they have considered sleep as a mere absence of activity. Hence their futile attempts to explain some of the most striking phenomena, such as dreams, somnambulism, &c.

5. The natural sleep, however, is night-life, or telluric life; it is the half of the cyclus of life; and has its analogue in the change of day and night in the evolution of our planet. Sleep, as the polar antithesis of watching, is related to it like the negative pole of the magnet to its positive pole. Consequently it must present general phenomena of its own kind, exactly corresponding to the phenomena produced by watching in a polar antithesis; which phenomena are the following:

6. The influence of the solar life is diminishing at night, and that of telluric life is increasing; which is visible in the contraction of the muscles in animals, and of the contraction of fibres in plants. This contraction is increasing, and reaches its maximum at midnight, and declines towards the break of the day.

7. The activity of the sensitive system decreases: hence, when sleep is approaching, the sensitiveness for outward influences is almost entirely gone, so that all voluntary movements are at an end. On the contrary, the activity of the vegetative system is increasing; digestion, assimilation, and growth are now active. The wounds are closing faster. Even the plants grow faster at night than during the day-time.

8. In the animal system the activity of the movement

of blood is augmented. Hence fevers are generally increasing; the skin becomes warmer, redder, and more turgid.

9. In the nervous system the function of the brain is dormant, whilst the function of the ganglia is in full activity. During the day-time, and whilst man is watching, the intelligent functions overrule, as positive pole, the faculty of feeling. During the sleep, feeling and imagination overrule the intellectual faculties, and appear in their positive activity. The self-consciousness of *reason* gives way to the self-consciousness of *instinct*. The reason, whilst we are watching, gives birth to ideas and to language; the instinct, whilst we sleep, gives birth to dreams, which are the hieroglyphical language of telluric life.

10. In the ancient world, whilst intelligence had not grown to the summit of self-consciousness, the influence of telluric life was stronger—indeed the two poles were not yet so opposite. The race of mankind was following more the instinct, and all their philosophy, religion, and arts, were rather a produce of feeling and imagination, than of reason and self-determination.

11. This physiological view of the state of the human race explains at once all the doings of the prophets, the priests, the sibyls, the poets, the magicians, the seers, the druids, which the learned ignorance of later ages has declared as self-conscious deceptions. All these phenomena are true. They have been the produce of telluric life.

12. The dreams appear in a threefold form, simple, allegorical, and anthropomorphistical. In the first form, the instinct, freed from the shackles of reason and understanding, has a clear intuition of things that exist at a certain distance in space, or happen at a certain distance of time. In fact, time and space being only the relations of existing things, and viewed by the medium of reason, such relations are no barriers for the instinct, which stands in the medium of the telluric influence in the immediate contact with the objects themselves.

The second form represents things that are, or will happen, in a poetical form. Take, for instance, Joseph's dream in the Bible,—to explain which language a proper study is necessary, the *Oneiroscopia*. The third form, which is the highest, occurs when the dreamer fancies a certain angelic, demoniac, god-like being to unveil to him the present or the future. The genius of Socrates, the angels of the old prophets, the dove seen by the apostle, are examples of this third form of dreams.

THE ALPINE PHILOSOPHER.

FOOD.

(Concluded from our last.)

My next object will be to furnish my readers with a rough estimate of the quantity of labour which is expended on raising and bringing to market the produce of an acre in cattle, flour, or potatoes. We will first assume that land, whether in pasture or in tillage, requires manuring once every two years, and that each acre is manured by twenty cart-loads of dung, drawn by three horses a distance of two miles: it may also be assumed, that each horse requires the attendant labour of one man to drive the cart or spread out the manure. We shall then have, supposing

the horses to move at the rate of two miles an hour, for eight hours a-day, the labour of three horses and three men for five days to manure an acre for two years; and for the annual labour of manuring an acre of land, that of three horses and three men for two days and a half, or of one man and horse for about seven days. If we assume that two horses and two men will plough an acre in two days, and that an acre in tillage requires annually three ploughings, and harrowings and sowing equivalent to two ploughings more, we shall have for the annual labour of tilling an acre of land, two horses and two men for ten days, or one horse and man for twenty days. We will next suppose that the labour required to cut, carry to the barn, and thrash the produce of an acre in corn, is equal to that required to dig and carry to the barn an acre of potatoes; and we will suppose either of these to amount to the labour of one man and horse for eight days. Again, we will suppose the barn to be distant two miles from the market-town, and that the labour required to grind the corn, and carry it to market, is equal to the labour required to transport the greater weight of potatoes to market; and we will assume this labour as amounting to that of one horse and man for six days. On the foregoing suppositions, the expenditure of labour in bringing to market the produce of an acre of land, in flour or in potatoes, will be equal; and this labour will be that of one horse and man for forty-three days. But the labour required to bring the produce of an acre in cattle to market will amount only to that of one horse, and man for seven days. That is to say, the whole labour expended on raising and bringing to market the produce of an acre in flour, or in potatoes, is six times as great as the labour expended on bringing to market the produce of an acre in cattle.

I shall now proceed to deduce some important conclusions from the preceding statements. Since the weights of the produce of an acre in meat, flour, and potatoes, are as the numbers one, ten, and one hundred and twenty, respectively; and since the labour required to bring the flour or the potatoes to market is six times as great as the labour required to bring the meat to market; the labour required to produce and bring to market one pound of meat, flour, or potatoes, will be nearly as twenty, two, and one, respectively. Again, since the powers of nourishment in an acre of cattle, corn, and potatoes, have been shown to be as the numbers one, six, and twenty-four, respectively; and since the labour expended on tilled land is six times as great as that on pasture land, we get the labour necessary to provide a given quantity of nourishment in meat, flour, and potatoes, as the numbers four, four, and one, respectively.

The above calculations, if expressed in other words, amount to this,—that a given population may be fed by the same quantity of labour, whether bestowed on the production of corn or cattle, but six times as much land will be required in the latter as in the former case; and that a given population may be fed with potatoes, by means of one quarter of the labour, and one quarter of the land, which would be required to feed it on corn. Hence, to a people possessed of a given territory, the national advantages of living on meat, corn, and potatoes,

are as the numbers one, six, ninety-six respectively ; this national advantage being properly measured by the ratio compounded of the number of people fed by a given space of land directly, and of the labour expended in the production of a given quantity of nourishment inversely.

We will now suppose, as before, that a grown man would consume three pounds of bread a-day, or that, in a population of old and young, the average daily consumption is two pounds of bread, or its equivalent in meat or potatoes, then the labour required for the subsistence of each individual for a year on meat, flour, or potatoes, (being, as before shown, as the numbers four, four, and one,) will, for meat or flour, amount to the labour of a horse and man for twenty days, and for potatoes, a horse and man for five days. And if we suppose the population to be divided into families of five persons each, and that one man provides subsistence for the whole family, this man must labour one hundred days in the year to sustain his family on meat or corn, or twenty-five days in the year to supply them with potatoes, supposing him in each case to have the assistance of a horse. It is necessary to remark, that in order to estimate the horse's annual labour profitable to man, we must deduct from the whole labour of the horse that part which is necessary to sustain itself and progeny ; this part may be assumed to be forty days, together with a man for forty days, employed on one acre of land. We shall then arrive at this general conclusion,—the labour of one horse and man for three hundred and forty days, (besides maintaining the stock of horses,) is sufficient to provide meat or flour for three families, or potatoes for twelve families, for a year.

Variety is one of the principal sources of the happiness of man ; innumerable modes of cooking potatoes or other roots may be called into action, to satiate this passion for variety ; and corn and meat repasts may be indulged in occasionally for the same reason. What, therefore, is to be recommended to a nation as most conducive to its power and happiness, is, to derive its principal sustenance from roots, and for the sake of variety to have corn repasts occurring with tolerable frequency, and meat repasts occurring at long intervals. Fish is manifestly one of the best articles of consumption.

We shall not err far from the truth, if we assume corn or grain to be the food of all nations ; for in those countries in which much flesh and roots are consumed, the land and labour which are in excess in providing flesh, may be considered as compensated by the diminished land and labour required to provide potatoes or other roots. My calculations, which apply more particularly to England, may have their application easily extended to most parts of the world, by making allowances for the different states of agriculture, in different countries. Food being the chief article of consumption of all men, and the kind of food consumed being corn, it will be proper to repeat what has been shown above, viz., that in a nation where the art of agriculture has made any considerable progress, *the labour of one man and horse for three hundred and forty days a-year, is sufficient to support with corn fifteen people, or three families, and that each acre will yield corn enough for two people.*—Edmonds's *Practical Moral and Political Economy*.

PARLIAMENTS.

We expect only negative good from parliaments ; we expect them to destroy the present system, and then destroy themselves—they are mere destroyers. Their office, however, is a necessary preliminary for positive good ; therefore we rejoice to see an accession of power to the House of Commons. We rejoice at it, because the more power it has, the nearer its destruction as a legislative body. It is impossible for an assembly of six or seven hundred individuals to do any active work ; and the more eloquent, the more skilful in law and literature those members are, the more useless they will become. The people are determined to have orators. Would to heaven they had their fill of them ! In a very short while they will be as sick of orators as we are of church-rates and sermons. Six hundred and fifty-eight orators ! Popular men ! men who made long speeches on the hustings to their constituents, and promised to make as long speeches before the speaker of the House of Commons, and pledged themselves that the newspapers should be full of their patriotic effusions ! This will be a heavier tax upon the press than the newspaper stamp, and another crusade against taxes upon knowledge will immediately be raised ; nor will the outcry be stilled until these talkative legislators are laid as low in the grave of humiliation as their predecessors, the Whigs and the Tories. We expect nothing but confusion from parliaments, greater and greater confusion the more popular they become, till by and by it will be a circumstance almost miraculous when a single day is passed within the house of legislature without some furious uproar, which not even the retreat of the speaker himself, with his hat on his head, will be able to still. Every session is becoming more and more riotous ; and the spirit of Cromwell is patiently waiting for an opportunity of turning the fellows into the street. We will rejoice to see him, and so will the people, for by the power of the people alone he will do it.

The people don't know it, but it is a living truth, that a parliament is their greatest enemy ; it is merely a nest of aristocrats, and ever must be. To convince, to persuade an individual, is easy. There is mercy in one man, but no mercy in a multitude ; there is wisdom in one man, but no wisdom in many : no man cares for the wrong committed, when he shares the blame with a thousand others ; but when he himself is responsible, he acts very differently. We are only progressing towards perfect monarchy. The first species of monarchy was arbitrary ; it was tyranny ; the monarch was accountable to no man ; he had a divine right to rule, plunder, and murder. Such were ancient kings ; such were British kings before the Reformation—tyrants. There was no remedy for it ; for there was no printing press, no bond of union, or freedom of correspondence amongst the people ; it was the only practical government. As progress advanced, the people advanced—that is, the chief of the people, nobles and rich men ; and these assembled in parliaments, and became masters of king and people. These masters have been growing in power till now ; KING and PEOPLE are mere tools, or victims of a proud and heartless aristocracy, who divide the blame of mismanagement amongst them,

and still their consciences by saying that others are as bad as they. This is the second step, from one master to many masters; the third step is the destruction of this parliamentary mastery, by the acknowledgment of equal rights and privileges to all. This power of the whole population, however, must be expressed; it will be expressed by the election of a parliament; and that parliament must have its power expressed, not as now by votes of its members, but by an individual invested with supreme and sovereign power, the first servant of the people, responsible for all his actions to the tribunal of public opinion. He will take what assistance he may from his council, but not be swayed by them to do or not to do; he will communicate his measures to parliament by means of his ministers, and through the parliament it will be conveyed to the people. Parliament will discuss; the people will judge; the public mind will be instantly discerned by the tone of the press and the movement of the mass, and the supreme mind will act accordingly. **THIS IS THE SOVEREIGNTY OF THE PEOPLE.** Were the parliament to vote, it would not be the sovereignty of the people, but the sovereignty of parliament; and it would depend upon accident which side of the question carried; it would depend on the number present, on their humour at the time; and not being so responsible as an individual, they would think less upon the subject, and merely side with a party; but one mind would balance the whole, and, knowing his responsibility, would act accordingly. We can see no possibility of order in government without such a system of individual monarchy; as for tyranny and corruption, under such a system, they are impossible. The check is equal on both sides; and there is no chance in the matters at present, when the tossing up of a halfpenny would be as good a way of determining a parliamentary question as the method now pursued; at any rate, it is impossible that the sovereignty of the people can be established in any other form than that of a representative monarchy. We have no hesitation in prophesying, and risking our character upon the result, that the hatred of parliaments and parliamentary legislation will continue to grow in the public mind from henceforth until the system of oligarchical masterhood be swallowed up in the two extremes of individual and universal sovereignty—the first expressed positively by active measures, the second expressed negatively by public opinion. This is the positive and negative form of government, corresponding to the sun as unity in the positive pole, and the planets, satellites, comets, &c., as the multitude in the negative pole, and the harmony will be corresponding. Two or three more suns would play the devil with the system, and so will a parliament. These are the lessons of Nature; if you want to be happy, follow them and teach them; but if you want to practise disunion and American republicanism, then take up your cross and follow him that leads the way to strife and the sword.

MARCH OF SCIENCE.

THE following is a specimen of a barber's bill, which we give for the amusement of our country readers, who perhaps have no idea of the refinement and science which

are creeping insensibly into the humblest vocations of life. It was put into our hands in Cornhill, and is merely a specimen of many others, though we must acknowledge rather unique and original:

“**NATURE AND ART COMBINED.**—Nature from time immemorial has been admired by all; the philosopher and the peasant have alike pondered over her beauties, and gazed in admiration at her wonders. But where art is combined with her efforts, and man has supplied her defects, how much superior have been the effects produced! A garden planted with all the exotics of the east, though grateful and enchanting to the senses for a time, would, without the aid of science, soon be overrun with weeds; the plants, become weak, would droop and die. This exordium is given to prove that the hair, though naturally curling, glossy, luxuriant, and beautiful, would, without art and the skill of the operator, soon become decayed, unpleasing, and unsightly. As a scientific man is requisite for the garden, so is a finished artist required for cutting and arranging one of Nature's greatest ornaments, a fine head of hair.” Here the barber gives his name and address, which we withhold, to prevent this article being regarded as an advertisement, and then says he “offers himself as a professor of that art, and pledges his reputation that those who may honour him with a visit, may place implicit confidence in his skill. Practice having given him superior talent, and enabled him to restore a head of hair to its pristine beauty, when so desirable an end has appeared hopeless. The charge for cutting and arranging the hair in a style perfectly unique, 6*d.*”

When barbers become men of science, pray what must men of science become? Why, barbers, to be sure, you simpleton. All men must become barbers at last, for knowledge and science are becoming universal. And what shall become of the women? They must become hair-dressers, and go into partnership with the men. Alas! alas! what a fearful “crisis” the printing-press is bringing upon us.

PREJUDICE.

HAVE you ever seen a Molinist convert a disciple of Jansenius? The friends and adversaries of the corn-trade divide the capital: they sup together, they dispute, they lose their temper; but I have not observed that they make many proselytes one from the other. Time, far from making us wiser, only renders us more obstinate. Ideas and systems, after being long in possession, become a sort of patrimony, which we defend with zeal. Did ever a young man, how grounded soever in reason and truth, produce a change of opinion in a man of fourscore? The Abbé de Molières died fighting upon the ruins of the system of Descartes. Such conflicts resemble those battles in the field, which decide nothing, and after which the two armies sing a *Te Deum*.

We must confess it, we are the heirs of prejudice much more than of truth: truth itself is never obstinate, until it degenerates into prejudice. We should not dispute, we should enlighten one another, if we could make ourselves mutually understood: but our conversations are no better than the reasoning of the deaf: our ideas, in process of time, strike deep root; they send forth

branches that fill up the whole head; we neither see nor listen to any thing but them; all access is shut, and forbidden; new ideas, weak, because they are recent, have not force enough to make their way; and in order to find admission, they wait for raw and inexperienced heads: thus it is the youth alone that give them a welcome reception; they cannot become new again, but in the course of many generations.

What I have just said of men will apply to nations in general, with this difference, that a nation is always more obstinate than an individual. The multitude have no ears; and though in the footsteps of their ancestors, they preserve their manners and opinions with all the fondness and dotage of old age.

Nature, which established a state of war between man and man, and between one people and another, has implanted the same division in their minds; they resist the admission of certain ideas, certain opinions, certain usages; not because they are bad, but because they are foreign. If some of those ideas or opinions contrive to introduce themselves, it is by fraudulent and illicit methods; and truth, equally the property of all countries, to which man never fails to oppose a resistance, proportioned to the inert and ignorant state of his mind, is sure to be proscribed, the moment it presents itself in a strange dress. If it is admitted at all, it is not till after repeated contests between reason and prejudice. It must have been long and maturely examined, and that examination must have so naturalised it in men's minds, as to make them lose sight of its origin.—*Bailey's Ancient Asia.*

BLOWFLY.—It was asserted by Linnæus that three flesh-flies would consume a dead horse as quickly as would a lion. This, however, must be understood as having reference to the offspring of such three flies; and as a proof of such assertion, it has been ascertained that a single female of the *musca carnaria* (flesh-fly) will give birth to twenty thousand young, which must of course be gradually developed, as they will necessarily occupy several days in being deposited by the parent. Each of these grubs, in twenty-four hours, will, in consequence of its intense voracity, have increased in weight not less than two hundred times, and in five days they acquire their full size. It requires about the same time to undergo the pupa state, so that in about a fortnight's time there are descendants of the first brood in existence. When ready to appear in the perfect state, and to quit the shell-like cocoon in which they have passed the pupa state, the inclosed fly bursts forth at one of the extremities of its case. This is effected by the dilatation of the leather-like front of the head, which is alternately pushed forward and withdrawn, and by the swelling out of the cheeks; by this means, a small circular cup, which appears in this group of insects to be especially employed for this purpose, is detached, producing an aperture sufficiently large for the escape of the fly, which at this time exhibits, as it were, only the rudiments of wings, those organs being twisted up in several crumpled-like folds, but which, in the space of a very few minutes, are gradually stretched out, when the fly appears in its perfect form, and is ready to assume all the energies of its species.

SUPERSTITION.—This word is used by all, but understood by none; in fact, it has no meaning but a relative or sectarian meaning. An atheist thinks a man who believes in a God is superstitious; and the believer thinks the atheist even more superstitious still to imagine that Nature can be conducted without a mind; we have even been accused of superstition by some, because we speak of a systematic plan of action in Nature! Such critics, of

course, imagine themselves very wise because they see none—a mole must be wiser still. What an immensity of rubbish there yet remains to be removed from the public mind! There is scarcely an individual to be met with who can reason upon the first principles of Nature. Our own idea of superstition is, that it is a slavish fear of God and spiritual beings; it is the fear which makes it superstition; it is the fear which creates bigotry and intolerance, under an apprehension of divine wrath being poured out upon heretics. Divest a man's opinions of this fear, and he ceases to be superstitious; but if any one considers us as superstitious for our systematic arrangement of the progress of Nature, then we have no objections to be considered very superstitious in that respect; but we would rather be esteemed so, than rank side by side with men who see no system in Nature, or who carry absurdity to its very extremity by talking and writing of a system of Nature without a plan—*alias*, a system of Nature, without any system at all; this is philosophy run mad, or with those who talk of a system of Nature, without including Judaism and Christianity, or any religion particularly. This is as absurd as a system of zoology, without including man, or any other animal particularly, either to enquire into its structure or destiny. No; we have taken a sure ground; and no weapon formed against us can prosper, for we embrace all Nature, both past, present, and future; and it will be hard for our opponents to find any thing out of Nature.

POSITIVE AND NEGATIVE HEAT.—The result of intense cold (such as is felt in Canada) is, if not guarded against, similar to that of intense heat, with this exception that it is easier to guard against the effects of the one in North America than against the other in India. A cold iron, during a Canadian winter, when tightly grasped, blisters and burns with nearly equal facility to a hot iron. The principle, in both instances, is alike—in the former the caloric, or vital heat of the body, passes so rapidly from the hand into the cold iron, as to destroy the continuous and organic structure of the part; in the latter, the caloric passes so rapidly from the hot iron into the hand as to produce the same effect—heat, in both cases, being the cause; its passing into the body from the iron, or into the iron from the body, being equally injurious to vitality. From a similar cause the incautious traveller, in Canada, is burnt in the face by a very cold wind, with the same sensations as when exposed to the blast of an eastern sirocco. The term frost-bitten is the effect produced by extreme cold, when accompanied by a sharp biting wind. At this period persons are liable to have the nose, toes, fingers, ears, or those parts where the circulation of the blood is scanty and slow, frost-bitten, without their own feelings informing them of the presence of the enemy: and the knowledge of this is first made known to a passing stranger, who observes the nose (for instance, if frost-bitten,) becoming quite white, while the rest of the face is very red. In such a predicament it is, at first, startling to see an utter stranger running up to a traveller with a handful of snow, calling out, "Your nose, Sir, your nose is frost-bitten;" and, without further ceremony, rubbing without mercy at your proboscis—it being the first time that any one had ever dared to tweak and twinge that honorary vulnerable part. If snow be well rubbed in, in due time, there is a probability of saving the most prominent feature in the face; if not, or if heat be applied, not only is the skin destroyed, but the nose and a great part of the adjacent surface are irrecoverably lost.—*M. Martin's History of the British Colonies*, vol. iii.

ATHEISTS.

WE have been attacked by Atheists, or "Chaotics," both in public and private,—men who have an inward dread of any species of knowledge being reduced to its first principles, and therefore are everlastingly harping on the negative chord, to the tune of "No, no, no." What do they want? What is their object, in preaching a crusade against intelligence, design, plan, harmony, purpose in nature? What can be the cause of their intense hatred against the infinite extension of mind as well as of matter? But the fun of the matter is that they call themselves philosophers, who reason from experience. We answer all such sons of dead unintellectual matter by submitting to them the following syllogism:—

First Proposition.

We can have no experience of any mode of action but sensitive, voluntary, or mental action.

Second Proposition.

The mode of action which the atheist ascribes to Nature is not voluntary, sensitive, or mental action; but something he calls chemical action, which is beyond our experience.

Conclusion.

Therefore the atheist is a visionary, who departs from experience in his first principles—worse than an ordinary visionary, who really has a foundation for his dogmas.

Illustration.

When we affirm that we can have no experience of any mode of action but sensitive, voluntary, or mental action, it is only saying in other words, that "all our own actions are caused by operations of our own individual minds." When our body makes any movement which does not originate in that source, we don't call it our own action. Thus the heart always beats, the blood circulates, the glands secrete, &c.; but these are not our own actions; they are caused by a power unknown; but the inference of experience is clear enough that that power unknown is of the same nature as that power which causes our own voluntary actions; that power is *mind*. To maintain, or even to admit, that action in universal nature is not the action and reaction of mind and matter, when experience teaches us that all the individual movements of animal life are such, is a gross perversion of all the rules of right reason, and an egregious departure from the field of experience.

What the atheist may believe or not believe is a different thing. He has a right to make creeds and articles of faith for himself as well as priests and other fanatics; but his claims to sober sense and sound reasoning have but a very sorry foundation. Far be it from us, however, to despise him; he is a better man than the vulgar Christian. The latter is a blasphemer, he makes a monster of God—the other has a good heart, and because he cannot see the utility of *EVIL* in the dispensations of Nature, denies her consciousness and intelligence. He is nearer the truth than the fanatic, for he has no superstitious fears; but he has strong prejudices against any thing like plan or system in Nature, and seems to have a most unaccountable predilection for a universe in confusion.

We have already destroyed much of this spirit in our readers. Many have confessed to us their former errors, and now rejoice in the new light of science and revelation combined. The doctrine of *evil* is the great stumbling-block; but the necessity, end, and utility of *evil* will soon become apparent to those who continue to read.

GOOD OLD TIMES.—A certain archbishop of Mayence being asked alms by a company of poor people, called them rats, and ordered them to be burned in an old barn. After this, he was haunted by rats, which climbed up the walls to come at him. He fled to a tower upon a small island in the Rhine; nevertheless, the rats scaled the walls, and devoured him. Mr. Misson saw the ruins of this tower, which to this day is called the Rat's-tower, and says, though some reckon it a fable, yet it is believed by the people hereabout, who produce several histories of it, related by persons of unquestionable authority.—[Would to God we had such rats now-a-days! a few of such useful creatures would be serviceable at Rathcor-mac.]

TRANSUBSTANTIATION.—There is a church dedicated to St. Martin, at Worms, at the entrance of which is a representation of God the Father like an old man, at the top of one corner, from whence he seems to address himself to the Virgin Mary, who is on her knees in the middle of the picture, holding the infant Jesus by the feet, and putting his head into the hopper of a mill which is turned about by the twelve apostles. Hard by the pope is painted upon his knees, receiving the hosts of wafers which fall ready made from the mill into a golden chalice; one of which the pope presents to a cardinal, who gives it to a bishop, the bishop to a priest, and the priest to a layman.—*Misson*, 1740.

BLACK MEN.—Lislet, a Negro of the Isle of France, was named Corresponding Member of the French Institute, on account of his meteorological observations: Hannibal distinguished himself as a colonel of artillery in the Russian service; and Fuller, of Maryland, was an extraordinary example of quickness in reckoning. Being asked, in a company, for the purpose of trying his powers, how many seconds a person had lived who was twenty-seven years and some months old, he gave the answer in a minute and a half. On reckoning it up after him, a different result was obtained. "Have you not forgotten the leap-years?" said the negro. The omission was supplied, and the number then agreed with his answer.

CORRESPONDENTS.

W. N. is received, and we shall have much pleasure in inserting his letter next week.

We beg leave to call the attention of our readers to the Alpine Philosopher's letter this week. It is an admirable production, and we have the satisfaction of finding in him an able coadjutor, reasoning upon the same pair of principles as ourselves. There is no other mode of analysis which is universal in its application.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admission Threepence; Ladies Free.

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The Shepherd.

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SYSTEM OF NATURE.

We have now shown the positive and negative action of evil and good, and the necessity of referring both for existence to the same universal cause. We have also demonstrated the absurdity of the first principles of all the moral and religious instruction of the world, which has hitherto proceeded upon a contrary supposition, to the great confusion of all the elements of human society.

We shall now proceed still farther in our analysis, everlastingly keeping in view this eternal and universal law of Nature, the POSITIVE and NEGATIVE action. These two ideas must never be lost sight of by our readers, otherwise they will most assuredly misunderstand us, and confound themselves. They are the two swords of St. Peter, and the two cross-keys of knowledge, without which there is no admittance into the arcana of Nature.

Last week's article was a diversion for an especial purpose, and we trust a most useful diversion, for throwing the important subject of *Evil* into clearer light. Before that we were upon the Positive and Negative doctrines of Justification—Christ individual and universal, &c. We shall now speak of one important elementary doctrine of religion, namely, Redemption, without the illustration of which it is impossible for us to proceed. The first question then to ask, in conformity with our mode of analysis, is, "What are its positive and negative doctrines?" The positive doctrine of the old church is, "The elect, or a small number only, shall be saved." The negative doctrine to this is, "All men shall be saved."

Now, it must be remembered here, that the positive doctrines of the old world become negative in the new, and the negative of the old become positive in the new.

It is scarcely necessary to prove by quotations from Scripture the doctrine of future and eternal punishments. The passages are too numerous, and have been too frequently impressed upon our minds in infancy and manhood to be forgotten. We think, therefore, that we may safely take it for granted, that fire and brimstone, the worm that never dieth, weeping and wailing, and gnashing of teeth in outer darkness, are in reservation for the wicked—"the smoke of whose torment ascendeth up for ever and ever before the presence of God and his holy angels." We shall therefore now address ourselves to the task of demonstrating the negative doctrine; namely, that which gives the lie to the positive, and treats it as an imposition on human credulity. It is this double character of the Bible which distinguishes it from all other books, and stamps it with the royal seal of Nature as the book of books.

"God sent not his Son into the world to condemn the world, but that the world through him might be saved (John iii. 17). Of that Son it is said, "he gave himself a ransom for all men, to be testified in due time" (1 Tim. ii. 6); as much as to say, there is a time when this great truth shall be testified and demonstrated; but we must suffer the nightmare of priestly fear, and real fire and brimstone, to sit upon the people for a few generations more, until they have got a fair trial of the influence of superstitious fear in preserving the morals of society—then we shall let out the great secret, that all men shall be saved. In corroboration of this text, the Apostle of the Gentiles also reasons in the following manner:—"that as in the first Adam all men died, so in Christ, the second Adam, all shall be made alive" (1 Cor. xv. 22). He balances the two together, and shows that the Saviour must undo all that the destroyer does. "Therefore, as by the offence of one judgment came upon all men to condemnation; so, by the righteousness of one, the free gift hath come upon all men to justification of life" (Rom. v. 18). John also reasons in a similar way when he says that Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world (1 John ii. 2). All this is in perfect accordance with the promise made to Abraham, that in his seed all the families of the earth should be blessed; as also with the frequent declaration of the Prophets, that *all flesh* shall see the salvation of God. These are powerful texts against the fire and brimstone doctrine, and they puzzle the priests exceedingly; so much so, that they are seldom or never quoted to the people. They are also powerful arguments, amongst many others, against that absurd opinion which prevails amongst the superficial infidels of the present age, that the Bible is an invention of the priests! Yet it is a book to which the priests always gave their decided opposition, till it was forced into reputation by the patronage of the people, preserved un mutilated and uncorrupted by the jealous eye of sectarian criticism.

But what do the priests say in opposition to this negative doctrine of universal redemption? They say that when the Bible says *all men* shall be saved, that *all* means *some*; and therefore, it should be read "*some* shall be saved." Therefore, according to them, St. Paul ought to have reasoned thus: "As in Adam *all* died, so in Christ shall *some* be made alive; and as by the offence of one, *all* were condemned; so by the righteousness of one, shall *some* be justified." Beautiful logic! Exquisite reasoning! Behold the value of a *liberal* education, in enabling the *pious* mind to handle the word of God *discreetly*, and correct the diction and bad logic of the Holy

Spirit! Yet this is what all the clergy do when they treat of the subject *critically*—which they seldom do—and therefore their most approved and convenient plan is to muster all the *positive* threatening passages, saying, “thus speaketh the word of God in the most *positive* manner;” but they don’t bring forth the *negatives*.

We have heard them occasionally, however, when almost constrained, either by the doubts or infidelity, or strong argumentative reasoning of some opponents, actually venture to contend against mercy and justice, and employ all their eloquence, learning, and sophistry, to tread the *love* of God under foot, and prove him by the book to be a devil for ever, with whom prayer and supplication shall be useless, and to whom the everlasting yells of infidels, heretics, and *hypocrites*, in sensitive torment, shall be the music of justice and mercy, combined in infinite, overflowing fulness!

This was certainly a rich treat when it took place; and, like a Christmas pantomime, it only came at certain seasons. But the reader may enquire what they do with the negative, how they smother all the promises of universal redemption and infinite love? Some have one way, some another; some deny them flatly, by translating them with a barbarous and savage twist, to which their hearers listen in respectful reverential silence; others count the passages which threaten reprobation and torment to the unbelievers, and compare them with the number of passages which promise salvation to all, both good and bad; and finding the *evil* to predominate, they say, “Dearly beloved, it is evident that damnation is the truth, for the number prevaileth on this side of the question. There is but a small number of passages that promise salvation to all; therefore, I would have you not to depend upon them; follow the multitude.” Beautiful reasoning for an expounder of that book, which says, “Mercy shall triumph over judgment,” which says that God giveth not victory to *number*, but “one shall chase a thousand, and two shall put ten thousand to flight!” Is not *one promise* of God stronger than a *thousand threats*? are not two promises of God stronger than ten thousand denunciations of judgment? If not, how can it be true that “Mercy is his *darling* attribute, judgment only his *strange* work,” and that mercy shall finally triumph over judgment?

There are numerous other proofs which might be adduced; but our space is small, and the above are quite sufficient to establish the counter doctrine of universal redemption, in opposition to the partial redemption of the priests. But there is one which, by its conciseness and fullness of thought, is worthy of particular attention, viz.—“God is the saviour of *all* men, especially them who believe”—(1 Tim. iv. 10). Here is a distinction between faith and infidelity; but salvation to both—an especial salvation to faith. Those who read our seventeenth number carefully, may understand this at once. They are not to suppose that there is more faith in a priest or Christian than an atheist—not a particle; if Christians had more faith than others, they would lend and borrow more freely, and with less fear, jealousy, or reluctance than others; but is it so? Can one Christian go into another Christian’s shop and say “I shall take this article;

trust to my good faith in repaying you?” No; the other Christian wants a *security*; and even when one Christian pays a debt to another Christian, he does not think himself safe unless he have a stamp receipt as a guarantee against the roguery of other men of faith like himself. The atheist does the same; but he is neither better nor worse: we have all the spirit of the *old* world, and that is a spirit of infidelity, or want of faith—it is negative faith; and the more faith a man professes, the greater liar he generally is. Compare this faith with the faith of Christ—Luke vi. 34, “If ye lend to them of whom ye hope to receive, what thank have ye? for *sinners* also lend to *sinners*, to receive as much again; but love ye your enemies, and do good, and lend, hoping for nothing again, and (here is the trial of faith) your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful and the evil.” What a farce the faith of the world is, compared to this! ‘Tis the same also with charity—“He that giveth to the poor, *lendeth* to the Lord;” but the Lord has got so little *credit* amongst the sons of this old world’s faith, that the poor are going destitute in the streets, without food to eat, or a home to shelter them; whilst the faithful defenders of faith as it is, are lolling on their sofas before boards of luxuries! Faith! faith! there is no faith in the world, unless you go amongst savage nations, whom the missionaries cannot convert, and there you may find a little of it; as also among the Mahometans, where the merchants lay down their goods in the bazaars with the prices attached, then go and smoke their pipes in the coffee-houses, come back, and find the money instead of the goods, which the purchaser has quietly taken away. This is faith; and it is faith in God; for if men have no faith in each other, their faith in God must have a sorry foundation, since it all rests upon human testimony: without this faith there is no salvation for man; a system of faith is a system of universal credit. In our own experience we have met only one instance of such faith—it was in a seal engraver; we called at his shop for a trifling article, worth half-a-crown, and happening to speak of watches, he said he had a fine gold repeater to dispose of very cheap. He showed it instantly; it was a beautiful piece of workmanship. We asked if it kept time well. “You may have a trial of it,” he replied. And do you know the person to whom you give it, was our answer? “No,” he said, “but I have no fear.” We had no intention of purchasing; but we determined to put his faith to the test. We took the watch, without depositing a farthing, or giving any security whatever, carried it about for several days, and at last returned it; and to this day the man neither knows our name nor character. This is faith, and a world of such faith would be a paradise; but it belongs to neither Jew, Christian, nor Infidel, and in a state of things like the present, it is not prudent, for faith cannot grow in this old world any more than grapes can grow on the shores of Greenland.

It is easy to see, then, how an especial salvation is bestowed upon the children of faith, or the new world: they are born, bred, and live in paradise; as the prophet Esdras says, they do not see hell. But still, as our quotation has it, God is the saviour of all men; and the

doctrine of universal redemption is a doctrine of the Bible and of Nature.

Then the query is, how are these two contrary propositions reconciled? Very easily; as easily as the positives and negatives of any other department of Nature. The one alludes to the person, and the other to the principles, which are the positive and negative poles of our nature. When it is said that the wicked shall be destroyed, it means that all wicked principles shall be destroyed with eternal punishments; and this is a great blessing, in which we shall all rejoice. When it is said that all men shall be saved, it means that whilst the principles are destroyed, the person shall be saved, but renewed; as St. Paul says, the man himself shall be saved, yet so as by fire. Eternal punishments are therefore a blessing; they mean nothing else than the destruction of evil. "The word of God is not carnal, but spiritual. The carnal mind cannot receive the things of God, neither can it know them, because they are *spiritually* discerned."

But why, it may be asked, express the thing so mysteriously? We reply, it is only mysterious to ignorance. The doctrine of the positive and negative action of Nature is simple, and intelligible to a child, when the child is taught it; and if men had been told *how* it was, and *what* it meant, then they would not have discovered it. Man must find out every thing; even revelation itself is ignorance and darkness till human reason and science have analysed it, so that all knowledge is elaborated by the human mind from the materials in a rude state which Nature presents it. As she has given the material world to the senses for us to analyse, so has she given the moral and spiritual world to the imagination. Sensible nature and revelation are the positive and negative elements of thought; both are equally unintelligible at first; and in the progress of the human mind, the full and satisfactory dissection and demonstration of both come out together; so that at the very time when Faraday (this he did about a month ago) is declaring at the Royal Institution that the whole science of chemistry is about to be revolutionized, and established upon a new base, we are now laying a new foundation of spiritual and intellectual chemistry, exactly corresponding to his. His foundation is, the positive and negative action of the electric power, which is now supposed to be the great ostensible *chemical* agent of Nature; we are, therefore, in the very van of progress, and are anticipating a new practical and theoretical universal philosophy. THE SHEPHERD.

MIND AND MATTER.

TO THE EDITOR OF THE SHEPHERD.

SIR,—Most of your readers are doubtless aware that there is a philosophical hypothesis which denies the real existence of matter, time, motion, and space, maintaining that all these are but mental perceptions, or imaginings of the mind, and that, consequently, if there were no minds, these appearances would not have even a fancied existence. Probably, however, few of them have given this theory any attention, taking for granted that the current opinion concerning it was correct, namely, of its being too manifestly absurd and visionary to be enter-

tained by sane intellects. I once thought so myself; but a more liberal schooling has made me extremely careful how I decide before examining. To doubt is certainly the first step towards philosophy, but to examine is the next; and the not taking this second step often renders us ignorant and presumptuous bigots.

Now, Sir, having had my curiosity very much excited by the above-mentioned theory, and not wishing to rank among the bigots, I beg to avail myself of the highly liberal manner in which you have opened the pages of the *Shepherd* to the seekers for truth, and to ask for information on the subject from yourself and that part of your flock who may have reflected upon it. By way of opening the investigation, permit me to subjoin a few propositions, or rather questions, which present themselves to my mind with reference to the subject. The doctrine was, I believe, known to the ancients many centuries ago. In our own country, Bishop Berkeley is the principal writer who has supported it.

Propositions and Queries.

1. We can know nothing of matter, time, motion, and space, but as our senses are really or imaginarily affected by their qualities or attributes.

2. That, while in our waking state, these qualities or attributes affect us through the intervention of the five senses only.

3. But that in dreams, during the state of sleep, and in some diseases, we are affected, in imagination, by all the properties or attributes of matter, time, space, and motion, and believe them existing or going on around us as vividly as during the hours of wakefulness and health.

4. Hence, does it not follow, that it is not absolutely necessary that matter, motion, time, and space, should have a real, independent existence, in order that we should believe their existence; and that, consequently, it is possible that the universe may be one in idea only, life itself be but an idea, and dreaming its natural type: in other words, that nothing exists but mind—the universal mind, and its creations of secondary minds?

5. Does not this hypothesis of the non-existence of matter, time, motion, and space, escape many of the difficulties and incomprehensibilities to which the opposite doctrine leads, especially the following: first, as regards matter, its infinite or definite divisibility; secondly, as regards time, its eternity; thirdly, as regards space, its illimitableness? It does not, any more than its contrary, attempt to search into the mysteries of first causes.

6. The only true notion of time we can form is that which arises from the contemplation of the succession of our ideas or thoughts. This is proved by our being insensible of time while under the influence of sound sleep, insensibility, or syncope.

7. As space and motion can only be measured by a comparison with matter, if the existence of matter be a delusion, so must also the former be delusions.

Fearing that I shall be trespassing upon the limits of your paper, I will not trouble you any further at present. Before I conclude, however, allow me to remark, that the doctrine under consideration does not seem to me in any way to detract, as some will have it, from the

sublimity of nature, but rather to increase it, at the same time giving rise to extended hopes in man as to the future which awaits him. Nor does it lessen in any degree our interest in this our being, for, after all, if *all* we are conscious of is but mere appearances and delusions, it is with them only that we have to deal; and as they are presented to us by uniform laws, it is our true interest to search after these laws, and to regulate our conduct, and form our opinions, according to the knowledge we thence derive. I am, Sir, &c.

London, Dec. 29, 1834.

W. N.

[W. N. is quite correct. The existence of mind is an axiom; the existence of matter is an inference which we take for granted. Mind is therefore the positive, and Matter the negative.]

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER III.

If all in nature is subjected to the general law of Polarity; if the most general form under which the law of polarity manifests itself on earth is the phenomenon of solar and telluric life, the whole race of mankind, as well as the single individuals, must be subjected to the same general law.

1. In fact, if we consider the history of the human race, we find it following in its development the physiological laws of solar and telluric life.

2. The solar life of mankind consists in the manifestation of intelligence and liberty; the telluric life, on the contrary, consists in the manifestation of instinct and necessity. The more mankind is subjected to the telluric life, the more will instinct and necessity govern the world, and the expression of all actions, morals, and feelings will be concentrated in one focus, called belief or faith. The more mankind is subjected to the influence of solar life, the more will intelligence and liberty govern the world. The general expression of all actions, morals, and feelings will be also concentrated in one focus, called knowledge.

3. But since polarity is the universal law, there can be in the history of mankind neither faith without knowledge, nor necessity without liberty, but both must always exist, and will ever exist together: the only difference between one epoch and the other will be their $+$ or $-$, or the preponderance of the one over the other. The coexistence of the two aspects of life, the positive and the negative, and their oscillatory process was allegorically expressed under the struggle of two principles.

4. The ancient world presents the phenomena of telluric influence. It is the night of mankind; here wonders, divinations, dreams, prophecies, oracles, and revelations, follow one another. As the animal by instinct builds the most wonderful cells or nests, moves and travels from region to region, distinguishes the healing or nourishing food from that which is poisonous and unwholesome; in the same way the seers, the magicians, the priests, the poets, the artists of the old world, performed those deeds which the most enlightened among the children living under the solar life can now neither understand nor believe. Thus the waking individual can scarcely comprehend and believe that which he has dreamed or done during that part of life which he calls sleep.

5. The ancient world had reached the summit of telluric life when Christ and the Christian had made their

appearance. The earth was then on the highest point of somnambulism. By the means of Christ, and through the Christian religion, the family of mankind began to awaken. Christ's wonders are as it were the morning dreams of one who is near to open his eyes to the beams of that centre of light that calls forth the solar life in nature.

6. This philosophical bird's-eye view of the past can alone explain the twofold nature of Christ, and the twofold forms under which Christianity must appear.

7. Primitive Christianity, with its wonders, with its belief, with its instinctive necessity, is the last and most luminous aspect of telluric life. Christianity, with its new world and its new heaven, with its law of love and liberty, with its appeal to reason, belongs to the solar life; hence the discovery of printing, the Copernican system, the manifold discoveries in all sciences, and the science of tellurism, or animal magnetism, could only occur under the influence of solar life.

8. Our readers must, however, bear constantly in mind that the general law of Nature being polarity, and each pole being a constituent part of the whole, the preponderance of a pole over the other does not imply the destruction or absence of the other. During the telluric life of mankind, the solar life was also existing, but subordinate to the telluric life; and, *vice versa*, when the solar life shall have reached its summit, the telluric life will still exist, only in a subordinate state.

9. Since nations and individuals are not insulated in Nature, but stand to each other in the relation of polarity, there will be always nations and individuals who, in relation to the others, will be the representatives of one of the two poles.

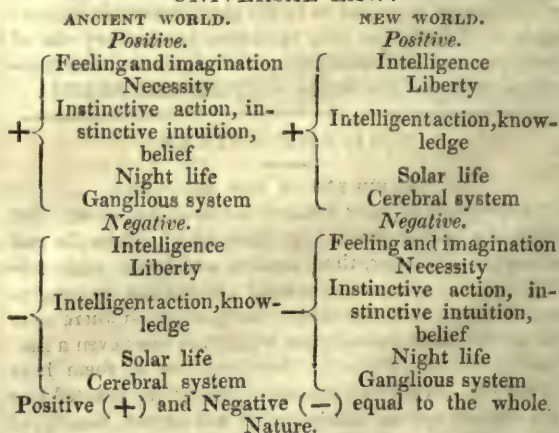
10. The Jews, in relation to the Gentiles, were the representatives of the positive pole; and the Jews were the negative pole in relation to the Egyptians. At present, the whole east is, in comparison with the west, in a state of somnambulism.

11. The religious books of the Hindoos, the Zend-Avesta, the Bible, the Talmud, the Koran, are not inventions of designing priestcraft, but divine dream-books of inspired seers.

12. The gods, or the god of these religions, were but allegories, or personifications of some principles of life. They were but partial, individual creations of telluric influence.

13. The diagram of the whole history of mankind, as viewed by the eyes of the philosopher, is the following:

UNIVERSAL LAW.



THE ALPINE PHILOSOPHER.

AIR AND WATER.

ATMOSPHERIC air is composed of two gases, oxygen and nitrogen. When these two gases are separated, and enclosed in a glass receiver, they exhibit two distinct properties diametrically opposed to each other. If you take a burning match whose flame is gone, and the red ember merely glowing, and dip it into the oxygen, the match is immediately rekindled, and burns with the greatest vehemence, emitting a light which is dazzling to the eyes. It is almost impossible to look upon phosphorus burning in oxygen. On the contrary, take a flaming match, or burning phosphorus, or burning coal, and put it into nitrogen, and it is instantly extinguished. These are the two ingredients of air, which support life—extreme opposites. Which is the devil? If the devil is the prince of darkness, nitrogen must be the devil, for it extinguishes the light, and that is four-fifths of the atmosphere. Nitrogen extinguishes life as rapidly as it extinguishes flame. It is a deadly substance, yet it is necessary to life. No animal can exist, and no food can be rendered nutritious, without it. In respect to their polar characters, oxygen is positive and nitrogen negative.

Oxygen belongs to water as well as to air, and it combines with twice its own bulk of hydrogen to form water. Hydrogen is different from either of the other two; it extinguishes flame like nitrogen, but it burns itself: it steals the flame from the match. Thus in lighting a gas-burner you find that the hydrogen gas extinguishes the match, and catches the flame. Nitrogen would extinguish it, but would not burn; the light would instantly disappear. Oxygen will not burn, but it will cause the match to burn better. Here are three distinct natures; one causes to burn, another burns, and another extinguishes light, and creates total darkness. In respect to its polar character, hydrogen is negative—one positive and two negatives in the three. It is the opposition of these two natures that causes them to unite as they do. Two perfect negatives could only unite in warfare; they repel each other. It is not that close and intimate union which is analogous to love. Hence the origin of chemical affinities and aversions. It is all a system of love and hatred throughout universal Nature, which is all sexual from infinity to infinity. God is positive, the devil is negative, and *vice versa*. They cannot exist without each other.

In subjecting them to electrical influence, oxygen always arranges itself on the positive pole, and hydrogen on the negative. The metals all arrange themselves on the same side as hydrogen; chlorine, iodine, fluorine, &c., go to the positive, with oxygen. In fine, all Nature arranges itself on one or other of these two sides as determined by mankind or animals divide themselves into two sexes. Chemists frequently call oxygen negative, because it goes to the positive side, and hydrogen positive, because it goes to the negative. This is quite in character; for opposite extremes, like opposite sexes, seek each other.

These are modern discoveries; discoveries, not of this century only, but discoveries actually made since the accession of the present king to the British throne. The

discoveries of electro-chemistry are due in a great measure to Michael Faraday, Professor of Chemistry at the Royal Institution, whose splendid course of experimental lectures has afforded us the means of giving our readers a more accurate and scientific analysis of Nature than we could otherwise have done, although our doctrine was completely formed in our own mind at the latter end of 1828, exactly six years ago. But we do not profess to teach chemistry; we wish to direct the minds of our readers to a systematic study of Nature, which no public teacher has ever yet done, nor could do, because he had no systematic arrangement in his own mind, and therefore could not communicate it to others. This sexual, or positive and negative division of Nature, is of the utmost importance. Facts, systems, and theories are of no use without it, for there can be no judicious arrangement of principles except upon the fundamental law of all Nature—positive and negative, male and female properties. This law extends to mind as well as matter, and is the key to all the science of society, viz., politics and ecclesiastics.

LIGHT.

POSITIVE and negative light, or light and darkness, is a most mysterious subject of contemplation; its subtlety, its velocity, its intangibility, its imponderability, are quite confounding to the curious and philosophic mind. We can weigh air, we can weigh gas—but light, like an idea, or a mental abstraction, is beyond the jurisdiction of the balance. If you take the seven colours of the Newtonian spectrum, and paint a circular piece of paste-board with them in their relative proportions, you find these seven colours appear white when the circle is made to revolve with rapidity: but if you take these same seven colours in powders, and mix them together, they make black. In the first case the colours were in motion, in the second at rest. Motion and rest, then, correspond to light and darkness, as the positive and negative pole. This is the same as action and inaction.

Many ingenious theories have been formed respecting light. Huygens imagined that it consisted of an omnipresent fluid, or gaseous substance, which was set in motion by the chemical action of the sun as the positive pole. This corresponds with the above idea of motion and rest. Newton imagined that it consisted of a material substance emitted from the sun in straight lines. This corresponds with the phenomena of the motion of light; and the demonstrations of Newton and his disciples are unanswerable, so far as this motion is concerned. But then it is impossible for us to admit the idea of so continuous and rapid an influx of a material substance into the eye, without the least appearance of the vacuity being filled up. What becomes of this substance? No gas or fluid with which we are acquainted can continue to flow into the mouth of a vessel without filling the vessel, and thereby creating an interruption for itself. This objection applies equally as well to the theory of Huygens in its rude state, which supposes continued undulations of this omnipresent fluid to be continually entering the eye in a similar manner. This undulatory theory has,

however, undergone a refinement in modern times, by supposing a sort of electric action to be communicated from one particle of the fluid to another; so that instead of the fluid itself moving, it remains at rest, and the chemical action effects the illumination of nature by sympathy alone. What is all this but saying in other words that light is a spirit? What is action? Nothing at all. It is an abstract term, like love, hatred, imagination. It is neither air, earth, nor water, hydrogen, oxygen, nor carbon; but it is a relation or affection which is common to two or more of these substances at one and the same time. If action and reaction are not spiritual, they are material. If they are material, of what sort of stuff are they made? Chemical action is a spirit, and nothing else but a spirit; and that spirit is God, having two distinct properties or polar characters, a positive and negative; which two properties, by means of matter, multiply modes of action for themselves to infinity.

It is strange that the most infidel and atheistic portion of our *savans*, or men of science, should take the lead in introducing the real spirituality of these most subtle phenomena of Nature. Sir R. Phillips, who is far in advance upon many scientific subjects, though evidently chaotic in respect to the moving power of Nature, is decidedly of opinion that light is an effect, *not an entity*; that is, nothing at all, consequently immaterial. Of electricity he says, "All the confusion of electrical science has arisen from considering the cause *as an entity*, and not as an effect of action and reaction on other entities, and not merely an effect, but a relative effect; and in fact as two effects (positive and negative) always simultaneous and absolutely necessary." This is all that the enlightened spiritualist contends for—an acknowledgment of the immateriality of the cause and effect of nature; matter being only the instrument by which the immaterial cause and effect, or two opposite attributes, direct their movements and exchange relationships, each becoming positive and negative by turns.

Electricity, galvanism, magnetism, light, are all modifications of the same universal law of positive and negative action, presenting different phenomena merely because they act upon different substances. Electricity is produced by friction, galvanism by contact, magnetism resides at rest in certain species of iron, light acts in space unconnected with solid matter; and there can be little doubt but the very same cause produces all the other chemical effects of nature, which all invariably exhibit the same everlasting phenomena of positive and negative action. So that we thus reduce all science to these two fundamental bases, the two opposite extremes of universal almighty power, which is ever at work and never weary, the male and female Deity; viz. chemical action. There is no other action.

But what is light; is it a cause or an effect? It is both cause and effect; immaterial, yet acting with matter, to which it communicates its double properties, the light side of an object being the positive pole, the dark the negative. "Immaterial!" says the materialist, in astonishment; yes, but make it material if you will; but you never can have done with your reasoning until you come to a nonentity; as Sir Richard calls it. And what

is a nonentity? Why, it is a spirit, a mental power, which, although we cannot comprehend, we must either acknowledge as an axiom, or talk like fools; and that power is positive and negative, viz. GOD AND DEVIL, light and darkness; hence the Scriptures beautifully and philosophically define God to be the one extreme, the devil the other. "God is light;" the devil is the "prince of darkness."

Observe, however, how nicely the balance of Nature is kept up! the one excels in one thing, the other in another. Light reveals all the beauties of earth, but darkness reveals the wonders of the starry heavens. Light admits the vision of external nature, but the *mind* dwells in thick darkness, and illuminates itself with its own imaginings. Thus the sensual light is positive in admitting vision, the intellectual light is negative to receive it; but when it has received it, it becomes positive, reacts upon the system, and controls the whole man. This corresponds to our old law of the first and second step of Nature: the first is always inferior to the second; the first messiah is division, the second peace; so the first light is merely perception, which the brutes have as well as we; but the second light is reflection, which is preferred to his elder brother. "The Lord hath said he will dwell in the thick darkness," and so shall the mind for ever; but yet, in the days of regeneration, "the Lord shall be our everlasting light, and the days of our mourning shall be ended;" and so it shall be, for the mind is the true light, which enlighteneth the world, and creates the new heavens and the new earth, wherein dwelleth righteousness. "Who is a wise man, and he shall understand these things; prudent, and he shall know them; for the ways of the Lord are right, and the just shall walk in them, but transgressors shall fall therein."

From this it appears that the devil represents the mind; hence he is called the serpent; and the serpent is called the wisdom of God. "Be ye wise as serpents." And why is he called our enemy? Because, in a world of ignorance, during the inexperience of men, the mind is the greatest enemy of the species; it devises all the mischief: hence it is the author of evil. But the word says, "Satan is transformed into an angel of light;" the enemy shall then become a friend, and the world be no longer under a devil, but under a God.

PYRAMIDS, &c.

THE following is extracted from a work of private circulation by the late Humphrey Higgins, Esq. We give the whole without any comment at present, leaving our readers to form their own judgment upon the subject.

A learned orientalist of Cambridge, in a work called the "Cambridge Key to the Chronology of the Hindoos," has made some pertinent observations on the subject of a flood. The work of this gentleman is the best defence of the flood of Noah that I have seen. He shows that an immense flood was believed by all nations to have taken place, and he produces proofs, I think satisfactory, that in all of them traditions were nearly the same as to date, and that these traditions place it at or about A. M. 1656, of Usher's Chronology. His great object is to prove that the Mosaic history of the Patriarchs before

the flood is real history, and not a mythos, and he considers the proof of the existence of a general tradition of a flood, a proof of the truth of Noah's flood with all its details. But there may be a demur to this conclusion, even by persons who may admit most of the premises. Assuredly the circumstances and traditions, so generally found, furnish strong grounds for belief that some great flood did take place since the formation of the world and of man. But the reasons which I have given to prove that man has been created since the universal flood, which buried the last race of fossilized animals, seems to be satisfactory; therefore, the flood of which I now speak must have been of later date, and this later flood is what the priests of all religions have exaggerated into a universal deluge, burying the highest of our present mountains fifteen cubits deep. This flood may have taken place in the period of from about two to three thousand years before Christ. At this time the celebrated city of the great Bali, or Maha-Balipore, near Sadras, in India, may have been destroyed. Of this city the Cambridge Key says, "The stately palaces, august temples, and stupendous edifices, of this once-magnificent city, are universally believed by every Hindoo, whether learned or unlearned, to have been destroyed by 'a general deluge brought upon the earth by the immediate mandate of the Supremo God.' They still show the chasm in the rock, that forms one of the largest choultrys; and the divided sculpture but too plainly shows that nothing less than such a convulsion of nature could have rent so large a mass of solid stone, leaving the divided sculpture on each side the chasm,—evidently denoting that it was carved before the convulsion took place. This is a truth too apparent to be denied."

Here we have an argument worthy the consideration of a philosopher, and not far from being conclusive as to a very great convulsion, if the account given by the Key be not exaggerated. I wish this Indian scholar had been a little more full, and had told us that he had seen it himself, for I have a high opinion of his sincerity. It appears to me to be a place more worthy of careful examination than perhaps any other in the world.

The account given by this gentleman is, in general, confirmed by William Chambers, Esq., in the first volume of the Asiatic Transactions.

As I have just said, all this tends to prove that there really has been a very great convulsion since the creation of man, and the foolish exaggerations of priests are not enough to invalidate it, any more than the mythos spliced on to the history of ancient Rome, as satisfactorily shown by Niebuhr, is enough to prove that Rome did not exist. Few persons, except priests of very confined education, now believe the account of the flood literally, as expounded by devotees, but consider it, as they consider the texts which say that God wrestled with Jacob, and strove to kill Moses at an inn, *but failed*. The case is very difficult—but I am inclined to look upon the history of the flood, as Mr. Niebuhr shows that the early history of Rome ought to be considered; and that it is not a mere fable, but, on the contrary, that it has real history for its foundation—though disguised by the contrivance of priests, to excite astonishment in the minds of their votaries, or perhaps merely to conceal their secret doctrines.

We are told by Plato, that before the race of people who occupied Greece in his time lived, a previous race had been destroyed by a great flood. Now, I think it may be possible to find a probable cause for this effect; but I will previously make a few observations on the Pyramids and Delta of Egypt, from which I think we may, in our search, gain some assistance.

I shall, in the first place, give an extract from the work of a learned priest of the name of Gab, of the Romish church, which contains a statement of several curious and unobserved facts. He says, "But before I draw any further inferences from the discoveries, or perhaps I should say revival, of facts, (sunk, through the inattention of the learned, into a temporary oblivion,) now submitted to their consideration, by one who has little to boast of beyond taste and diligence in such a pursuit; I will hazard the experiment, and see what progress I can make in the investigation of the antiquity of this interesting monument, this paragon so replete with principles of science, the great Pyramid of Giza, or ancient Memphis.

"There appears no convincing reason to conclude the other pyramids to be coeval with this, as may be gathered from the sequel of the present discussion. I have before observed, that were I to hazard a conjecture of this pyramid being erected by the antediluvians, I should not want for arguments to bear me out. But if I have deceived myself, and should fail in this attempt, still the pyramid will neither fail, nor suffer any diminution of its beneficent utility in assisting in further discoveries.

"It has been a very prevailing, not to say a general, opinion, that the sands which environ the pyramid, and hide a great part of its reclining sides, next to the foundation, have been drifted by the winds from other parts of those regions, and lodged in the circuitous strata now seen on every side of it. A strange property, surely, must be imagined in those winds, thus invariably to combine their efforts to bury this stupendous monument of art, without ever taking back any part of their deposit. Strange, however, as it appears to me, it has been received by most writers and visitors of the pyramid, which opinion I now shall venture to combat. At the time Herodotus reported the length of the side of the base to be eight hundred feet (proved above to be of the standard chest, and equal to five hundred and eighty-three feet eight inches of ours), all will agree that he dug not, like the French of late, through the sands, in search of the exact length of the foundations of a pile, which he was led to believe to be a sepulchral monument, but only measured on the adventitious surface, and that probably to no great exactness, but thought a few feet of no such consequence as to spoil the round number of eight hundred, by inserting them.

Now, if the surface had continued to rise by the incessant arrival of sand; as, about two thousand years after Herodotus, Mr. Greaves, professor of astronomy, most accurately measured the side of the base also on the adventitious surface, he must have necessarily found, from two thousand years' accumulation of sand against the declining sides, a much less length of side than Herodotus records; whereas he made the length six hundred and ninety-three feet English, which exceeds it by one hundred and ten feet. And the learned admit that we may depend on the veracity of Herodotus in such matters as fell under his cognizance; and who can deny Mr. Greaves an equal character? This inference, then, may fairly be drawn, that the winds in those regions have been imperceptibly stripping the sand-covered sides of this pyramid, for at least two thousand years, instead of increasing the accumulation. This conclusion, however, rests not entirely on the accuracy of these stated dimensions. The argument is supported by these further considerations.

"All who have written on the pyramids, agree in one point, though scarce any two in many others, that the sands which cover the surface of the rock, and are ac-

accumulated about the sides of the pyramids, are adventitious. But by what agency, is the question? Most have taken it for granted, without further investigation, they have been brought by the winds; and indeed we read of wonderful effects thus produced in those regions of the earth—as tremendous columns of sand, raised by the impetuous whirlwinds, to the great terror of the alarmed travellers; but where do we read of these phenomena becoming stationary even for a day? Common observation teaches us, that fine sands and pulverized earth are invariably driven by the wind from higher grounds and summits, and lodged in vales. All readers and travellers know the surface whereon the pyramid stands, is the summit of an extensive rising ground or covered rock, at a sufficient distance from the mountains of Lybia to give the wind free access to the site whereon the pyramid is built. And it is directly contrary to common experience to attribute that deposit of sand to the agency of the wind, since the removal of it is rather the natural and invariable effect of that agitated element. And that this has been the case with the sands deposited about the pyramid, the greater altitude of them at the time of Herodotus, and the less altitude when Mr. Greaves visited the pyramid, seems to be a proof, wanting nothing but accuracy in their statements to be a demonstration; and though no man is infallible, can it be reasonable to argue two such reputable characters, as Greaves and Herodotus, could either of them, in so short a length, as at most one stadium or furlong, have deviated from the other and from truth, by one hundred and ten feet?

“But if this deposit of sand is not the effect of the winds, by what agency came it there? Not by any extraordinary overflowing of the Nile, from which a sediment might be left; for it is known, that river never rose to near the height of that plain of rock, nor are there any kind of shell-fish in the Nile; whereas shells and petrified oysters are found in the sands about the pyramids.

“And it must be allowed, when this pyramid of Giza was built, there were no such depths either of sands or of earth upon the rock, as in the time of Herodotus, from the absurdities that would follow such a supposition—since the builders must first have dug out their depth of sand equal in extent to twelve English acres; and when their work was completed, must be argued to have filled in, against the declining sides, to the level of the former surface, and thus have buried a considerable part of their own work.

“From these positions, it evidently appears, this pyramid must have been erected by the antediluvians before the universal deluge, called Noah’s flood, and the description given of it in Holy Writ will account in a satisfactory manner for the lodgment of sands on the surface of that extensive rock.

“It is natural to conclude the heavier particles of sand, when the waters became tranquil, would sink first, and the lighter particles, of course, both on account of their texture as well as their more exposed situation, would easily pulverize, and be sooner conveyed by the winds to distant places, than the ponderous, compressed layers, intermixed with shells and portions of loam, which more immediately covered the sides of the pyramid nearer the rock. Of course the reduction of this consolidated mass has been by slow degrees, and its dispersion by the winds so imperceptible as to defeat observation.”

Herodotus stated the length of the side to be about 600 feet, of our measure about 583 feet; Mr. Greaves states it to be 693 feet English, or 110 feet more. The French

found the base of the pyramid 31 feet below the surface; now, taking the area at eight acres, the builders must have removed 611,177 cubic yards to lay the foundation. And if Herodotus’s account be taken, of the less height of the pyramid and increased depth of sand, it would be 3,745,928 yards. The French found Mr. Greaves’s measurement correct.

“INDIVIDUALISM.—Make it a rule of life—lay it down as a principle, to shun the company of entomologists. An entomologist is a man of caterpillars, fleas, and earwigs—one whose heart is set upon midges, and to whom a cricket is the noblest animal in creation. What disgusts every body else constitutes this individual’s supreme happiness; all that crawls, creeps, buzzes, or stings, throws him into raptures. His sympathies are with reptiles of all the kingdoms of the earth; he cares for the insect kingdom alone. Of the dynasty of the earth, he knows the whole animals, the chronicles of a wasp’s nest are far better known to him than the history of England; he viewed the progress of the Reform Bill with the most complete indifference, but not the slightest mutation in the social policy of a bee-hive ever happened without his privacy. Was there to be an ant-hill revolution, he would be a very great man. Of all the creations of the sixth day, the only one he admires is that of the creeping things. Had he lived in Egypt during the plague of lice and frogs, he would have thought it elysium. He is a fellow who would turn from Cleopatra to her asp; and prefer a mosquito, or a grasshopper, to all the beauties that ever bewitched mankind. He would give the two eyes of Venus for the tail of a glow-worm, and all the roses in Paphos for a canker in one of the buds.

[Such characters are useful in the economy of nature, for collecting “facts,”—insulated facts; but they do not generalise or study universal truths. It takes a vast number of Individualists to make a Universalist. Hence in the progress of nature the Individualists are the forerunners of Universalists; and the old world is at an end when the facts of Individualism are collected into a focus and constitute Universalism.]

“TYRANNY OF JUSTICE.—If a wife elope from her husband, and live in adultery, the husband cannot be charged by her contracts. And although the husband was the aggressor, by living in adultery with another woman; and although he turned his wife out of doors when there was no imputation on her conduct, yet if she afterwards commit adultery he is not bound to receive or support her.—*Laws of England.*

MR. SMITH will lecture on Sunday evening next, at 7 o’clock, at 36, Castle-street East, Oxford Market. Admission Threepence; Ladies Free.

CORRESPONDENTS.

The Alpine Philosopher’s manuscripts puzzle the compositors sadly.
The extract from Augustus Toplady we shall probably use next week.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 21.]

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SYSTEM OF NATURE.

LAST week we demonstrated the positive and negative doctrine of redemption; this week we shall handle in the same brief and concise manner the double doctrine of sacrifice for sin.

What are the positive and negative doctrines?

The positive doctrine of the old world is, in the words of St. Paul—"Without the shedding of blood there is no remission of sins." "The blood," says Moses, "shall be an atonement for you." "All things under the law are cleansed with blood." What is the meaning of this? It is a hieroglyph or emblem of the character of the old world, which cannot be tranquillized or governed without frequent blood-letting. Being yet individualized both in respect to property and opinions, there can be no system of unanimity or co-operation established amongst men. Nations, sects, parties, families, individuals, must therefore live in everlasting jealousy; the balance of power must frequently be destroyed by the encroachments and machinations of one against the other, and as reason is a useless mediator between them, the sword must usurp the place of reason until the latter has arrived to manhood and discretion. Thus the whip and rod keep the child in subjection until his mind becomes a fit tribunal before which truth and error can stand. What is the use of reasoning with a brute? and what is man in ignorance, but a brute? The old world is therefore purified with blood. All its feverish excitements are allayed by opening the veins of society, and sacrificing a few for the preservation of all. Thus all the religions of the world, which are merely a running type of the progress of society, beautifully developed this simple and undeniable truth, by pouring out the blood of *beasts* unto God. Whilst the type was thus innocently carried on by the priests, mankind were practicing the prototype in the fierce and destructive scenes of carnage which characterize the history of the rude ages.

During those times of physical action the mind was little employed. The glory of the individual, like the glory of the brute, consisted in his muscular strength and activity. The little learning that did exist was confined to the priesthood, and that took no lead in, and exercised no control over, the administration of public affairs. But no sooner had the Grecian philosophers popularized the pursuits of abstract philosophy, and thus enlarged the sphere of priestly influence by communicating a metaphysical genius to the public mind, and the time was come for diffusing this new intellectual propen-

sity over all the world of progress, than a new idea was suggested by Nature, corresponding to the bloody work of devastation which the first metaphysical enquiries of her creatures must necessarily create. *Beasts'* blood must now be foregone, and better blood than that of bulls and goats must be held up as the atonement for sin. Men are no longer mere brutes when they begin to reason on abstract ideas: but this reasoning, intellectual as it is, as long as ignorance remains, and nature is veiled, cannot tranquillize the movements of society. Blood, therefore, must still be shed—there is no alternative; final truth has not come, divisions exist, collisions must take place; reason cannot yet decide; the sword must occupy the throne of judgment; the patient must be bled—but it is man's blood that is now shed: for the species have begun to think. Foolish as their first thoughts are, still they are intellectual abstractions, which will come to maturity and consistency at last.

Sacrifice, therefore, now assumes a new form: the blood of bulls and goats is no longer poured out unto God; but, what is much more fearful to relate, we are told that he requires the blood of man. This era commenced and assumed a systematic form with Jesus Christ, and the shedding of his blood, as a leading type and representation of all those who should attempt to carry on the progress of religion until the time of the end. Therefore, he told his disciples that they should drink the same bitter cup as himself, and they told their disciples that nothing was in reservation for them in this world but persecution until the days of reformation. Formerly the blood of man was shed almost exclusively for political considerations; now the system of bloodshed was applied to the settlement of metaphysical questions. It was commenced by the heathen Romans, in their attempts to extinguish the rising spirit of Christianity at its first appearance; and then it was pursued with greater cruelty and infatuation by the Christians themselves, in the vain expectation of restoring tranquillity by means of physical usurpation and authority.

Political bloodshed is the blood of the beast, for it is shed as one beast's blood is shed by another, for animal support and sensual gratification; but religious bloodshed is the blood of man, as it is shed for opinion, a metaphysical abstraction which a beast is incapable of apprehending. Every church in Christendom has been established upon blood; and even now, our own dear spiritual grandmother, the Protestant Church of England, is quietly contemplating the barbarous and inhuman murders committed by her ministers and dignitaries in Ireland; thus participating in all the guilt of the crime, and

branding her forehead at the very end of her existence with the accursed name of *murderer*. A similar spirit exists amongst all parties, which is only modified by external circumstances; amongst all there are deadly hatreds, fearful prejudices, contemptuous feelings, implacable hostilities, which, if now prevented from manifesting themselves in deeds of blood, are still guilty of the crime of murder. "Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you, that whosoever is angry with his brother, without a cause, or says unto him 'thou fool,' shall be in danger of hell fire."

Such is the history of the sacrifices of blood; and we have no doubt that all our readers will acknowledge that, until the human mind is enlightened, there is no other remedy for the outrages and grosser evils of society than blood-letting. "All things under the law are purged with blood; and without the shedding of blood there is no remission."

So much for the *old* world; now let us reverse the picture, and look at the negative doctrine. "Wherewith shall I come before the Lord, and bow myself before the most high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee but *to do justly, to love mercy, and walk humbly before thy God.*" (Micah. vi. 6). "I will not reprove thee for thy sacrifices or thy burnt offerings; I will take no bullock out of thy house, nor he-goats out of thy folds: will I eat the flesh of bulls, or drink the blood of goats? What hast thou to do to declare my statutes, or take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee? Thou givest thy mouth to evil, and thy mouth frameth deceit." "Sacrifice and offering thou didst not desire; burnt-offering and sin-offering hast thou not required. Then said I, 'lo, I come to do thy will, O God, yea, thy law is within my heart.'" It is evident then that the sacrifices of blood are useless; they do not reform the heart: they may produce a forced and artificial state of repose; by overawing the weaker party into subjection to the strong; but the party subdued only occupies itself with schemes of reaction, and takes the first opportunity of retaliation. The only sacrifice which can be useful to the world is the sacrifice of error and immorality, the spirit of the old world.

St. Paul attempts to reason his disciples into a belief that the body and blood of the man Christ was the real and effectual sacrifice for sin. He knew no better, and he acted right in so doing; because the human mind had not progressed far enough to make or even understand any other sacrifice; but he made a considerable step in advance, by proving that Moses' sacrifices were not final and effectual, because they did not take away sin after being tried for several generations. The same argument now applies to his own doctrine, for neither the blood of bulls nor of men has been found of any use. The crisis of spiritual reformation is at hand, and it is clear that

another species of sacrifice is a-wanting—a spiritual sacrifice—a sacrifice of a false principle of public instruction, public morals, and religion. This reverses the thing entirely; we now find ourselves on the opposite pole; the former was *material* blood—the latter is *spiritual* blood.

This suggests a new idea entirely; the idea of the superiority of mind over matter, which has been formally and nominally acknowledged by the old world, but has never been practically or even theoretically adhered to. If adhered to, how does it happen that so much importance has been attached to the literal blood of Christ, that material or animal blood has been regarded as the purifier of the conscience? What analogy is there in nature to demonstrate such an absurdity—and what foundation is there in fact to corroborate it? And moreover, what authority is there in Scripture to countenance it?

We think we hear an exulting laugh on the part of the pious Christian of the old school, at this last question; we imagine we hear him quoting St. Paul and others, to prove that we enter into the holiest of all by the *blood* of Christ, and by the rent veil of the *body* of Christ, and triumphantly inquiring if these be not authority—forgetting that the very same authority is to be found in the Pentateuch for the calves' blood of Moses. Does he not know that we have the same authority for saying that, except we eat the flesh and drink the blood of Christ, we have no life in us; that in fact we cannot be saved unless we eat the Saviour—"he that eateth me shall live by me." If this is the literal flesh that is meant, then we must all be damned together—there is no hope left—unless the doctrine of transubstantiation be literally correct. What then is the meaning of the flesh and blood of the son of man? It is the *spirit* of man, which is two-fold; the first character or nature is *evil*, and is sacrificed for sin; the second is *good*, and is *eaten* or *imbibed* for the salvation of the world. Thus Christ, the representative of the twofold spirit of Nature, has two distinct natures—a human and divine; one is destroyed, the other is glorified. Nothing can be more beautiful than the type, nothing more evident and more strictly philosophical than its meaning; but it attaches no virtue whatsoever to the shedding of material blood. "I am the living bread, which cometh down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world;" and immediately after he adds, "It is the *spirit* that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Yet the foolish creatures of the present generation imagine that it is the *real material solid flesh and blood* which are the sacrifice for sin!!!—Christian materialism!

Well, they have got a pretty fair trial of this sacrifice for 1800 years, and a miserable plight it has brought them into. They are not dreaming of any other, nor do they believe it possible that any other could be made; they adhere as faithfully to their human blood as the Jews did to their calves' blood. And now it is a fair question between us and them, whether it is the blood of the body or the blood of the mind that requires to be shed at last. We say, the blood of the mind; that is, of the old man or

old world; namely, a false foundation of doctrine, which leads to a false superstructure in religion and politics.

The priests and Christians, both clerical and lay, have *carnalized* the Word. They have worshipped flesh and blood. And yet so contemptuously doth the word speak of this flesh and blood, that it says it cannot inherit the kingdom of God. Yet this very thing, which cannot inherit the kingdom of God, is declared by the priests to be the lamb without spot and blemish, which men must eat and drink before they can be saved!

The true Christ is the spirit of the old world, and the spirit of the new; the positive and negative. They must exchange places; that which is last must be first, and the first last. The flesh has been superior to the mind, now the mind must be superior to the flesh. Christ must be spiritualized; his flesh must be destroyed, and all the doctrine connected with it must be crucified along with it. The spirit must be preserved and glorified. This is the true and final sacrifice for sin, which as soon as it is made will unite the minds of men, make an end of sin, and bring in everlasting righteousness.

THE SHEPHERD.

NATURE.

THE whole of material nature may be divided into gases, liquids, and solids; but there are other divisions introduced by modern chemistry of a more refined nature, which we shall briefly explain: gases, metals, acids, alkalis, earths, oxides, and minerals.

The most universal, if not omnipresent gases, are oxygen, hydrogen, and nitrogen, which compose the two elements of earth and water. Oxygen has a greater attraction for hydrogen than nitrogen, so that a compound of hydrogen and nitrogen (*hartshorn*) is easily decomposed by oxygen, which absorbs the hydrogen, forms water, and leaves the nitrogen. Thus our air and water are formed by the balance of power between the three. A pure gas has neither taste nor smell, and is invisible.

Metals are merely combinations of the gases with an earthy base, a species of alkali; they have a great affinity for oxygen, which causes the rust that usually gathers around them. The rust of iron is occasioned by the union of the oxygen of the atmosphere or the water with the metallic base. There are three metals which are less disposed to oxidise, or rust, than the rest,—namely, platinum, gold, and silver. This gives them an especial value, and entitles them to the distinction of the name of "precious metals." This peculiarity renders them extremely useful for chemical purposes; but as Nature has not made them suitable for the common purposes of art, she has made them very scarce; they are like genius in society, only fitted for refined and special purposes. Manganese, iron, pewter, and zinc, absorb and retain oxygen at all temperatures.

Acids are bodies, fluids, or gases, which have a sharp sour taste, occasioned by the principle of activity, acting as the positive pole to

Alkalis, which are the negative or reverse of acids. The two natures neutralise each other: an acid neutralises the taste of an alkali, and an alkali of an acid. If a

vegetable colour is destroyed by an acid, an alkali restores it, and *vice versâ*: they combine with acids and form salts; the most part are metallic oxides.

Earths are generally regarded as metallic oxides, devoid of acidity or alkalinity; that is, in a state of quiescence. A pure earth is neither acid nor alkali; but some that are called earths have the properties of alkalis in their affinity for acids.

Oxides are merely metallic bases in union with oxygen; the difference between them and earths is, that the oxides are easily decomposed, the earths are not. A pure oxide is neither acid nor alkaline.

Minerals are compounds which embrace the remainder of Nature, such as salts, stones, and rocks; but they are nothing else than different combinations of gases with earthy bases.

What are called simple bodies are those which cannot be decomposed, and are therefore considered as elementary substances, such as sulphur, phosphorus, gold, &c.; but they are evidently composites, which have not yet been resolved into their primary ingredients.

Now, taking a general view of this division of Nature, it is evident that it is all resolvable into two or three divisions. An oxide is nothing but a substance combined with oxygen in such proportion as to become *neutral*—neither positive nor negative: a pure earth is either a total deficiency of gas, or a neutrality of the positive and negative gases, effected in such a manner that the art of the chemist cannot disunite them. The acid and the alkali are the two leading divisions, which contain the positive and negative characters in unequal proportions, so as to act with vigour. These two properties are occasioned by two gaseous substances, either in union with a simple base called carbon, or forming that base by their own combination, as the two invisible gases. Oxygen and hydrogen form solid ice, which we may easily imagine converted into diamond. Thus all Nature resolves itself into an invisible, impalpable gas with two polar characters.

And pray what is a gas? *Matter*? Prove it to be matter if you can. Chemists inform us that *matter* must be composed of atoms; and consequently gas is a collection of small atoms. They also inform us that these atoms do not touch each other, because the gas can be compressed and expanded, like steam, into smaller and greater bulk: heat expands, and cold contracts it. There must therefore exist between these atoms a power to approximate and separate them. This power is not matter, for it exists *between* the atoms of matter; but it is stronger than the matter; and if stronger, it must be more solid than the matter, because the atoms cannot resist it. There is therefore in Nature a power which is stronger and more solid than matter itself; for it contracts and distends as it pleases, and matter cannot resist it. Query, is there such a thing as an atom? Is not what we call matter merely a modification of this omnipresent power, resulting from the union of its twofold nature? Chemistry cannot solve this question; for, singular to tell, although it can demonstrate that every thing in Nature is or may be composed of gas, it cannot demonstrate that gas is *material*, and all the theories which are built upon

the supposition of the materiality of gas are incomprehensible and absurd. True it is that gas can be weighed, and is subject to gravitation, compression, &c. But gravitation itself is one of the most spiritual abstractions which we can express. There is gravitation in mind as well as in matter. Love is gravitation, being a strong inclination of the thoughts of the mind to a particular object or subject; and it is just as easy to conceive an idea (as in dreams) solidified into matter, as gas solidified into ice or diamond, or made up of small particles which never touch each other, yet are bound together by an irresistible power which resides between the particles, and separates or approximates them at will. Is not Nature a mystery, when even the *primary* existence of matter is only a theory? They build their house upon the sand who lay the foundations of philosophy in positive materialism; for what are atoms but sand? and these atoms must be inferior to the power that binds them. But if matter has not a primary; it has a secondary existence; just as water has not a primary, but a secondary existence, by the combination of gases.

SINGING, STAMMERING, DUMBNESS, AND VENTRILOQUISM.

WHATEVER Rousseau may have said in his Dictionary of Music, singing may be regarded as the most natural expression of the emotions of the soul, since the least civilized nations so use it, in their songs of war and love, of joy and mourning; and, as every affection of the mind modifies, in some way, the voice, music, which is only imitated song, can, by the aid of sounds, paint love or rage, sadness or joy, fear or desire, can produce the emotions of these different states, can thus sway the course of our ideas, and direct, at pleasure, the operations of the understanding, and the acts of the will. Of all the instruments which this art employs, the vocal organ of man is, indisputably, the most perfect, that from which the most agreeable combinations and the most varied may be obtained. Who is there that knows not the property of the human voice to lend itself to all accents, and to imitate all languages? I will observe, on the occasion of song, that it is especially consecrated to the expression of tender sentiments or movements of passion, and that it is turning it aside from its natural or primitive destination, to employ it in situations where no emotion can be supposed. It is this that makes the recitative of our operas so intolerably tiresome, and throws such ludicrousness over dialogues where the speakers converse singing on the most indifferent matters. Languages abounding in vowels are thereby fitted to song, and favour the growth of musical genius. It is perhaps their smooth and sonorous language that has given to the music of the Italians its superiority over that of other countries. The declamation of the ancients was much more removed than our own from the common tone of conversation, approached nearer to music, and might be noted like real song.

The pleasantness, the precision of the voice, the extent and variety of inflexions of which it is capable, depend on the good conformation of its organs, on the flexibility of the glottis, the elasticity of the cartilages,

the particular disposition of the different parts of the mouth and nasal canals, &c. It would be enough that the two halves of the larynx, or the two nasal canals, were unequally developed to prevent precision and distinctness of voice.

Stammering is a vice of pronunciation too well known to make it necessary to define it. A tongue too bulky and thick,—a remarkable diminution of irritability, as in drunkenness, at the approach of apoplexy, and in certain fevers of a malignant kind,—the too great length of the frænum of the tongue,—by hindering the readiness and ease of its motions, become causes of stammering. Or it may be produced by the want or bad arrangement of several teeth. The same causes, but especially the length of the frænum of the tongue, keep down this organ against the lower paries of the mouth, and hinder its point from striking the anterior part of the roof of the mouth with the quick stroke, requisite for the pronunciation of the letter R. The name of *burr* is given to this defect of speaking.

As for dumbness, it may be either accidental or from birth. When by any accident, as from a gun-shot wound, a cancerous tumour which has rendered necessary the extirpation of part of the tongue, that organ, so far destroyed, is no longer able to apply itself to the different parts of the parietes of the mouth and combine its motions with those of the lips, then the person becomes dumb, that is to say, deprived of speech. He has still voice, or the faculty of uttering sounds: he may even articulate, if he supply, by mechanical means, the parts of the tongue, lips, or roof, the want of which hinders his pronunciation.

It is not so with the dumb from birth. Frequently, all parts of the mouth are perfect in their conformation, and yet the child cannot attain to speech. Such is the case of a little boy of three years and a half old, who has been brought to me, to divide his frænum lingue. Sometimes, however, the tongue adheres to the lower part of the mouth, because the internal membrane of that cavity is reflected over its upper surface long before it reaches the middle line of the inferior surface. In other cases, the edges of the tongue adheres to the gums.

Sometimes, also, the tongue is really paralytic; such was the case of the son of Cræsus, whose wonderful story is related by Herodotus.

In the deaf and dumb from birth, the dumbness always arises from the deafness; this, at least, is what M. Sicard has observed in the great number of pupils committed to his care; which has led him to say, that, in them, the want of speech should bear the name, not of dumbness, but of silence. It is owing entirely to the absolute ignorance of sounds, and of their force represented by the letters of the alphabet; the organs of voice show no trace of injury; they are well fitted for fulfilling the purposes to which they were allotted by nature: but they remain inactive because the deaf child cannot be taught to use them.

It was necessary, therefore, as the ear was closed, to address to other senses the speech he must endeavour to imitate. His eye must be made to watch the motions of the lips and the tongue; his hand to feel the vibrations,

and the utterance of sound; and thence he must learn to use his organs of speech: this has been done. What Pereira had begun, Sicard has brought to perfection: and such command of articulate sounds has been given to the deaf and dumb by birth, as has enabled them to utter words, and connected discourse. Even something of inflexion of strong and weaker tones has been taught them by using the arm as a regulator, as pedals are employed to modify the touches of the piano-forte.

But instruction to the deaf and dumb must be given them by another language. Written language they learn, not as a representative of speech, but as hieroglyphic characters for ideas: and a manual language, in which each letter is expressed by the position of the fingers or hands, is used as a more convenient and rapid representation of that hieroglyphic language of written characters. It is by this that conversation with them is best carried on; and it is with an ease and rapidity which astonishes those who for the first time are witnesses to the use of it.

To conclude this chapter, I have still to speak of a phenomenon, well worthy, by its singularity, of the attention of physiologists. It is known under the name of *ventriloquism*, because the voice weak, and little sonorous, appears to issue from the stomach. There is now living, at the quondam Palais-Royal, at the coffee-house de la Grotte, a man, who can carry on a dialogue so naturally, that you would think you were listening to the conversation of two people, at some distance from one another, and quite different in voice and tone. I have observed that he is not inspiring while he speaks from his belly, but that less air comes from his mouth and nostrils than in his ordinary speaking. Every time that he does so, he finds a swelling in the epigastric region; sometimes he feels wind moving lower down, and cannot go on long together without fatigue.

I had at first conjectured that, in this man, a great part of the air driven out by expiration, did not issue from the mouth and nasal fosse, but that, being swallowed and carried down into the stomach, it struck against some part of the digestive tube, and produced a real echo; but having since observed, with the greatest care, this curious phenomenon in M. Fitz-James, who exhibits it in the highest perfection, I have satisfied myself that the name of *ventriloquism* no way suits it; since its whole mechanism consists in a slow, gradual, attenuated, expiration, whether for that purpose the artist employ the power of the will upon the muscles of the parietes of the chest, or whether he hold the epiglottis slightly lowered, by means of the root of the tongue, of which he scarcely brings the point beyond the dental arches.

I find this long expiration always preceded by a strong inspiration, by means of which he introduces into his lungs a large quantity of air, of which he afterwards husband the use. Accordingly, repletion of the stomach is a great hinderance to the action of M. Fitz-James, by preventing the descent of the diaphragm which the chest would require to dilate itself for the full quantity of air the lungs should receive.

By accelerating or retarding expiration, he can imitate different voices, make it seem that the speakers in a dialogue, which he carries on by himself, stand at different

distances, and produce illusion the more complete, the more perfect is his talent. No one equals M. Fitz-James in the art of deceiving, in this respect, the most wary and suspicious observer.

He can set his organ to five or six different tones, pass rapidly from one to the other, as he does when he represents a very eager discussion in a popular society of the people, imitate the sound of a bell, and carry on, singly, a conversation, in which one might think that several persons of different ages and sexes were taking parts. But what completes the illusion, and especially distinguishes the art of the ventriloquist from that of the mimic, who can only counterfeit, consists in the power of so modulating his voice that one is deceived as to the distance of the speaker, in such sort that one voice comes from the street, another from a neighbouring apartment, that from one that had clambered up the roof of the house, &c. It is easy to discern the value of such a talent in the days of oracles. — *Richerand's Physiology.*

A CLERICAL LABYRINTH.

TO THE EDITOR OF THE SHEPHERD.

SIR,—The following extract from a tract by the Rev. Augustus Toplady, A. B., on the existence of devils, is so much in point with your System of Nature, that I have taken the liberty of sending it to you.

“Should it be asked, ‘How came any part of those angels, who were created in such a state of natural and moral excellence, to make shipwreck of their holiness, of their majesty, and of their joy?’ I answer, that the origin of evil, whether among angels (with whom evil seems strictly to have originated), or among men, is the most difficult question, perhaps, and the most mysterious part of the *Divine conduct*, that ever yet presented itself to human investigation. Clouds and darkness are the seat of its residence, though *wisdom, goodness, and justice*, were certainly (in a manner unknown to us) the motives to its permission. It becomes us, probably, on such an occasion as this, to repress the sallies of imagination, and to clip the wings of idle curiosity. It may be, that we cannot answer the question in better words than in those of our Lord, ‘Even so, Father; for so it seemed good in thy sight.’ We may, perhaps, venture to surmise that, according to our present views and apprehensions of things, the divine perfections could not have been manifested in equal glory, and to equal advantage, if nothing but absolute and uniform good had universally and immutably prevailed. I was greatly pleased, some days ago, with the remark of a pious and learned friend, who, in the course of our free conversation on this subject, observed that ‘Had evil never been permitted, how could the justice of God have been glorified in punishing it? How could the wisdom of God have been displayed in overruling it? How could the goodness of God have been manifested in pardoning and forgiving it? And how could the power of God have been exerted in subduing it?’ Here, probably, is our *ne plus ultra* on this subject; until we ripen into that fulness of knowledge which awaits us at God’s right hand, until our dis-imprisoned spirits rise into a superior state, it becomes us to confess our ignorance and incompetency, and to ad-

dress the uncreated cause of all things in the language of (I think) good Bishop Hooper, a few moments before his martyrdom, 'Lord, I am darkness, but thou art light!'—Yours, &c.

A MEMBER OF THE SOCIETY OF
FREE ENQUIRERS.

[Such is a pretty fair specimen of clerical ignorance. Yet these men pretend to teach others.—“When the blind lead the blind, they both fall into the ditch.” Those who read the *Shepherd* cannot be much puzzled with this great clerical puzzle of the origin of evil. What an idea! to create evil in order to show his *justice* in burning for ever those who follow this evil! and how inconsistent with the other idea of creating or permitting it, in order to show his mercy in pardoning it!! It is a pure specimen of old theology, and does not require a special reply. Our readers will soon learn to dissect all these subjects in a scientific and conclusive manner.—ED.]

LETTERS ON TELLURISM, COMMONLY
CALLED ANIMAL MAGNETISM.

LETTER IV.

It is the general custom of authors to introduce their works to the notice of the public, wrapped up in a long robe, called preface. Therein the authors are like the Egyptian high priests, who, in order to secure an everlasting duration to their mummies, after having spiced, pickled, and fumigated the bodies, wound whole pieces of linen around the royal relics. In a similar way, a friend of ours has written a book of 552 pages, of which only 446 are preface, which I was tempted to compare with the tail of a comet, the kernel of which, according to modern astronomers, is nothing but condensed gas.

But I do not mean to disparage the authors of long prefaces, nor to nullify the author of the longest one. That would be the same as if I was silly enough to criticise Nature, the law of which is infinite variety of forms and structures. I am telling a mere fact, for which I claim for myself the privilege of interrupting the dogmatical course of my letters, and to request my readers to consider them as a kind of preface. I dislike sameness; indeed, were I obliged to live in a world where all human beings were cast in one mould, either after the spiritual pattern of the Platonic school, or after the material model of ancient or modern Epicureans, methinks I might be tempted to imitate the example of some love-sick heroes of modern romance, and hang myself for mere ennui.

But happily, the world is not, and will never be, such as the *one-sided* fools fancy to make it. Sameness is contrary to the eternal laws of Nature, that delights in variety, and has made the bipolar principle the basis of advancement and progressiveness. Beauty, virtue, truth, happiness, all after which mankind is striving, are like unto a masterpiece of musical genius; instead of being the eternal unison of the same note, they are the variation of seven notes, of flats and sharps, of quick and slow movements and expressions,—where the soft flute and the noisy trumpet, the merry violin, the manly oboe, the time-keeping violoncello and bassoon, and all other string and wind instruments, reveal each in their kind

a progressive musical composition, and form a whole of heavenly harmony. For him who has no music in his heart, these observations are lost; but I hope they will not be lost for the readers of the *Shepherd*! because how would they otherwise be able to understand the science of the Harmony of Nature?

My former letters are but the preface of the present one, and of the whole series of those in which I shall continue to converse with our readers, whom I wish to tease and puzzle, in order to call forth some observation! What? Have I not succeeded in a puzzling a compositor? Why should I not succeed in puzzling any of our readers? I will try it.

The religious and historical writings of the Jews, and of all eastern nations, those of the Greek and Romans, those of the German nations, are all relating facts, which have been rejected by our contemporaries as mere inventions of designing hypocrites, or deplorable illusions of deluded believers.

Such facts are, for instance, the healing of diseases by the mere manipulation of the prophets, or by the strong belief of the patient; the prophetic dreams, the prophecies, or the witchcraft. For instance, we read in the Bible of the wonderful restoration to life of a youth by the prophet, of the restoration of sight of Tobias by the angel; we are informed by the historian that the Egyptian priests brought their sick into the temples, where they fell asleep, and during the sleep the gods revealed the remedies for their diseases. The Emperor Hadrian cured blindness; and no less a man than Tacitus relates that the Emperor Vespasian healed blind and lame people by manipulation (imposition of hands).

Apollonius of Tyana performed as many and as wonderful cures as any recorded in the New Testament. The Jewish sect of the Essenes possessed also the power of healing diseases by manipulation. The dissenters of the primitive Christian church, called the Montanists, from Montanus, performed also many wonderful cures; indeed these cures were so striking, that one of the fathers of the church became an apostate, seduced by the magical cures of these dissenters.

The records of witchcraft are coeval with the history of mankind. There is no nation without prophets, and prophetic dreams; none without wonders and wonderful cures.

Now, I say in the teeth of all philosophers, that these facts are true. Witchcraft and divination, the power of healing by manipulation, and by the force of the will and of the belief, are as indisputable as the phenomena of galvanism and electricity.

Animal magnetism has discovered this hidden part of nature, and has elevated to a science that which, being hitherto practised by mere instinct, has justly deserved the name of superstition. In fact, superstition is but the negative pole of religion, and religion is but the negative pole of science.

Gentle readers, keep the bipolar law of nature steadfastly in your minds; let it be the compass that guides your ship on the voyage of discovery, and you will reach the heavenly shore of truth.

THE ALPINE PHILOSOPHER.

THE TWO EXTREMES OF PROGRESS.

It is essential to the proper understanding of the science of progress, to have some clear idea of its last movements, which of course must be twofold, positive and negative. It has evidently run through Jewism, Eastern Christianity, Popery, Protestantism, where it ends in a national point of view. But it has a sectarian as well as a national character, and that sectarian character comprises both faith and infidelity. Infidelity was formerly merely a different species of faith; now it has come to a pure rejection of the doctrine of a deity, and ended in atheism, or materialism. This is the end of infidelity. Faith has taken a different course, and, glowing with the hope of the fulfilment of the promises, anticipates the speedy termination of injustice in the promised coming of Christ to judge the world. But there is one sect in particular above all others, which contemplates this glorious subject, and makes it the leading feature of its doctrine and faith, namely, the Southcottian church, which, although miserably divided, like the rest of Christianity, is all united upon the main point of the speedy approach of the great deliverer. This church is also peculiarly distinct from all others, inasmuch as it combines in itself alone all the peculiarities of religious faith, being the only church in existence which is professedly led by living prophets, who carry on the progress of mind by revealing new truths, and throwing new light upon old doctrines. In fine, it is the only church of progress in Christendom that we know of, and therefore we have no hesitation in placing it at the end of the line of progress. If any of our readers can point out another, we shall be exceedingly obliged to them. Southcottianism and atheism are therefore the two feet of the old world, supposing it to have descended; and the two brains, the cerebellum and cerebrum, supposing it to have ascended. Hence it is our duty in a particular manner to study both these subjects, as these are the two first parties who will show the example to the world of a friendly and social union.

Our readers must not therefore be surprised if we shall come forward with an analysis of Southcottianism, a subject which they have been accustomed to regard as the veriest trash in the whole world of intellect; but we are moral and intellectual chemists; and as the chemist never enquires what are the feelings of the public mind towards the material upon which he means to exercise his art, but merely what are the ingredients which he can by decomposition extract from it; so it is with us: we care not for the tastes, the smells, nor the prejudices of the foolish, the misled, and the miseducated public. We care only for the ingredients of living and everlasting truth, which are to be found in all sects, even as certain gaseous substances are to be found in every species of matter.

There is a male and a female character in religion, as well as individual persons. As the Jewish church ended with a bridegroom, the Christian church closes with a bride. As man is born of a woman, so is the new world born of a woman also. Atheism is the infidel church of the woman, because the atheists worship *Nature*, the female, or negative universe. Deism is the male infidelity, because it recognizes *God*, who is a male over all the world. Southcottianism is the church of the woman in faith. It has introduced a new idea into Christianity; and all its disciples designate themselves as the followers of the woman, and their society as the church of the woman. This corresponds with the order of creation. Woman was the last created being, and she is first redeemed; hence the messiah, or the new world, is in a peculiar sense "born of a woman;" and the regeneration

of the world is usually compared in Scripture to the pangs of a woman in travail.

Again, faith represents the imagination, infidelity the reasoning faculty; they are two opposite poles to each other. Hence it follows that the two opposites poles of faith and infidelity, which are at the very end of the line of progress, must first meet each other. This, then, is a prophecy which we make from pure reason, upon principles similar to those upon which an eclipse of the moon is calculated; let our readers watch and see if it be not verified, namely, that "the Southcottians and the infidels will be the first to shake hands, and show an example of concord to the world." A most unlikely thing indeed!

But it may be replied that there *may* be sects similar to the Southcottians in other parts of the world. We reply, that they must be at the end of the line of progress of the *old world*. A Catholic country won't do, for Protestantism is a later movement. An eastern country won't do, for progress has been moving westward. America won't do, for it is vulgarly called the *new world*. They must therefore be in a *Protestant* country, in a *western* country, and in the *old world*. The only rival to Britain, therefore, is Ireland; and it happens very singularly that Ireland was not included in the old Roman empire; and moreover, there is no *woman's church* of faith in Ireland. Hence we pitch upon England, of necessity, as the end of the line of progress, and the two opposite extremes in England are Southcottianism and Materialism.

ST. PATRICK'S PURGATORY.

Nothing, says Mr. Inglis, can be more desolate than the landscape around Loch Dergh. Barren heathy hills surround it on all sides, possessing neither form nor elevation, to give the slightest interest to the scene. The lake is considered to be about nine miles in circumference. As I descended towards the shore of the lake, I could see that the island, which is not quite a mile from the shore, was entirely covered with persons; and on the bank, which I soon reached, I found upwards of two hundred pilgrims waiting to be ferried over. They were generally respectably dressed. Some were sitting, some lying on the grass; some, more impatient, were standing close to the water, waiting the arrival of the ferry boat; and some, more impatient still, had been warmed into devotion by the distant view of the holy place, and were already on their knees. They were of all ages.

As one reason for telling me some of the secrets of Loch Dergh, they said, that I, being a Protestant, should not be able to see anything on the island. I thought, at first, they meant that the holy doings there would be miraculously concealed from the profane eyes of a heretic; but I found that the hinderances were to be merely human. I was told, that the moment it was known to the prior that a stranger was about to visit the island, orders were issued to suspend all devotions; and this I afterwards found to be true. The pilgrims may remain at the station three days, six days, or nine days; and some have even been so far indulged, as to have permission granted them to fast, pray, and do penance for fifteen days. But this is an especial favour. Nothing is eaten or drunk during the whole of the time any one remains on the island, excepting bread and water, or meal and water. Bread and meal can both be purchased on the island; but most of the pilgrims carry their scrip along with them. The penances consist of prayer, fasting, and want of sleep.

The penance of praying around the saints' beds is also practised. These are little circular stone walls, with stones and crosses inside, which are called saints' beds;

and around these, on their knees, the pilgrims perform their "stations," repeating, at certain spots, a certain number of prayers.

The sum exacted from the pilgrim, for all the comforts of St. Patrick's purgatory, including wine, amounts to 1s. 4d., of which 6d. is paid for the ferry. If, however, the penitent choose, there is nothing to prevent him from being generous; and it is not improbable that his generosity may be acceptable. Every pilgrim, who is a candidate for the benefits of Loch Dergh, must bring with him a recommendation from the parish priest. I enquired particularly whether the priest encouraged the pilgrimage, or dissuaded from it. The answer was, that he sometimes enjoins it, but most commonly does not influence the applicant one way or another.

Whatever the weather may be, no one ever takes cold at the station, either from wet clothes or sitting upon the damp ground.—*Inglish's Travels in Ireland in 1834.*

THE THREE GOOD KINGS OF CHINA.

YAOU was frugal in his food, and almost mean in his dress; to study the happiness of his people was his sole business. Unwearied in his researches, he made annual tours throughout the empire; his arrival was anxiously looked for; his presence, as refreshing as that of the rain upon the parched soil. What he taught in words he inculcated by example. "Strive," he said, "for wisdom, and render virtue conspicuous; show obedience to your superiors, be kind, be condescending; thus you will promote harmony, and all the nation will be happy." Without effort he promoted virtue, his sole example being sufficient to render the whole nation virtuous; "virtue ran with the speed of a postilion; and he thus ruled the nation as easily as he could turn a finger in the palm of his hand." A rare instance, and, if true, the only one in all history!

The modest Shun, when he was called to participate in the throne, long refused so high an honour, upon the plea of being unworthy to reign, but Yaou conferred upon him the dignity, without the least hesitation; yet Shun could not allow himself to be called emperor as long as Yaou lived. On his tour through the empire, he paid respect to all the gods by continual sacrifices. These tours, though called hunts, were made with the sole object of examining into the state of the country, and redressing all kinds of grievances. He reduced the criminal laws to a code, which forms at this day the basis of the Chinese laws. Sze-ma-tseen gives some examples of his punishments. To reform the northern barbarians, he sent Kwan-tow, an officer in disgrace, to the Tsung mountain. Kwan, who, without success, engaged in draining the marshes, was exiled to the Yu mountains. In order to render the southern savages more tractable, the Sam-maou nation was sent thither, to establish colonies amongst them, whilst Kaou went amongst the eastern barbarians to teach them better manners. Thus, he inflicted punishment in such a manner, as at the same time to render others happy. As punishments had hitherto been extremely barbarous, consisting in branding the face, cutting off both nose and ears, &c., he abolished these inhuman modes of punishing, enacted effectual laws to prevent crime, and thus proved a great benefactor to his country.

When Yaou died, deeply regretted by all the people, Shun withdrew from office for three years, in order to bewail the loss of this great emperor, and to yield the throne to Yaou's son. But the people deserted the son of Yaou to follow Shun, with joy proclaiming him emperor, so that he at length reluctantly yielded to their wishes.

To record all the eulogiums bestowed upon Shun would be tedious; his reign was most peaceful, his sub-

jects were virtuous. He raised to great honours the descendants of the foregoing dynasty, who had long lived in obscurity. In order to see his actions in a true light, he permitted every body to accuse him whenever they chose. His officers were kept in good order by a tribunal invested with the power of punishing and rewarding. He was not only wise, but also brave. Neither demons nor apparitions could terrify him; nor showers of rain, nor peals of thunder, make him tremble.

When Shun was about to associate Yu with himself upon the throne, he addressed him as follows:—

"Come here, Yu; thou hast proved faithful, and merited well in draining the land. Thou art the only sage. Thou hast shown thyself diligent in regulating the country; in regulating thy own family thou hast been careful. Be not puffed up by vain conceit; but the empire is not envious of thy power, for thou art not vain. Thou seest that I encourage merits and praise deserts, and therefore thou art to succeed me upon the throne, for to thee belongs this august rank."

Thus encouraged, Yu could address his officers in equally strong language.—"Be circumspect," he said—"this will save you much anxiety. Never transgress the law, never study your ease, never be drowned in pleasure. Trust yourselves entirely to the guidance of sages. Never act in opposition to the will of the people, in order to honour your own whims. Be neither slothful nor negligent, and even the barbarians of the four quarters of the globe will acknowledge you as their rulers." The officers frequently replied, and many a wise maxim was uttered during those meetings: we know not, however, how far they practised what they so readily approved. Many of the maxims are worthy of the consideration of all princes; they are the fruits of good, sound sense, and speak highly for the wisdom of those who uttered them. But Yu did not only profit by the advice of his ministers; the simple remark of a common rustic drew his attention. To prevent oppression in every shape, and to gain the necessary advice in government affairs, he caused a bell to be placed at the gate of the palace; whosoever wished to converse with him upon civil affairs, sounded it, and was immediately admitted. A tablet of iron invited the people to complain of any grievances which might have been occasioned by the oppressive measures of their magistrates. There were likewise leaden and stone tablets, to induce the wise throughout the empire to come and advise him on subjects of law, ministerial affairs, &c. He was deeply grieved, when he met, in one of his tours, the body of a man who had been assassinated; but instead of threatening vengeance, he blamed himself for not having prevented such a cruel act by a paternal and efficient government.—*Gutzlaff.*

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

CORRESPONDENTS.

In the article on Air and Water in our last, we employed some equivocal language, which seemed to imply that the decompositions to which we alluded were recent discoveries. We had some other things in view, which are not there expressed.

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SYSTEM OF NATURE.

WE must give another chapter upon Sacrifice, as there are some other important ideas which it is necessary to introduce, in order fully to illustrate the subject.

We showed the progress of nature, from the lowest species of typical sacrifice, up to the substance, or true sacrifice, namely, the sacrifice of error and moral evil in the mind, and in the administration of public affairs. When this sacrifice is accomplished, the redemption of man is complete. The types are merely the dumb but expressive language of nature, who teaches her children by sensible signs, thus exercising their minds whilst administering intellectual food. The Israelites were delivered from the Egyptian slaughter and bondage by the sacrifice of the Pascal Lamb; the Christians were delivered from Mosaic bondage by the sacrifice of Christ, who is also called the "Lamb slain;" and we must now be delivered from political and ecclesiastical bondage by the sacrifice of error and corruption in the fundamental principles of church and state economy, which is the great Pascal Lamb, whose flesh is meat indeed, and whose blood is drink indeed.

What, then, are the two natures, human and divine, of politics and ecclesiastics?

The two natures of politics are unequal and equal distribution of the rights and privileges of society. The first is the old world, or the Devil, who is the God of this world; the second is the new heaven and new earth, wherein dwelleth righteousness; *i. e.* the Saviour, who destroys the works of the Devil. There must therefore be a great political sacrifice performed; a Pascal Lamb must be slain for the redemption of man. A literal lamb ewe or ram won't do; a man's blood won't suffice; these are merely individual objects, and any effect which they might produce is finite and temporary like themselves. It is a universal sacrifice; an everlasting sacrifice; a sacrifice of that great beast which is spoken of in the Jewish Talmud, which is so great that the poor shall feed upon it for ever, and its flesh shall never corrupt. Don't you know what this great beast is? It is the political system of the old world, which contains food enough, clothing enough, flesh enough, blood enough, for all mankind; but the poor can never be fed upon it until it be destroyed. Then—when all men shall enjoy the same privileges, when avarice shall no longer collect its hoards, nor lordly pride appropriate whole provinces to itself, nor judgment be purchased by wealth and favour, nor character estimated by the quality of clothing, or the amount of pecuniary resources and family connexions

—then the great Pascal Lamb shall be slain, its flesh and its blood shall be eaten and drunk, and the Son of Man shall give life to the world. It is the wealth of society which constitutes its political blood; wealth is the life of the universal man, even as blood is the life of the individual man. And now that we have passed the horrid darkness of individualism, and look with contempt upon all its sham sacrifices and burnt-offerings, and sin-offerings, its scaffolds, its guillotines, its galleys and its hulks, its prisons, and all its infinite variety of instruments for cleansing the world of its moral evil—we have discovered at last, that after all there is a sacrifice which can bring deliverance to man—there is a species of sin-offering which will bring in everlasting righteousness, and that is a pouring out of the wealth of society into the veins of poverty, for its flesh is meat indeed, and its blood is drink indeed. This is the way to keep the sacrament of the Lord's Supper; better than giving the poor creatures a bite of wheaten bread and half a mouthful of port wine, then exhorting them to return thanks to the Lord for his goodness, and dismissing them with a blessing of words to their damp cold dungeons, where there is neither bread to eat, nor wine nor beer to drink; nothing indeed but that spiritual food, which, rather than Archdeacon Ryder would live upon, he would maraud and murder, with armed men at his heels, and swear the widow to the payment of her tribute over the dead body of her bleeding son. This man and all his brethren dispense the holy sacrament of the broken body and shed blood of Christ; but they do it in type, as a girl dresses a doll, which is an image of a child, which she will dress when she becomes a mother. There is no life, no virtue in the doll; neither is there any life, any virtue in the sacrament of the priests, which they call the Lord's Supper; but it is a formal type of a better system, in which all shall sit down together at the same table, equality and brotherhood prevail in society, and no one shall starve of want whilst others have bread to the full. "Their bread shall be given them, their water shall be sure." "Then shall justice flow down our streets like waters, and righteousness like a mighty stream." Nature always sends the doll, or type, before she sends the living child. Hence, if a man understands types, he can prophesy.

It has always been a puzzling question to the world of faith, what urgent reason there was that the Son of God should die for sin, and how his death has benefited the world. There is nothing in theology more confounding to a believer than this sublime doctrine: the reason is obvious—he mistakes the doll for the child, the type for the antitype, the Christ individual for the Christ univer-

sal. The difference is infinite: he does not know that Christ is Nature or God; and that, "in the dispensation of the fullness of time, *all things* are to be gathered together in Christ, whether things in heaven or things on earth, even in him." (Eph. i. 10). Christ is a universal system; his human nature is the old system, "like unto sinful flesh;" his divine nature is the new, a glorified system. The old system is still alive. If, then, God give not up his Son to death, how can we be saved? If the blood of society—that is, its wealth—be not poured out, how can the poor be nourished? "God gives not up his Son to death, to condemn the world, but that the world through him might be saved." The doctrine is a simple and a splendid doctrine, a genuine fundamental doctrine, of sound political economy and everlasting justice; and, until this sacrifice is made, there can be no salvation. "He that believeth it not must be damned:" he is "damned already," as Christ himself says. (John iii. 18.)

But it is not enough to shed the material blood of the universal man; this is only one side of the question; mere materialism. Many imagine that if there was a proper distribution of food, clothing, and household comforts, society would be perfected. We say no: man is not a mere brute; he is a brute as long as the wants of the brutal nature are ill supplied, or supplied with difficulty, for then his belly and his animal passions obtain the ascendancy; but no sooner are these tranquillized by a satisfactory allowance, than man becomes a metaphysician. If, then, the same unanimity prevail not in this second department of society as in the material, we have gained nothing. Communities and social systems, instituted upon the principle of an equal distribution of fodder alone, may do very well for cattle, but not for men; nor will any degree of prosperity suffice to harmonize the different sectarian views of mankind. Men have shed their blood, and sacrificed their happiness, for opinion in all ages, and they will do so for ever: nor can all the illumination of science, poured in without measure upon the human mind, make the slightest difference in the relative strength of the two parties: they are merely the two polar extremes of mind; they cannot overcome, but they may unite; and they cannot unite without a doctrine which confirms and illustrates the fundamental principles of ALL SECTARIANS, and demonstrates them all to be the scattered members of one great universal spirit of truth; living parts of an organized system of discipline, which all concentrate in a single focus, and accomplish reformation without victory or destruction. Thus no party shall boast over another, for all shall be found contributing their share to the general treasury. This is charity; and, without this charity, save the world who can. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision."

Then, pray, what is this great spiritual sacrifice that is to be made for the salvation of the world? Why, the very same thing must be done with the spiritual department that we have already shown must be done with the material department. We must do away with monopoly and exclusiveness; we must all sit down at the same table; all eat of the same bread, and drink of the same

cup. The infidel must drink of the pure blood of faith and universal theology, and the believer must eat of the bread and flesh of materialism, "for the flesh is meat indeed, and the blood is drink indeed."

The two worlds—the world of politics and the world of ecclesiastics—are exactly analogous; they are composed of exclusive, selfish, and ungracious monopolies; states are divided against states, classes against classes, companies against companies, families against families, individuals against individuals: in the other department, church establishments against church establishments, sects against sects, creeds against creeds, and articles against articles. Both parties are exclusive: the political parties consult their own private interests; they rejoice in triumphing over their rivals; they have no sympathy with those who do not belong to their own miserable, ungenerous clique; and the spiritual parties follow the same universal spirit of the old man; each party appropriates truth, and monopolizes salvation solely to itself. Infidels and believers are all alike, for there is as much bigotry and ignorance in the system of rejection as in the system of exclusive faith; the sacrifice, therefore, which is to be made is the destruction of this great spiritual LAMB (for they all pretend to be very meek and gentle), that an equal distribution of its doctrines may be made for the reunion and gathering of the broken body of truth, and thus all political and spiritual monopolies shall become one.

But which of these is to be accomplished first? and how is it to be accomplished? We answer, that unless the foundation be laid in the mind, the building won't stand. The mind, therefore, must be liberalized. But what is the meaning of being liberalized? If our readers imagine that it means becoming "infidel," they are most grievously mistaken. There are many of the greatest vagabonds in London, who swear, and damn, and abuse all parties and all individuals but their own dear selves, denounce all priests as designing hypocrites, swear that the Bible was invented by the monks! and always profess to belong to the liberal school!! A pretty school, indeed! a school of deplorable ignorance and bigotry; a perfect negation, not only of faith, of science, and useful knowledge, but of common courtesy! These are merely exceptions, however; they do not represent the intelligent and organised portion of the infidels, who are equal in point of general information and good morals to any other class in society. But infidels are not liberals! The name may apply to them comparatively, inasmuch as they are less exclusive than other parties, because they have no articles of faith, no set of religious propositions around which they rally, but present open arms to all who reject the doctrines of the priests. They are purely negative in their religious character. They neither analyse, nor think it worth their pains to analyse, any religious system or the progress of nature; they sweep them all away with one large besom of destruction. But this is not liberality—this is condemnation and destruction. To destroy evil is good; but to destroy indiscriminately evil and good, is bad; and it must be indiscriminate destruction if it is not preceded by a candid analysis, which compares the principles

of religion with the science of Nature. Indeed, to destroy any system without having a substitute for the one destroyed, produces no moral change which can be called an improvement, for it has always the effect of scattering its members, and thereby diminishing their united strength. When the system thus divided is a bad system, this division is good as a transition step to a better; but the division itself is not a system, for it is a pure negative, and incapable of united exertion. This is the position of modern infidelity. It has no positive doctrine respecting theology.

In respect to church doctrine of every description, in respect to public and private morals, the infidel is infinitely superior to the believer, in so far as he can easily demonstrate the absurdity and injustice of priestly instruction. In respect to the historical, prophetic, and scientific evidences of religion, the Christian is infinitely superior to the infidel, and these two facts point out distinctly the strength and weakness of both parties. The Christians err in the meaning which they attach to religious mysticism—the infidels err in denying that it has any meaning; and the two parties can only unite upon the following principle—*The Christians must liberalise the word, by giving it a universal meaning, such as we point out in the System of Nature; and the infidels must acknowledge the divinity of the word, which is thus so simply, and without any torturing or twisting whatsoever, made to teach a more perfect universalism and liberality than their own, whilst in every minute circumstance it agrees with general science.* This is the ultimatum of the progress of Nature. Victory is out of the question. The two parties are the two anointed ones, the two churches, the two messiahs, the two witnesses, the two polar extremes, the male and female principles God and Nature. Union and love is their destiny. God will not destroy Nature, nor Nature destroy God. If either party gained, it would be a loss to liberality and charity. If old faith overcame, then illiberality and exclusive bigotry must triumph; if old infidelity overcame, then the consequence is the same, as it can give no satisfaction to the enquiring mind respecting the origin and meaning of religion; but merely answers the intelligent querist by saying, Moses was an impostor; Jesus Christ was an impostor, or an enthusiast, who pretended to more than he knew; or his apostles were impostors, and the ancient fathers and early Christians were impostors, &c.; in fine, in this word impostor is comprised all the satisfaction which an infidel of the negative school can give; and, to say the best of it, there is not much charity or liberality in thus so profusely lavishing our condemnation of the leading characters of all past ages.

But a man may be an infidel to all churches without being an infidel to God and Nature, or any system of religion. We profess infidelity to the church doctrines, as taught by the priests; yet we hold all these doctrines, and believe them most devoutly, as expounded by the science of Nature. The superior divinity of the Bible we think is as demonstrable as the multiplication table. It is only ignorance that cannot perceive it. So far as we have gone, our illustration of it is before the public; and so far as we shall go, all the future will be as scien-

tific as the past. Refutation we court. We rejoice in opposition, if not obstinate and ignorant opposition.

We have one more question to answer: How shall this sacrifice be effected? It is a gradual, growing work. It must grow like a seed. Hence we are not inclined to think that it can be national, until the system is first exemplified on a limited scale by the practical development of UNIVERSALISM, in the organization and union of all those who are imbued with its principles. But no man can be said to be a universalist who cannot coincide, as well as disagree, with the fundamental and characteristic principles of all sects and parties under the heavens; but for this country only a few doctrines require to be particularly known, such as Popery, Protestantism, Southcottianism, Materialism, all which we shall notice in due order, and show our readers the great secret which has been concealed from the human mind from the beginning, viz. that all religions are both true and false at one and the same time. "He that believeth not, shall be damned."

The great sacrifice for sin, then, to which we have alluded, is the sacrifice of exclusive selfishness in the distribution of wealth, and in matters of theological opinion, substituting a more liberal distribution for the one, and a more liberal system of philosophical analysis for the other.

THE SHEPHERD.

THE DOCTRINE OF NONENTITIES.

TO THE EDITOR OF THE SHEPHERD.

Sir,—A correspondent of yours, in your last week's *Shepherd*, who signs himself W. N., says he is desirous of obtaining information upon the above-named doctrine. He considers, like some of the ancients, and the late Bishop Berkeley, that it is possible that every thing which we usually believe to have an existence may exist in our imagination only; and that nothing has any existence in reality, except our imagination. The way this doctrine of nonentities is supported by its promulgators is this:—Put a living man's hand, they say, into the fire, and he will imagine the fire to be hot; but put a dead man's hand into the fire, and he will not imagine it to be hot. "What then constitutes the difference," they say, "between the two?" Why, the imagination only. The imagination, therefore, they say, is every thing, and nothing exists but the imagination. I will illustrate this doctrine still further: thus,—

Lay a live worm in the palm of your hand for one hour, when you imagine your hand to be perfectly cool; and at the end of the hour you will find the worm dead, and dried to a crisp. Now this worm, during this time, would imagine your hand to be unbearably hot; you, on the contrary, would justly deny that you were hot, and would imagine, on your part, the worm to be cold: this the worm would deny. In short, you would mutually accuse each other in your own imaginations; the worm would accuse or imagine you to be hot, and you would imagine that to be cold. The imagination, therefore, is said to be the reality, or the real thing that exists, and the heat and cold merely ideal or nonexistent. This doctrine is false, and I proceed to prove it so; but first I will prove how the imagination is produced.

You are a hot-blooded, and the worm is a cold-blooded animal. Neither of you can feel your own inherent properties in yourselves, any more than fire can feel itself hot, or ice feel itself cold; but each of you can feel the opposite property in the other. If cold were not to come in contact with you, you could have no imagination about cold; and if heat were not to come in contact with the worm, that could have no imagination about heat. It is these two opposite properties then, coming in contact with each other, in two beings of different temperatures and organizations, that produce the two imaginations. I now proceed to prove the doctrine of nonentities to be false.

For an imagination to exist there must be two different properties or qualities coming in contact with each other to produce that imagination. For these two properties or qualities to exist, there must be matter for them to exist in; and for matter to exist, there must be space for it to exist in, and so on. Matter might exist without two different properties to produce an imagination; but neither two different properties, nor one property, can exist without matter for it to exist in. Man may exist for a time, as he does when he is dead, without an imagination; but the imagination cannot exist without the material man. Matter cannot become nonexistent, but the imagination can and does become so. Matter therefore is the *reality*, and the imagination a nonentity, an unsubstantial idea, or an imagination only.

An old Grecian philosopher was one day endeavouring to support this doctrine of nonentities, in opposition to an antagonist. His antagonist hit him a box on the ear. The old man became angry. "Pooh, pooh," said his antagonist, "what are you angry about? It is probable that I did not hit you at all. It is possible that the fact only exists in your imagination." "By Jove," said the old man, "although I teach a different doctrine in the academies, when I come out into the open world I am obliged to think, talk, and act like other people."

Believing that I have said sufficient to expose the absurdity of this doctrine, I remain, Sir, yours respectfully,
Jan. 14th, 1835. W. S. P.

[If we understand our correspondent aright, he has taken for granted the very thing which was to be proved. "Properties or qualities," he says, "cannot exist without matter for them to exist in." This is the thing to be proved. It is quite as easy to imagine *power* existing out of matter as in it. Nay, it is quite impossible to imagine *power* resident in matter. It can only exist between the particles, not in the particles; just as electricity exists on the outside of a body, but not in the inside. We cannot understand what our correspondent means by the properties of matter; nor how he proves that it has any properties at all. We know that there is a certain power resident in certain forms and aspects of Nature, such as the magnetic power in iron; but we also know that that power is transferrable from one body to another. A needle becomes a magnet by contact, without receiving any new material that we can demonstrate. It receives a property, but it is a moveable property, which comes and goes like the money in a man's pocket, yet is not cognizable by the senses.]

Now our correspondent seems to imagine that this property is matter itself; or what does he mean when he says "matter is the reality, and imagination the nonentity?" If by a nonentity he means something not to be perceived by the external senses, we agree with him entirely; but if he means that matter has the power, and imagination none, then we dissent entirely from his doctrine, for the very reverse is the truth. The matter is merely an instrument by which the power acts. It is one of the two poles of Nature; the active power is mind. Matter is purely passive, and has no other power but that of dead resistance.

Heat and cold are not matter; they are merely action upon matter; action occasioned by the two polar properties of Nature. Our correspondent acknowledges this, and says that these two properties produce the imagination, by acting upon the temperature of the body; but the temperature itself is not matter, it is merely a condition. The body is matter—but what sort? Oxygen, hydrogen, nitrogen, carbon; three gases and a powder: the powder itself can be converted into a gas. The body then is a collection of infinitely small particles, or atoms if you will, with two polar properties, like magnets, so as to attract and repel; but these properties reside on the outside, not within. Hence the property is one thing, and the matter another; the matter merely being an instrument in the hand of the property. In other words, matter is the tool, the subordinate principle of Nature; and so far from having any property, it is merely a property of power or mind. Therefore we come to the conclusion that matter is a property of mind; or, in other words, has a secondary existence.

The joke of the old Grecian philosopher is very good as a joke, but won't pass for an argument; for the question of the primary existence of matter does not affect the laws of mental sensation, or any of the movements of animal or intellectual life. It is merely an exercise for the reasoning faculties; a sort of intellectual amusement. But it is of considerable importance that men see the superiority of mind over matter; and it surprises us much to see men otherwise intelligent defending the fundamental error of the superiority of matter, by talking of the properties of matter as they do. Matter has no properties but dead resistance. It is the very emblem and hieroglyph of death.—Ed.]

VARIETIES OF THE HUMAN SPECIES.

THE power of producing like individuals, is considered by naturalists as the most certain test for fixing the species in red and warm-blooded animals. This power of self-perpetuation, by a constant succession of similar beings, is found in all the races composing the human species, however different in colour, structure, and manner of life. Men, then, are but one species, and the difference that appears in them, according to the region of the globe they inhabit, can only constitute varieties of races. I admit, with M. Lacépède, the worthy continuator of Buffon, four principal races of the human species, which I shall call, like him, the European Arab, the Mogul, the Negro, and the Hyperborean.

We might add a fifth, of the American, were it not most probable that the new Continent is peopled by inhabitants, who, coming from the old, either by land in the austral hemisphere, or along the immense Archipelago of the Pacific Ocean, have been altered by the influence of that climate, and the yet virgin soil, so that they are to be regarded less as a distinct race than a simple variety.

There is, in truth, this difference between varieties and races, that, in these last, there are implied modifications more profound, more essential differences, changes not confined to the surface, but extending to the very structure of the body; whereas, to make a variety, nothing more is needed than the superficial influence of climate on the integuments which it colours, and on the hairs which it makes longer or shorter, lank or curled, hard or soft. An Abyssinian, scorched by the heat of an almost tropical sky, is as black as the negro under the equator; yet they are by no means of one race, since the Abyssinian, a negro only in colour, resembles the European in the cast of his face, and the proportions of all his parts.

The characteristics of the European Arab race, which takes in the inhabitants, not of Europe only, but of Egypt also, Arabia, Syria, Barbary, and Ethiopia, are an oval, or almost oval face, in the vertical direction, a long nose, a prominent skull, long and commonly lank hair, a skin more or less white. These fundamental characteristics are no where more decided than in the north of Europe. The inhabitants of Sweden, Finland, and Poland, give the prototype of the race; their stature is tall, their skin of perfect whiteness, their hair long, lank, and of a light colour; the colour of the iris generally bluish. The Russians, the English, the Danes, the Germans, are already somewhat removed from this primordial type: the colour of their skin is of less pure white, their hair of a deeper hue. The French seem to stand midway betwixt the nations of the North and those of the South of Europe. Their skin is shaded with a deeper dye, their hair less straight, and more of a chestnut and brown colour. The Spaniards, the Italians, the Greeks, the European Turks, and the Portuguese, are browner, their hair in general black. Lastly, the Arabs, the Moors, and the Abyssinians, have hair, in some measure, black and crisp, the skin tawny, and might serve for the step from the European Arab to the Negro race; which is, however, distinguished from them, by the flattening of the forehead, the smallness of the skull, the slope of the line measuring the height of the face, the thickness of the lips, the projection of the molar bones, and further, by a darker skin, thicker, greasy, and, as it were, oily, as well as by shorter, finer, curly, and woolly hair.

The Mogul race has the forehead flat, the skull jutting but little, the eyes looking rather obliquely outwards; the cheeks are prominent, and the oval of the face, instead of extending from the forehead to the chin, is drawn between the two molar bones. The Chinese, the Tartars, the inhabitants of the Peninsula, of the Ganges, and of the other countries of India, of Tonquin, Cochin-China, Japan, of the kingdom of Siam, &c., compose this race, more numerous than all the others, and apparently more ancient also; which is spread over a far greater extent

than the European Arab race, and yet more than the Negro race, since it reaches from the fortieth to the sixtieth parallel of latitude, occupying an arc of the meridian of nearly 75°, whilst that which measures the countries of the European race is only of 50°, and the Negro race lying under the equator, between the tropics of Cancer and of Capricorn, is bounded within the limits of an arc of from 30° to 35°.

The Hyperborean race, situated in the North of the two continents, in the neighbourhood of the polar circles, composed of the Laplanders, the Ostiaks, the Samoiedes, and the Greenlanders, is characterised by a flat face, a squat body, and a very short stature. This degraded portion of the human species derives, evidently, from the climate, its distinctive characteristics. Striving for ever with the inclemency of a severe climate, the destructive action of an icy temperature, Nature, fettered in her motions, shrunk in her dimensions, can produce only beings whose physical imperfections explain their almost barbarous condition.

The small progress of the Negroes in the study of the sciences, and in civilization, their decided taste and singular aptitude for all the arts which require more taste and dexterity, than understanding and reflection, as dancing, music, fencing, &c., the figure of the head, which is midway between that of the European and the ourang-outang, the existence of the intermaxillary bones, at an age when, with us, the traces of their separation are completely effaced; the high situation and small development of the calf of the leg, have been arguments more specious than solid to those who have endeavoured to abase this portion of the human species, in order to justify an iniquitous traffic, and a cruel tyranny; reproaches of civilized men, which they must wipe off by other means than a presumptuous assertion of their own dignity, or a proud insult on the native character of those whom they themselves have cast into degradation.

Without admitting this belief, which owes its origin to a thirst of riches, we cannot help acknowledging that the differences of organization draw after them a striking inequality in the development of the moral and intellectual faculties. This truth would appear in its full light if, after summarily indicating, as I have just done, the physical characteristics of the races of men, I could unfold their moral differences as real, and not less marked: opposing the activity, the versatility, the restlessness of the European, to the indolence, the phlegm, the patience of the Asiatic, examining what is the power, on the character of nations, of fertility of soil, serenity of sky, mildness of climate; showing by what catenation of physical and moral causes, the empire of custom is so powerful over the people of the East, that we find in India and China the same laws, manners, and religion, which prevailed there long before our era: enquiring by what singularity, well worthy the meditation of philosophers and politicians, these laws, this worship, and these manners have undergone no change, amidst the revolutions which have so often taken place among those nations many times conquered by the warlike Tartars; showing how, by the irresistible ascendancy of wisdom and knowledge, ignorant and ferocious conquerors have adopted

the usages of the nations they had subjugated; and proving that the stationary condition of the sciences and arts among those who, so long before ourselves, were in possession of the advantages of civilized society, is derived not so much from the imperfection of their organization, as from the degrading yoke of a religion loaded with absurd practices, and which makes knowledge the exclusive birthright of a privileged caste. But such an undertaking, besides exceeding the limits I have prescribed myself, does not belong directly to my subject.

The *Albinos* of Africa, the *Cagots* of the Pyrenees, and the *Cretins* of the Valais, cannot be given as varieties of the human species. They are infirm, feeble, degraded beings, incapable of reproducing an existence, which has fallen to them, in the midst of a healthy, vigorous, and robust population.

We are not to believe what some travellers have written on the existence of tribes of giants, that have appeared on the Magellanic coasts. The Patagonians, concerning whose stature there is so little agreement in relations, are men very well formed, and whose stature does not exceed ours more than nine or ten inches. The Laplanders, whose stature is the smallest, are as much below as the Patagonians are above; it does not exceed from four foot to four and a half. In the midst of ourselves, individuals reach from time to time a stature sufficient to entitle them to the name of giants; whilst others, shrunk in all their proportions, are a renewal of the pigmies. Such was B   , the dwarf of Stanislaus, the king of Poland; Goliath, spoken of in the Book of Kings, xvii. 4; the King Og, Deuteron. iii. 2, and many others, whose stature varies from six to ten feet high.—*Richard's Physiology*.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER V.

A TRAVELLER was returning from a long journey; his home stood like a heavenly garden before the eyes of his imagination. With every step he made his heart was beating louder and louder; for he had left for many years his native land, and his thatched cottage, with the overhanging fruit-trees, the Eden of his childhood; wherefore he doubled his steps the nearer he came to his dear home. But when he had reached the summit of the mountain, on the opposite slope of which his cottage was situated, a dark night spread a black veil over his path.

"What shall I do in this darkness!" sighed the good man. "Who will lead me safe over the mountain? Shall I lose myself in the woods, and become a prey of the hungry wolf that infests the forest?"

Whilst he stood still uttering these complaints, and looking whether he could discover any human trace, he beheld at a distance a light, a bright moving light; a God-send to the weary, forlorn wanderer; and refreshed with hope, he hastened towards the friendly element.

Whilst proceeding in the direction of the moving light a thundering voice called from a distance, "Stop, wanderer, stop! If thou proceedest farther on thou art the son of Death." He stopped and hearkened, and he heard as it were the splashing of oars, and after awhile he could

distinguish a boat approaching. And the boatman called to the wanderer, and said, "Man, what seduced thee from the right path, and brought thee to the brink of death?" "It was that friendly light that shines before me," replied the wanderer.

"A friendly light!" exclaimed the fisherman, who in the meanwhile had landed; "it is a deceiving flame, the offspring of corrupted marshes!" In fact it was an ignis fatuus; or rather two or three, or more, which from time to time flame and disappear.

They had all disappeared, and the traveller returned hearty thanks to his preserver. Yet the fisherman answered and said, "Why should one man allow another to die in error, instead of showing him the right way? We must both offer our thanks to God; I, for having been chosen as his instrument to preserve thee from perdition; thou, because saved from the brink of a precipice, where a false light was alluring thy erring steps."

The fisherman, who by long habit knew to find his way in the darkness, took the wanderer under his arm, and led him safe down the mountain, and placed him on the high road, which conducted him in a straight line to his native cottage. And here I will leave him, opening the well-known door, and embracing his dearly beloved ones. And I will turn myself to you, my gentle readers, for whom this parable is intended.

The false science, the science of individualism, of sectarianism, of one principle, is like unto that shining, deceiving offspring of corrupted marshes. The bipolar philosophy, the science of nature, applied to all the business of life, is the friendly fisherman that brings you safely to your homes. And do you know what your homes are? Those four walls within which you eat and drink? Surely not. The towns in which you work yourselves to death to feed in luxury a few idlers? Surely not. Your home is the whole of nature, where knowledge is the fruit that refreshes and strengthens us, and makes us like unto gods.

Now this science of nature teaches us also how to subdue diseases and restore health; yea, I hope it will in a future time teach us to subdue death. This science is but in its beginning, though it has been put into practice partially and instinctively in all ages. And because the people who exercised it in former ages, did not know the true reason of their working, they ascribed this power to God or to the devil, according as they applied it with good or bad intentions.

In fact they were not entirely mistaken in ascribing this power to one of the two principles; because the principle of this power of healing is *spiritual*, and diseases are also *spiritual*.

The principle of healing is the spirit of light and of life; the principle of disease is the spirit of darkness and of death. Hence he who can forgive the sins can also heal the diseases. The first physicians were priests. The snake, which was the symbol of the fall of man, is also the symbol of the art of healing; because, in order to cure a disease you must create a disease; and the snake and the cross are both necessary to salvation.

Since there is but one spirit, the Spirit; one life, the Life; and since health and disease are but the positive

and negative of the same spirit, and of the same life, there can be but one principle of healing.

This one principle of healing is the bipolar magnetic, or solar and telluric. All other modes of treatment are but secondary means, which act chemically and mechanically, more to the injury than to the benefit of the human frame. If they act otherwise, they act magnetically; for instance, bark acts magnetically in all cases where the disease has assumed the shape of intermittence; the cow-pox acts magnetically in bringing forth a principle counteracting contagion; all epidemic diseases, the plague, the cholera morbus, the marsh fevers, are produced by solar or telluric influences, and disappear by changes in the keys of the great panharmonicon (*universal harmony*) of nature.

The magnetic origin of diseases explains the phenomenon of their being under the influence of certain numbers. Indeed the mystical importance given by the old philosophers, physicians, and divines, to certain numbers, is owing to the instinctive intuition of the magnetic solar and telluric oscillators. It is a fact that must strike every impartial observer, that in the 3d, 7th, 9th, 11th, 14th, and 28th day, fevers and other diseases, both acute and chronic, are in a state of increase or decrease.

It is a fact that none can deny, that some mental disorders, some nervous complaints, such as epileptic fits, St. Vitus's dance, and other like disorders, break forth with greater violence during the spring tides. So great is the concord and harmony of nature.

Modern physiologists, for instance, Schubert, in his *Universal History of Life*, Golres in Munich, Professor Walter in Bohn, Professor Burdach in Königsberg, have found that the influence of the numbers three and seven in the development, cause changes in the human frame. It is a well-known fact, that a child may live, if born in the seventh month, and will not live if born in the eighth month. Every seven years the whole body of man is changed by an organic transubstantiation. The 7th, 14th, 21st, 35th, 49th, and 56th years, generally produce changes in the human body; and the 63d year is the grand climacteric, being the multiplication of 9 by 7.

The number nine is the most remarkable of all the units. Thus when nine is multiplied by any figure or figures, the digits in the product being added together make up the number nine. Thus, for example, $9 \times 3 = 27$, and $2 + 7 = 9$; again, $9 \times 40 = 360$, and $3 + 6 = 9$.

I shall not follow up the magnetical power of numbers in the polarity of light, in the formation of colours, in the wonderful combination of sounds. I will only mention, that even in that which is called inorganic nature, for instance, the elective affinities in chemistry, the formation of strata in geology, and the crystallizations, the influence of numbers is as evident as is the construction of animals and plants.

Pythagoras was the first who by an act of magnetic ecstasy had the intuition of the mystical science of numbers. The means adopted by him instinctively to produce this ecstasy will be found to correspond with the means discovered by the science to bring forth that highest state of telluric, or night life, called somnambulism. I shall finish this letter, presenting my ideas upon the nature of the human soul, and its bipolar nature.

The soul is the spiritual principle of life. Life being bipolar, the human soul must also present a bipolar activity. Acting as the representative of the solar principle, it appears as reason and intelligence, and as the plastic or forming principle. The soul forms both the reasoning faculties and the *organs of thinking*. In the character of the telluric principle it appears as instinct and sense,

and forms the perceptive faculties, and the *organs of sensation*. As the principle of intelligent life, it forms the brain and the cerebral nerves; as the principle of instinctive life, it forms the ganglia and the sympathetic nerves.

In order to support these two extremes it forms the animal system, blood, lymph. From the different proportions of these different organs of the soul arise the difference of temperaments, capacities, and passions. The philosophers who pretended that men had three souls—the vegetative, intelligent, and animal soul—were correct in the triad; but, for want of a knowledge of the science of polarity, mistook the two extremes and their middle term for three different individualities.

THE ALPINE PHILOSOPHER.

THE DOCTRINE OF THE "WOMAN."

Now for a trial of our readers' liberality and charity. *Ite, procul ite, profani!* (Hence, far hence, ye profane!)

"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." "For God hath chosen the foolish things of the world to confound the wise."—*Paul to the Corinthians*.

In obedience to this sacred advice, we shall endeavour to bring our readers to that extremity of folly, which we consider to be the threshold of wisdom. In fact, if we can possibly turn their brains, we shall do it, for men's brains are all wrong side upward. Hence the prophet says, "The world shall be turned upside down." Men shall walk upon their heads—that is, the foundations of society shall rest upon mind, and not upon brute matter. Laying all joking and mystery aside, however, let us proceed.

We promised last week to give an analysis of the Woman's Church in faith, namely, the Southcottian, or Southcottian Church—to clear the hidden gem it contains from all the rubbish and mystery which surrounds it. The rubbish is no detriment to the gem, but often a good preservative; nor are the children of this generation in general so extremely foolish to despise a jewel because there is a cart-load of trash around it. The Christian church is a female church, being taken out of the side of the Jewish church, as Eve out of the side of Adam. Hence the rite of circumcision was abandoned at its institution; the political or ceremonial law, which is man's prerogative, was withheld; the moral law, which is woman's forte, was made superior to the other. The beard, which is man's characteristic, has been generally shaven, either by churchmen or laymen, and latterly by both. The great original church of Christianity has been styled the Mother Church; and the Virgin Mother of God has been exalted to the greatest ecclesiastical honours, even above the Founder himself; and the impression has prevailed amongst all the mystics and inspirati of the church, that a *BRIDE* should appear in the latter days. "The marriage of the Lamb is come, and his wife hath made herself ready." "The kingdom of heaven is like unto a marriage," &c.

Accordingly, we find that, in the latter days of the church, the spirit of the woman begins to be stirred. Many women in different countries have appeared, professing to be this long-expected, long-promised helpmate to man, of which we shall only mention two at present—namely, Mrs. Buchan, in Scotland, and Mrs. Southcote, in England. Mrs. Buchan had many followers whilst she lived, and was a most remarkable character,—having so many arguments to adduce in her own behalf, and so many extraordinary circumstances connected with her history, and substantiated by respectable testimony, that

old Mr. Bell, a respected and popular clergyman of Glasgow, used to say that she was enough to deceive even the very elect. She died, and was buried after the magistrates of Glasgow interfered to enforce her interment; for she had told her followers that she would rise *again*, and these *seemingly* wise men were not foolish enough to know the meaning of it. However, she did rise again—she rose again in Joanna Southcote, at the other end of the island, in 1793, a few years afterwards, and the Buchanites did not know their own mother; so they were scattered like snuff in a whirlwind of mystery. Joanna lived and prophesied with great reputation for twenty-two years; she also died, and was buried, and prophesied that she also would rise again—but the Southcottians were too *wise* to know the meaning of it, though many of them assert to this day, that when her body was opened, the promised Shiloh was seen to ascend into heaven in a column of vapour. These are very wise believers: we are afraid to argue with them. But we prefer our own simple folly to their wisdom; yet we have no hesitation in declaring our firm conviction that Joanna will rise again, and that her son shall appear.

Of all the brides, Joanna is the only one who has succeeded in establishing a church; which church still continues to make converts, but is divided into innumerable little coteries, or private churches, spread over all Britain, even to Aberdeen. Of course she is at present the principal, but not the only, representative of the Bride. Her writings are also in preservation, which are appealed to as divine authority, in every respect equal to the authority of the old Bible.

When she comes again she is to come with the Bridegroom and the Son, and then the Law and the Gospel are to be united.

We shall now make a few brief observations. Nature, being male and female, is bridegroom and bride. The individual man and woman are made after this great model. The church, or universal man and woman, has the same twofold character. But although the true and only bridegroom and bride are the two principles of nature, all the rest are representatives; and as an individual in monarchy represents a state, so, according to the same law of nature, an individual man and woman represent the two churches. Christ represented the *divine* nature at the close of the Jewish church: why should not a woman represent the *human* nature at the close of the Christian church, seeing the church is called the *bride* of God? Answer that, ye Christians of the old school!

Again—it is not the man church who brings forth the son, but the woman church. Hence there must be a third church, the product of a male and female church. Christianity must have a son.

Again—it is not the first birth, or birth of the flesh, which brings deliverance, but the intellectual birth, or birth of the mind. "Except a man be born again, he cannot see the kingdom of God." It is not to flesh and blood, therefore, or to a literal birth, that we have to look, but to a principle of truth, which combines the two natures in one. Hence Joanna very beautifully says that the child is born within us.

But did she not deceive and disappoint her followers? Most assuredly. And did they not deserve to be deceived? What were they looking for? A lump of flesh and bones to come and lead them to glory; some expected to be riding in carriages clothed in purple and scarlet, and ruling over the heretics, with great pomp and most enviable dignity. Ungenerous fools! to think that the regeneration of nature consisted of the enthronement of ignorance and brute matter! They were all deceived, and so was she; but still her doctrine is true.

"True?" says the Christian, "how can it be true when she deceived her followers?" We answer, How can Jesus Christ be true when he deceived his? Did he not tell them he would come in the clouds of heaven to destroy Jerusalem—"there be some standing here who shall not see death till they see the Son of Man coming in his kingdom." Did he not tell his disciples that "they should sit on twelve thrones judging the twelve tribes of Israel?" Did they not believe this to the last; so that when he ascended, the last question they asked of him was this: "Wilt thou at this time restore the kingdom to Israel?" and away he went without giving them an answer. If the bridegroom deceives and speaks mysteries to the people, why should not the bride follow his example? But it is ignorance alone that is deceived. Any schoolboy who knows the Science of Nature, even the rudest elements, may understand the whole plot of the drama.

We shall continue this subject, nor shall we forget the other woman, the church of materialism, who also represents the bride, and has originated the doctrine of the emancipation of her sex.

"NEW CHRISTIANITY."—Those who really desire to study in earnest the subject of the progress of Nature, will find some excellent elementary instruction in a little work called "New Christianity," translated from the French of St. Simon by the Editor of the Shepherd. It may be had of our publisher, Mr. Cousins, for One Shilling. The work itself gives a very simple and intelligible idea of the first efforts in France to analyze the proceedings of Nature in the education of the human race; and the Editor's Preface and Notes serve to throw additional light upon the subject. We ought all to become acquainted with the first dawnings of the new world. St. Simon was a wonderful character, considering the age in which he flourished, but he had merely a glimpse of a better and more perfect philosophy. The publisher gives a coloured engraving of the St. Simonian Free-woman along with the book, which we have requested him to keep loose, as it does not belong to the work itself.

LIBERTY AND NECESSITY.—It is a universal law of Nature, that when two powers act in opposition, that is, when action and reaction take place, friction is produced. Hence the impossibility of perpetual motion, without a self-restoring power. To talk, therefore, of action and reaction in Nature without the *self-restoring power*, is uttering words without meaning. Now, that self-restoring power is liberty, which is mind. Every man feels it in the additional energy which he can give to his body when exhausted or fatigued. It is the opposite or positive pole to necessity, which is the law of friction, and would bring all nature to a dead calm, if this original impulsive power did not renew the action. This power of course is *stimulated* to action by a motive, but it is a moral or intellectual stimulus, the opposite of the other, which is brute necessity. Hence the absurdity of a system of Nature which does not regard mind as universal as matter. The self-restoring power of Nature is what in strictly correct language ought to be called God, the other (necessity) is what is understood by NATURE.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

We should like to see more of A. D.'s theory.

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SYSTEM OF NATURE.

In this chapter we propose to consider another department of theology, namely, inspiration itself; a subject upon which Christians and infidels entertain equally absurd and ridiculous notions.

This, of course, divides itself into two doctrines—inspiration and no inspiration, or faith and infidelity; but this is not the division of Scripture; the division of Scripture is partial and universal inspiration, at one time teaching that only some individuals are under the guidance of heaven, at another that all men are merely the instruments of Providence, “who holdeth the hearts of all men in his hand, and turneth them whithersoever he will.” “Man’s goings are of the Lord; how can a [man] then understand his own ways?” “The lot is cast into the lap, but the whole disposing thereof is of the Lord.” “A man’s heart deviseth his ways, but the Lord directeth his steps.” Even infidelity itself is divine inspiration—“they believed not on him, that the saying of *Esaias* the prophet might be fulfilled, which he spake, saying, Who hath believed our report?” &c.; “therefore they could not believe, because that *Esaias* said again, He hath blinded their eyes and hardened their hearts,” &c. This is a very clear and intelligible specimen of the positive and negative action, beautifully illustrating the doctrine of the *Shepherd*, that both sides of the question are of God; but the ignorance of man cannot reconcile them; reconciliation could only take place in a time of radical reformation and universalism.

There is so very little difference between a common believer and a common infidel on the first principles of theology, that they may both be classed in the same school—both infidels. The common believer takes it for granted, that the ordinary thoughts, words, and actions of men are things which God has nothing to do with; this the infidel agrees to. These thoughts, words, and actions are merely the spontaneous movements of the individual himself—*agreed by both*. The only little trifle upon which they differ is what is called the “divine inspiration of some men who died two thousand years ago;” for both parties cordially agree in this, that there is not a whit of inspiration now-a-days. Hence it clearly follows, that if the past were forgotten, the believer and the infidel would both be of one school.

We call them one school, the school of the old world, the school of division, which separates the individual from the universal mind, and makes the world a chaos of confusion. But though all the past were obliterated from

the pages of history and the memory of man, we and they would be perfectly distinct.

There are two distinct powers in every individual: there is the voluntary power, which he calls himself; and there is the involuntary power, which carries on all the secret movements of his body. This latter power resides in every part of the system; but its chief residence is in what is called the sympathetic nervous system, a system over which we have no immediate control, but from which we derive our being and life. It never sleeps, but in death. It is this nervous system which moves the body of the somnambulist when he rises in sleep and performs many singular actions, of which the individual is not aware, and can never have any remembrance. Many have read, written, cast up accounts, and performed many similar movements of intellectual life in sleep, gone to bed and awakened without the slightest consciousness of what they had done; indeed, when they are awakened during the influence of such a fit, they seem quite alarmed, astonished to find themselves in such an awkward predicament. They can see what they are about, but they can see or hear nothing that is foreign to the object they have in view. Light or darkness makes no difference; the female somnambulist can thread her needle and do her work in the dead of night without the aid of a candle; the male can cut his pen, arrange his papers, accounts, &c., in a similar way. How is all this done? It is done by what our Alpine Philosopher would call the opposite polar character to that of waking; which latter being the life which now predominates, is of course the most influential in the body; but the other frequently prevails in certain constitutional habits, and produces the phenomena to which we allude.

This illustration we have brought forward to explain what we mean by the double nature of individuals. Both these natures are God, who is all and in all; but in making a distinction between the two, we say that the somnambulant nature being the most secret and unfamiliar, may be characterized by the name of “God,” in a particular manner; for it is to this nature chiefly that we owe all the visions, prophecies, and mysteries of religion in all ages. But as this nature is not the ruling power of individual life, but merely the occasional usurper of the use of the body, so neither are those dreams, visions, and revelations which it gives forth to be regarded as the ruling principles of social life, which ought all to be subject to the “voluntary principle.” This voluntary principle is reason and liberty, and its speedy accession

to power is typically proclaimed in the propagation of the *voluntary principle* of the Dissenters, which means with them, however, only a voluntary instead of a compulsory support of the church.

These visions, prophecies, revelations, &c., of the somnambule nature, are true; we don't deny that some individuals may have pretended to have them; but we believe we could very easily detect a pretender; and we are certain that no pretender ever succeeded in establishing a faith. They have been common in all ages, and still are—genuine and unadulterated. Such were the famous prophecies of the Sibyls, which were burnt in the Capitol, in the year of Rome 670; but such was the estimation in which they were held, that Augustus, according to Tacitus and Suetonius, sent to Samos, Erythraea, Troy, and all other Italian colonies, to re-collect them. Such also were the oracles of the Pagans, and the Jewish mystery. But there is a principle of monarchy or subordination in every department of nature. Superiority resides somewhere, and both time and space have given superiority to the Jewish mysteries, inasmuch as they have been invested with greater power and authority. They thus become the head of the great mystical body.

This is the Elementary Philosophy of Inspiration. But are we to infer from this that we are to bind ourselves to a slavish obedience to this mystical power, as if this, and this alone, were divine? So says the church; so say all believers, as they call themselves, who deny the presence of God in any other department of nature but that of somnambulism; thus divesting reason, science, and every thing that we usually call sober sense and discretion, of their divine character. The very contrary is the case; reason, science, &c., are more divine (if one thing may be called more divine than another) than prophecy and revelation, because reason and science speak the language of the waking and ordinary state of existence; whereas revelation alludes to a mode of existence with which we are less familiar, but a partial knowledge of which is notwithstanding necessary, before we can have correct views of our own or of universal nature.

The Christian, and Sectarian of every name, worship the God of Darkness,—that is, of mystery,—the God of this world, SATAN. The infidel not only denies his existence, but even his revelations. But to what power he ascribes these things we cannot tell, as upon this subject we never met with an infidel, or an infidel book, which we could understand. Some ascribe them to imagination; but when you push them a little, by asking what imagination is, they cannot tell; their philosophy goes no farther. Yet they are right even in ignorance. It is imagination that creates all these things. But are there not two kinds of imagination—a voluntary and an involuntary? The *voluntary* imagination works in waking or watching; the *involuntary* imagination works in dreaming and vision, &c. The voluntary imagination is what we call "ourselves;" but the involuntary imagination is God, the universal mind. Thus their imagination goes for nothing. It is still inspiration. Some say they are inventions, tricks, &c. But such philosophers are both too illiberal and too ignorant to deserve a reply. They are greater spiritual tyrants than those whom they

would displace, and would restore the barbarism of mid-night if they had their will.

Upon this subject we shall soon explain our own views. The two natures of man to which we have alluded are the two poles of his intellectual existence. By the one he acts as an individual, devises his own plans, and consults his own happiness. By the other he acts as a part of the universal man, or species; does what he knows not the meaning of; and is made instrumental in carrying on a grand mechanical progress of society, which is too vast for him to comprehend, and the ultimatum of which he cannot imagine. This is inspiration, and every individual has it; it is his life and being; he has not even a momentary existence without it; he himself is a blank, a nothing, less than nothing, and vanity.

But there are different kinds of inspiration, as St. Paul observes, though the same spirit. There is an inspiration for politics, and one for ecclesiastics; one for science, and another for art; and innumerable varieties for all the superior and inferior departments of each. All are equally inspired, but the inspiration is different; for one department has been from the beginning the inspiration of somnambulism, and the other of waking.

But which has the greatest light? Each has a light of its own. During the day we see the sun, and all the beauties of earth; but were there no night, we could never have known any thing of the splendid science of astronomy. It is to darkness that we are indebted for our knowledge of the heavens. So also it is with science and revelation. Science reveals all the beauties of external nature; but of the mind it knows nothing, and never could have guessed any thing, had it not been for somnambulism and revelation, which will yet throw a flood of light on that hitherto mysterious subject. Remember that we include dreaming in our somnambule division. Dreaming is ordinary, common-place revelation; vision and prophecy are only a more powerful and systematic operation of the same mysterious cause; and these three have let us into this important fact respecting mind; namely, that there is another power besides the voluntary power, which works by the faculties of the mind, and produces thoughts, words, and actions, in a visionary world, entirely independent of our own will. This bears the same analogy to the individual that the heavens bear to the earth. The heavens surround the earth, and enclose it in their spacious bosom; so also the universal mind encloses the finite mind. But as the light of the sun is more perfect in unity than that of the stars in multiplicity, so also the light of reason in waking life is more luminous and consistent than that of the divided powers of mind in dreaming. The analogy is perfect, and the harmony of Nature demands that dreams, visions, and revelation should all be confused, mysterious, unintelligible things, inferior to the systematic proceedings of reason, but yet necessary to complete the education of man, by instructing him in things which concern himself. For how is it possible that man could have known his *DOUBLE NATURE* without them.

And if he does not know his double nature, he knows nothing but a few discordant facts about geography, geology, chemical action, &c., which leave him in the same

wilderness of chaos in which they first discovered him. In plain terms, revelation teaches the knowledge of God; for by discovering the double nature, we also discover the important and cheering fact, that there is another intelligent power, everlastingly resident within us and about us, in whose infinite bosom we live, move, and have our being. This power is what anatomists call the involuntary principle. Science discovers it in the sympathetic nervous system, without the aid of somnambulism; but without somnambulism it could never have been discovered that it existed in the mind, and thus been demonstrated to be intellectual, moral, and physical; which three epithets are, however, merely one in reality.

Moreover, it was not enough that this secret power should manifest itself in this incoherent manner alone, for it is a systematic intelligent power; but as it is the universal power, this system is shown not in the dreams and visions of the individual, but in the ecclesiastical progress of the species. Hence arises the splendid, unique, single system of religion, which beginning in mystery, and carried on with all the symptoms of unutterable confusion, ends at last in a simple and harmonious union with science itself, upon which it pours a flood of living light.

From this analysis a child may perceive, that science is the individual, and treats of time; revelation is the universal, and treats of eternity; hence, all prophecy, vision, &c., are spiritual. They talk less of the individual than the power that encloses and surrounds him. They talk of futurity, the regeneration of the earth and the species, the prolongation of the one polar being after the decomposition of the other polar being, when the order of things shall be reversed, and the power which we now call the visionary power shall be supreme director, and that which is now supreme director shall be eclipsed.

When science separates itself from revelation, it despises the universal system, and follows after individualities alone; delights in gathering stones, bones, and trinkets; analyses the organizations of matter; and encloses itself within the narrow prison of individualism, by denying all the philosophy of universalism. In this character it becomes infidel; denies the universal mind; denies even the personality of the individual mind itself, and boasts itself of emancipation from superstition, by the rejection of the hope of a prolongation of existence. But in this state it has nothing to boast of that humanity can ever take delight in. It works against the grain. All its cheering prospects are only the gloom of individual despair. All men are not moral and intellectual suicides; few indeed are so; life is pleasant. Nature is wise, and her ways are wonderful. Reason teaches that she will fulfil the hopes that she herself has implanted, and destroy the fears which she herself has created. Reason, therefore—hope—science itself—come all to the side of revelation at last, who is a helpmate to man in his insulated state of individual existence; a helpmate that shows him his connexion with a sublime and eternal principle of life and power; to whom nothing but absolute absurdities are impossible, and in whom good must be superior to evil.

The hopes of revelation are as much to be depended upon as the laws of Nature themselves; they are the pro-

mises of the universal mind, couched in mysterious language it is true, but susceptible only of a good ultimate meaning. Evil is the victim of Nature; good is the victor. All progress is nothing but the gradual or sudden destruction of the one, and the gradual or sudden elevation of the other. Final evil is only consistent in a universe of confusion, where there is no law, no order; but where laws and order reign with infinite precision, there all partial evil must have its termination in universal good. Hope must reign triumphant over fear; life must supersede annihilation; and happiness put a seal upon the tomb of misery. THE SHEPHERD.

LITERATURE.

The Divarication of the New Testament. By Thomas Wirgman, Esq. Second edition. London, 1834. Dedicated to the King.

"This is a gift that I have, simple; a foolish, extravagant spirit, full of forms, figures, shapes, objects, ideas, apprehensions, motions, revolutions: these are begot in the ventricle of memory, nourished in the womb of pia mater, and delivered upon the mellowing of occasion: but the gift is good in those in whom it is acute, and I am thankful for it."—Shakspeare's *Love's Labour Lost*, act iv., scene 2.

Our friend, the Alpine Philosopher, has mentioned in one of his letters a book remarkable for its long preface; the book alluded to is the tri-coloured, gilded, figured, most splendidly printed *Divarication*.

The title of the work is in itself a literary curiosity—*Divarication*: the word is well chosen, a dainty morsel, a gem as it were of grammatical exquisiteness. Bravo, Tom! I shake hands with you. You have out-heroded Herod. The man from whose cloth warehouse you have bought the remnants to make up your variegated dress, called *Divarication*, was famous for adopting words that startled and puzzled his contemporaries; but you have outdone Immanuel Kant himself. *Divarication* means division into two;—mark that, my reader, because the word is of the greatest importance, since it is my intention to *divaricate* the *Divarication*; I will divide it into two elements, namely, the sense, and the nonsense. Whether the nonsense will stand in the same proportion to the sense, as the author's preface stands to his book, that is a question which will be easily settled.

The great object of the author, and a very laudable one, is to bring about a unity of thinking among the different classes of men.

"This unity," the author maintains, "will be produced, if the gospel be divided into two parts—the doctrine and the history."

"All disputes among sectarians are depending on historical controversies: about the doctrine there can be no dispute."

All these propositions are mere assertions, and the book itself is a continual contradiction with the pretensions of the author.

It may be easily granted, that if a doctrine was existing upon which all thinking beings could agree, that this doctrine would likely be the means of uniting men: I say likely, because no doctrine is sufficient to bring

men into harmony. Man is not merely a thinking, but also a feeling and acting being ; and unless a harmony between these three elements of which man is composed be operated, the harmony between men will never be established. Moreover, there are but few who may be brought up to think according to the rules of pure reason ; there are but few who will agree in the same application of pure principles to a whole system of religion, morals, or politics ; and it is not the work of man, but of God and Nature, to operate the harmonious fusion of contending principles.

The very method adopted by the author of dividing the gospel into two elements, one of which is to be left out of consideration, is the stumbling-block of the whole system. Though the doctrinal truth be different from the historical truth, yet it is a truth which must complete the other. For instance, in order that men agree upon the gospel, it is not only necessary that they agree upon the principle of "do unto others as you wish to be done unto yourselves;" but they must also agree upon the question, whether the Christian religion be an historical event, that is, a part of the development of nature, or a mere fiction of designing priests and jugglers. But if pure doctrine alone could effect a unity, the doctrine exposed by the author would never produce it, it being altogether a badly-digested compound of idealism, materialism, atheism, and superstition.

The author has taken for granted, and proposed as an unerring principle, that time and space are two mental recipients ; that is, that there exists no time, no space, no form, nor form-giving principle, but in our mind ; that all sensual apparitions are but illusions. But neither Kant nor his parodist have been able to explain how the mind comes to the consciousness of time and space. It is evident that if time be succession, and space be extension, man needs, for the formation of these two ideas, a third idea—the idea of movement. Now the idea of movement presupposes the idea of something moving ; consequently, the idea of time and space is neither original nor primitive ; but one derived first from the idea of something given, and, secondly, from the idea of something moving. Since all other tenets of the Wirgmanian doctrine are deduced from the hypothesis of the two original recipients ; since it is proved that their pretended originality is a mere gratuitous assertion, the whole system falls to the bottom.

Philosophy, or the science of the sciences, must start from a principle which is evident in itself, that is, which does not admit contradiction. The doctrine of time and space, far from being evident in itself, is in contradiction with itself.

There is but one fundamental principle in philosophy, which is the self-consciousness of "I am." This consciousness manifests itself in two forms—I think, and I will,—which are the two poles of the human mind. This principle is evident to every one who asks his own conscience ; it is true, because the contradiction of this principle is impossible. Who can convince me that I am not, or that I am not thinking, or willing ?

The idealism of the tricoloured philosopher being destroyed, it is easily to be seen that it reduces itself to

mere materialism. If the intuition be any thing that we feel, hear, or touch ; if conception is derived from intuition ; if knowledge be intuition comprehended under conception, all our knowledge is material, and material with a vengeance, being only the knowledge of illusions, arranged under forms which are in themselves not entities.

If the Wirgmanian philosophy is tainted with materialism, it is also cankered with atheism. It is true this speculative philosopher speaks very loudly of God, soul, virtue, &c. ; but let us examine what these words mean, or what value this philosophy attributes to these words.

Eternity is something that is out of time and space ; the soul something out of time and space ; God something out of time and space ; but since our knowledge is intuition, comprehended under conception, we cannot have any knowledge of that which is not received into the imaginary recipients of time and space, and consequently they are not entities.

But here comes the jugglery ; reason forms the idea of the soul, or a substance out of Nature, by connecting substance and accident into infinite and absolute substance. What is that verbiage, but that the reason gives the name of soul to something that does not exist at all ; and the existence of which is a manufacture of the twenty aeronauts, called categories ?

Reason forms the idea of God, or of supreme intelligence out of Nature, by connecting action and reaction into infinite and absolute concurrence. What ! a God out of Nature ? Where is this out ? Where is God ? What is God ?—an absolute nothing ! !

The bigotry of the author is proved by his violent attacks both against popery and against the unitarians, and in fighting against the latter, he shows his total misconception of the question. The question between the unitarian and trinitarian is not, whether the trinity be rational or irrational, but whether it be scriptural or not ; in both points of view the balance in favour of the contending parties is equally suspended.

It is certain that God can be but one principle ; it is also certain that one principle must reveal itself under two different poles, and that the two poles being again united form the triad. It is certain that the Scriptures sometimes manifest the God as the One ; sometimes they represent it under the bipolar form, and sometimes also as a triad ; so that both parties are right and wrong according to the different points of view. But in the scale of progress the unitarians stand higher than their opposers ; because the principle of free enquiry, the love of liberty, and the tendency to ameliorate the situation of mankind, is a leading feature of this sect. Attack upon the unitarians is an attack upon the progress of mankind ; and I verily confess that one of Mr. Channing's sermons, or one single number of the *Shepherd*, is calculated to do more good than all the sophistry of the tri-coloured books, pamphlets, and pamphleteers ; yet, I must confess, that even these sophisms are calculated to promote the cause of progress. Our philosophers and divines have fallen into a state of stagnant milk-and-water self-complacency, so as to believe they have reached the summit of knowledge ; some with Paley in their hand, or the pious tracts under their arm, are looking with contempt at those whom they

call infidels; and the philosophers, inhaling from Tom Paine, Holbach, Voltaire, or the Scotch Reviewers, all their wisdom, are honouring their opposers with the name of deceived fools, or deceiving knaves. It is therefore high time that all sorts of systems, however absurd, be brought to light, in order to bring them back to serious investigation. LYCODES.

PHRENOLOGY.

TO THE EDITOR OF THE SHEPHERD.

FROM the tenor of an article entitled "Phrenology," in No. 12 of the *Shepherd*, one would at once infer that phrenologists, when judging of the mental power of a head, took nothing into account but the *size* of the cerebral development; whereas, exactly the contrary of this is the case. I have never yet met with a work that treated of the fundamental principles of the science, which did not most distinctly state many other particulars to be attended to besides mere size. I might refer your readers to many of the works of British phrenologists, as evidence of the truth of this assertion; but I prefer giving an extract from a work of Dr. Spurzheim, because, being one of the founders of the science, he may be deemed higher authority; besides, it will show that it is not a modern idea, but one that has been before the public a number of years ago:—The Doctor says, "The first point to be considered by the phrenologist is the bodily constitution of the individual subject of observation: whether this is lymphatic, sanguine, bilious, nervous, or is made up by a mixture of these four primitive temperaments. This preliminary step is necessary, in order to enable him to conclude concerning the degree of *activity* possessed by the cerebral organs." Numerous quotations to the same effect might be made, had I the means; but this one is taken only from an extract of the Doctor's work, made by a reviewer, which by good luck I have by me; however, it shows that something else but mere size is attended to. Ask any person who has read any of the phrenological works, if, when treating of the fundamental principle, that "size gives power," the author did not use language similar to this—"The largest brain, *ceteris paribus* (all other conditions equal), is the most powerful?" What other conditions? Why, their "firmness, consistency, and health," to be sure; aye, and something else, which this writer has not noticed, the temperaments. This is what will account for the fact, that "symptoms of intellectual strength may appear even in the midst of intellectual weakness, and *vice versa*, even where individuals have healthy frames." Thus, an individual with a large brain, but of a *lymphatic* temperament, may not show so much mental power as another person with a smaller brain, but of *nervous* temperaments. I have shown that phrenologists do not estimate the intellectual power of a head by size alone, as the article in the *Shepherd* would make one suppose; and if I have succeeded in disabusing the minds of those whose prejudices must, doubtless, have been strengthened by that article, regarding the state of the science at present, my end is attained: so that my meaning is apprehended, the imperfections of my style of writing do not affect me much. However, I may tell

you, by way of excuse, for my love of approbation is large, that, in the course of writing a couple of sentences, the operations of my mind may have been interrupted not less than half a dozen times, and obliged to turn to something else very foreign, you may depend upon it, to phrenology. I will now conclude with an answer as briefly as possible, to, at least, one of the objections preferred by the author of the article:—

"But again," says he, "the phrenologists observe that certain developments of brain are *generally* (always) accompanied with corresponding developments of a particular faculty. We allow this to be correct, and in general we believe it to be so. What is the inference? that this faculty resides in that portion of the skull, and no other? We doubt the accuracy of this reasoning?" Yes, he may doubt it as much as he pleases, and satisfy his doubts as soon as he can; but I beg to differ with him when he says, "We have *similar* indications of mental qualities in the face." We have not *similar* indications; for the one is not essential to the possession of a particular mental quality, whilst the other is. It is not necessary that a person should have a certain form of eyes, nose, or mouth, or even that he should have these organs at all, to be of a generous disposition; but show me a person with a large development of that part of the brain denominated by phrenologists "the organ of acquisitiveness," and a meagre development of that part called "benevolence," and if that individual be of a really generous disposition, I will abandon phrenology as a delusion. "But," he may reply, "you blockhead, have I not told you that there are entire phrenological organs which may be sliced off without much damage?" He may say so, but here again we are at issue: is he not aware that the phrenological organs are double; and that, although one may be sliced off, the other remains? and I have the authority of the first anatomists of the age to state that both organs have never been injured without a corresponding affection of the quality they conferred. That an analogy subsists between the organs of the brain and those of the senses, I have no doubt; and that the annihilation of one eye, one ear, or one nostril, leaves those senses very little impaired, let five minutes' walk along our streets testify. If this writer was acquainted with this answer to the objection, and withheld it, I leave your readers to make their own inference what his organization must be. If he was ignorant of it, he was incompetent to write upon the subject, for this reason, because it is plain he had never investigated it.

London, Jan. 19.

DISSEMINATOR.

[We don't see so much difference between Disseminator and the *Shepherd* as he attempts to make out. The article alluded to did not oppose the phrenology of the cerebral and nervous system; on the contrary, it supported it. It merely sneered a little at the head-and-bump phrenologists, who presume to reveal all the secrets of a man's mind by the shape of his wig alone, without taking his nervous system into consideration. Disseminator has helped us to an apologist in Dr. Spurzheim himself, who says that the phrenologist must not consult the head alone, but the *bodily constitution*, "whether it is lymphatic, sanguine, bilious, nervous, or is made up of a

mixture of these four primitive temperaments." This is perfectly reasonable, but this is not head-and-bump phrenology; this is the phrenology of the whole bodily system, regarding the head as merely the chief, but not the only residence of the intellectual principle. This is *universalism*, the doctrine of the *Shepherd*, who, whenever he uses equivocal language, or falls into individualism or bigotry, may always be brought to his senses again by this one word—*UNIVERSALISM*.—ED.]

THE AGRICULTURAL MAGAZINE.

THIS little work, which is published every fortnight at the small price of Two pence, is well worthy of the patronage of our readers. The information which it contains is good, and such as deserves the confidence of the public, being under the management of men of influence and talent, who have access to the most accredited sources of agricultural and commercial intelligence; and the doctrines which it teaches are liberal and generous, setting forth the claims of industry in so forcible and eloquent a style, as to secure the interest and captivate the hearts of the poor, and the friends of the poor. We like the principle upon which it has set out; namely, the principle of unity between the sons of agriculture and commerce, for the purpose of making a vigorous stand against the monied interest, which is without doubt the greatest political devil with whom we have to contend. Let none of our readers imagine that we are so exclusive and dogmatical as to imagine that the doctrine we teach is the only thing necessary to bring about political reconciliation. We never once entertained such a visionary idea; we are convinced that society cannot be tranquillized without it; but it forms only a part of the great whole, which consists of two grand divisions; namely, politics and ecclesiastics, of which latter alone we principally treat; the other we leave to those who are conversant with its details, and the *Agricultural Magazine* is one of those works which we think are likely to prove useful to the public. We intended to have given an extract from it this week, but we have been compelled to reserve it for our next.

BRITANNIA.—This word, which has employed the conjectures of so many etymologists, none of whom seem to have hit on a probable or satisfactory solution, admits, however, a very natural one, resulting from a plain analytical process:—The syllables *tan* or *tannia* (signifying the land) as in Mauritania, Tingitania, Lusitania, Aquitania, Farsistan, Indostan, Mongolistan, &c., being rejected, the word Britannia is reduced to no more than *Bri*, a word presenting no sense in any known modern or ancient language. But on a further decomposition you discover, that in the original language of Britain, *é*, signified an island (Lhwyd's Dict. p. 71). If then you allow yourself a liberty of judgment, which thousands of examples authorise, to restore the elliptic vowel, between the *B* and the *r*, the vowel *o* will, without any violence, give *Bori*, the northern island, thence Boritannia, and by a contraction common to most languages, Britannia; a name, which in that sense, was also given to Ireland, both the islands being called by many authors, such as Catullus, Pliny, Chrysostom, &c., *Britannia*, in the plural number, or *northern islands*. *Ierne*, another name for Ireland, signifies only the *smaller island*. The Greeks and Romans might have long employed the appellation of Britain, without so much as knowing that it signified a *northern island*. It is on the foot of this etymology, that the Druids, among the various appellations given to them, had that of *Boreadæ*, or perhaps better written *Bor-ei-adæ*, North-islanders.—*Way to Things and Words*.

THE ANTIPHLOGISTIC SYSTEM.

By HENRY SEARLE, Esq.

THE antiphlogistic system of treatment has long been recognised as a standard system; and, as though it were founded on scientific principles and a correct judgment, and had been confirmed by experience, it has been, and continues to be, taught in all medical schools. It may, therefore, appear bold and presumptuous to denounce a system which is upheld by the authority of colleges, recommended by the physicians and surgeons of all hospitals, received by all students in medicine, and acknowledged and employed as the only proper plan of treating inflammatory diseases by the great body of practitioners. Although this system has been pursued for ages, yet it was not generally adopted until after the Brunonian doctrine had given rise to much discussion, and caused much alarm. This doctrine, which was raised with much skill, was expected to subvert the antiphlogistic system; it was, however, based upon false premises, viz., that every individual had a particular quantity of excitability implanted in his frame; that all diseases consisted either in an accumulation, or an exhaustion, of this excitability, constituting either direct or indirect debility, requiring the administration of different degrees of stimulus for their cure, according to the accumulation or exhaustion of the excitability. The excessive stimulation which, in certain cases of inflammation, this doctrine enjoined, proved so destructive to life, that in order to avoid the fatality, the very opposite extreme was soon broached, probably under the impression that truth lay at the farthest point from decided error.

From that period down to the present, the rigid antiphlogistic system of treating inflammatory diseases has prevailed, and the term "antiphlogistic" has not a little tended to perpetuate the system. The terms "fever" and "inflammation" being expressive of heat, antiphlogistic means are considered to be corrective of a phlogistic condition, whether general or partial, of the frame; precisely as antacids are corrective of acidity of the stomach.

Having many years ago relinquished the antiphlogistic system of practice, I feel warranted in asserting, and am fully prepared to maintain, that this system of treating inflammatory diseases is empirical, that it is founded upon no principle of science, and that it need never be had recourse to, even in the most acute forms of disease.

Inflammation, though strictly a local disease, is much disposed to give rise to general excitement (pyrexia); those means, therefore, employed for its removal, which are the most likely to be preventive of the supervention of inflammatory fever, form the most simple and proper method of treatment. Copious bleeding, therefore, which suddenly and considerably reduces the muscular power, and produces a morbid excitability of the whole frame; also violent purgatives, and poor liquid diet, which derange the functions of the viscera, and thereby afford an additional local exciting cause, should be most carefully avoided. But the more usual and general practice, founded upon the strict antiphlogistic system, is, of all others, the most certain of impairing the muscular power, and of deranging the functions of the viscera; in short, of giving rise to pyrexia, of converting a simple local disease into a disease of the most complicated, and often of a dangerous form, and of undermining a constitution which otherwise might have remained sound.

The merits of bleeding may be stated in a few words. The abstraction of twelve or sixteen ounces of blood very often removes at once a recent inflammatory affection; no means could have done more, and probably none so speedily; and, further, when venesection does not com-

pletely stop the inflammatory action, it almost invariably subdues it for a certain time, and if this immediate relief were the sole effect of general bleeding, no reasonable argument could be brought against it. This benefit, however, must not be allowed to disguise the more remote influence of the practice upon the constitution.

When venesection completely removes the inflammation, it is evident that the inflammatory affection is not very strong; it is, therefore, fair to suppose that the milder agency of a few leeches, or of a blister, would answer the same purpose, and without impairing the constitution. Some, it is true, are not injured by a *single* bleeding; but, observation will convince any one who is not already assured of the fact, that those who are relieved from an attack of inflammation by general bleeding, are much more liable to recurrence of the complaint on some future occasion, than those who are relieved by local means only.

The influence which considerable losses of blood have upon the human frame, is to render it less muscular, and to induce corpulency. People who are disposed to be corpulent, become more so after having lost much blood; and, with this view, horses which are put up for sale are phlebotomised, to make them appear sleek and in good condition. Bleeding also induces dropsy among the corpulent, and others whose constitutions have already been impaired by dissipation or by prior disease.

In those instances in which the abstraction of blood does not remove the inflammation, but merely affords temporary relief, it becomes injurious, by suddenly reducing the muscular power, and thereby increasing proportionately the excitability of the whole frame, which then becomes irritated by the local affection, and fever supervenes; the inflammation assumes a more acute form, the pulse rises, and the whole character of the disorder is considered indicative of the necessity of a further bleeding. This being performed, faintness is produced, the pulse is controlled, the pain nearly ceases, and, to all appearance, the disease subsides; sometimes, indeed, it does not return; but it too often happens that reaction takes place, and with it all the symptoms are renewed with increased violence; another bleeding is resorted to with the same temporary relief; but the reaction which now ensues is in general less complete; if delirium existed before, it is increased; the countenance is sunken and anxious; the whole nervous system appears to have received a fatal shock; and the pulse, in this condition of the patient, frequently assumes the jerking character. That this state of the pulse is induced by the repeated losses of blood, appears to have been satisfactorily proved by Parry's experiments.

The attempt to reduce very high action suddenly, is a violation of one of the laws of the animal economy, so well illustrated by Mr. Hunter; it is not only unscientific, but often dangerous, either to the function of an organ, or the life of a part. It may even occasion death. For instance, persons who have been much excited by hope, have become deranged on being disappointed; life has been extinguished within an hour after sudden exposure to intense cold; and parts which have been frozen, have mortified on being too abruptly exposed to the influence of heat.

It is strange that this law should not be recognized in the treatment of inflammatory diseases. It frequently happens that when a serous membrane is actually inflamed, its vessels sink into a state of atony on being too suddenly deprived of power, and a rapid serous effusion ensues. Every body who has been much engaged in practice can recal to his mind cases, especially in corpulent

persons and *bons vivans*, of acute attacks of pleurisy, in which large quantities of blood have been abstracted, and in which the patients in a day or two afterwards have been reduced to a hopeless state from hydrothorax. Royalty has not escaped subjection to this unscientific practice.

If the pulse do not rise after the first bleeding, a repetition of the operation is not recommended. The rising of the pulse is the golden rule which is thought to have justified the first bleeding, and to warrant its repetition. This rule, however, is fallacious; the rising of the pulse, which is considered a sign of strength, is, in fact, an evidence of debility, being a sign of excited action under diminished power. Too much stress cannot be laid upon the fallacy of this criterion, as the lives of myriads are balanced upon this critical point.

By way of illustration, it may be useful to describe a case of every day occurrence. Let it be supposed that a patient has for several days been suffering from hepatitis. There has been no pyrexia, and the pulse is still moderate; "half measures," as they are called, have been employed by the medical attendant, which have lessened, although they have not removed the inflammation. A physician is then called in, and the patient is freely bled, with immediate relief; in the night delirium, &c., comes on; and in the morning the disease is found to have assumed an acute character, accompanied by general excitement,—*the pulse has risen*, being full, quick, and energetic. Without proceeding further with the case, it may not be improper, in this place, to repeat the observations often made on these occasions by those who recommended this change from "half measures" to the strict antiphlogistic measures:—"Ah, I suspected that there was more inflammatory action going on than you were aware of; this patient should have been bled earlier; these attacks come on so insidiously, that they often deceive older heads than yours."

A man who is strongly prejudiced in favour of the antiphlogistic treatment, is blind to the simple fact that, notwithstanding the strong inflammatory diathesis apparent in such cases, so long as the powers of the body are not impaired by the "half measures," the inflammation is controlled, although not removed; but that so soon as the patient is deprived of his natural power by bleeding, &c., the inflammation, not being removed, involves in its morbid action the whole frame. The junior practitioner should be cautioned against these mystifications. Perhaps, in his modesty, he at once foregoes the evidence of his own senses, and reproaches himself with the want of that shrewdness which would have enabled him to detect the "insidious" character of inflammatory disorders, and, for the future, abandons his own more sound philosophy, to search for diseases in a "masked" form. This term is used when the *pulse rises* after bleeding; and when the inflammation, which was all but smothered in embryo, springs forth with the freedom of unrestrained action, displaying the boasted utility of venesection, while, in fact, the new features of the disease, which are in reality the only mask, are induced by the loss of blood. Yet, if the candidate for his diploma were to dissent from this scholastic dogma—this supposed indication for bleeding, he would be rejected as unfit to be entrusted with the lives of his fellow-creatures.

Purgative medicines and *sparæ diet* are measures which form parts of the antiphlogistic system, and are as objectionable as general bleeding, for they produce not only debility, but also dyspepsia, with all its inconveniences, and, often, delirium, and sleepless nights. *Rest* is also injurious in cases of inflammation. In health, *exercise* is allowed to give general circulation to

the blood, and in disease it decidedly tends to prevent, or to correct, the local accumulation of blood at the seat of the phlegmasia. *Rest* is, therefore, improper, so long as the invalid is capable of attending to his usual avocation.

The antiphlogistic treatment by some is not confined to inflammatory complaints, but is adopted in almost all other cases, with the view of preventing inflammation and fever. It is not surprising that those who pursue this system so indiscriminately, should be constantly apprehending the supervention of fever; for the very means they employ as preventives are the most likely to occasion it, so that their daily practice more and more confirms their apprehensions, which would be perfectly groundless under a different method of treatment. For instance, if means were taken to preserve the muscular power, instead of to impair it, the body would remain firm and unexcitable under all circumstances short of very acute disease. It is extraordinary that any argument to this effect should be necessary, it being so generally admitted that irritability exists in proportion to debility. What is pyrexia, but the general excitement of an irritable frame? And thousands there are, who, having been subjected to the antiphlogistic treatment for the removal of an inflammatory disease, have become so excitable, that a glass of wine, or a small quantity of animal food, produces fever for several hours; this effect, which ought to be expected but not dreaded, determines the invalid to avoid a similar indulgence until he is quite recovered. Habit, however, becomes in time second nature; the invalid virtually remains a convalescent during the rest of his life, ever finding that a small quantity of stimulating food induces temporary fever; and so long as he continues thus over-anxious to prevent the recurrence of disease, he actually prevents the recurrence of health; he becomes a perfect hot-house plant, liable to be influenced by every slight change of weather, clothing, or diet. It is astonishing that the common sense of the patient does not interdict such super-refinement of the medical art.

The antiphlogistic treatment impairs the tone of the heart and blood-vessels, as well as the general muscular system, laying the foundation for hemorrhages, which are perpetuated, the constitution becoming completely undermined, by persisting in the same method of treatment. Much more might be said of the injurious tendency of this system.

The treatment of febrile and inflammatory disorders ought to be reconsidered by the profession. If proper care were taken to ascertain their causes, and a plan of treatment adopted in strict reference to their respective effects, a really scientific system of practice might be established; it would then be found that some cases require a very different plan of management from others, and that in comparatively few instances would the acute form of disease appear. When prejudice in favour of the antiphlogistic system is removed, it will be found that there are no instances, excepting in dislocations, and one or two others, in which the muscular power ought to be reduced by the loss of blood; and when the antiphlogistic treatment shall become obsolete, mankind will be relieved from more than half the ailments to which it is at present subject.—*The Lancet*.

ATHEISM AGAIN.

WE must submit one more view of Nature to those who call themselves by the name of atheists, and then we shall have done with them till some new and unexpected motive presents itself.

The atheist denies the intelligence and design of Nature, but he does not deny the adaptation of things to an

end; thus, the eye is adapted for seeing, the ear for hearing, the heart, arteries, and veins for circulation, and all the parts of the human system are adapted for some useful purpose. The same law prevails throughout the whole animal and vegetable world. Take, then, this law, which no man, believer or infidel, disputes, and apply it to the universal man or species, and you come to the following conclusion: namely, that all the great and small institutions and systems of human society may at least have an equally systematic and mechanical character as functions of the universal man, tending to a result as unique and beneficial to the whole system as the acts of digestion and deglutition in the individual system. This is what we maintain; and even an atheist, after he has proved that there is neither God nor mind in the universe, even an atheist, cannot oppose it; for, if it be true of individual man, why should it not be true of the species or society? Nay, we will go much farther, for an atheist, granting him all he contends for, namely, the annihilation of Nature's intelligence does not thereby disprove the reality of revelation, inspiration, prophecy, &c.; for if there are visions imposed upon the mind in sleep, against the consent of the will, as every one knows, and broad day-light visions imposed upon invalids and phrenetics, as every physician can testify; and if in these dreams and visions figures are introduced which speak and do many strange things, over which the dreamer and visionary have no control, what right has any man of common charity to deny that all the dreams and visions of the prophets are correct? Not even an atheist has a right to say nay to them, for certainly the properties of matter, which are the only gods which he worships (only he believes them to be *dead*), were quite as visionary in former days as at present, and quite as able to effect the one as the other.

ERRATUM.—Page 173, col. 1, lines 48 and 56, for *molar* read *malar*.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

CORRESPONDENTS.

A Barker we shall remember next week, although we must confess that we think he has been making distinctions without differences. He and W. N. are quite at one. For the Barker acknowledges that mind and matter are not two distinct things, but a consistent whole. This is nothing else but the doctrine of mentalism differently expressed; but it is a very curious thing, that whilst a materialist claims to himself the privilege of speaking of matter as if it were the only existence, he will not allow the spiritualist the same privilege, although he has an equal right to it. A Barker is a genuine disciple of Berkeley, without knowing it; for Berkeley's doctrine is nothing more than this, that mind and matter are one universal entity, manifesting itself in an infinite variety of ways.

J. S. we have received.

Bankhead is very complimentary and sarcastic.

The Alpine Philosopher has been omitted by mistake.

We shall notice the Southcotian article next week.

P. A. S. next week.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 24.]

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[Price 1d.]

SYSTEM OF NATURE.

LAST week we gave the elements of the subject of Inspiration or Revelation, when we showed that not only the Jewish and Christian Scriptures, but also all other prophetic and mystical writings, which have formed the faith of the different religions of the world, were given by direct revelation; there being no other craft employed on the part of the writer than that exclusiveness of opinion which prompts him to employ the same dark and equivocal language in defending and illustrating his doctrine, which is employed by the original involuntary power which conveyed it. Finding that power to be dark, cunning, and impenetrable, and regarding it with a peculiar veneration, as the *beau ideal* of every virtue, he forms his own subordinate character upon this model of obscurity; and, without any intention to deceive or injure, may frequently be guilty of prevarication or deception to forward what he esteems the cause of everlasting truth. Hence the origin of *holy frauds* to support a system of mystery, which men are convinced is of peculiarly divine origin, but which from its obscurity is unintelligible to all, and rejected by many.

The simplicity and accuracy of reasoning which characterized the prophets is worthy of attention. It is evident that sound sense was not wholly extinguished by the mystic power; though persuaded to submit to a superior influence, of whose distinctness from Nature, education and mystery itself had taught them to entertain erroneous notions, which impressed them with fear, there still, at times, broke out the dissatisfaction of a correct judgment, which never could heartily concur with the literal meaning of the word itself. Thus Esdras says to the angel, "It were better that we did not exist at all, than that we should live still in wickedness, and suffer, and not know wherefore." The angel not giving him satisfaction (and what angel ever did give a satisfactory answer?) he says, "I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved." But the Lord gives him no satisfaction; he only tells him not to be over-curious about the manner in which the wicked shall be punished; but in the usual style of double dealing, he both declares they shall and shall not be punished; for when the prophet (viii. 36.) says, very justly, that God's righteousness and goodness would be declared if he had mercy on the wicked, the Lord replies, "*Some things thou hast spoken aright, for I will not think on the disposition of them who have sinned before death, before judgment, before destruction.*" This is plain enough;

but then at other times the Lord is full of threats, denunciations, &c., so terrific and indiscriminate as to swear destruction to the whole human race, both righteous and wicked (see Ezekiel xxi.); and the poor fellows, not aware of the bipolar or double character of the philosophy of Nature, or the law of God, could not unriddle the mystery, which is exceedingly simple; and, resolving to err on the safe side, faithfully and strenuously preached the terrors of the Lord. The wisdom of Nature is evident in this; for if these terrors had not been preached in days of scientific ignorance and rudeness, there is no calculating the amount of mischief which would have resulted from the doctrine of universal redemption, which is only safe amongst an intelligent and refined population.

We have to combat with the old Christians on the one hand, and the infidels on the other, respecting this doctrine of "universal inspiration." The Christian will admit of no inspiration out of the bounds of the Bible. With him the Koran is a specimen of black, diabolical imposture, and the writings of Joanna Southcote are members of the same family of Beelzebub. The infidel holds the Bible in the same light as the Christian holds the Koran. This is merely the law of retaliation, and a good specimen of the justice of Nature in measuring out to men as they have meted out to others. In opposing both these parties, we do not need to employ two different kinds of arguments. They both belong to the same school of infidelity, inasmuch as both parties deny the systematic arrangement of the great plan of discipline which Nature has pursued towards the human race. How superior is a mere savage in reason to both! When the wife of the Chippewa chief was on her death-bed in London, on the 18th ult., she said she was not afraid to die, and would not take any medicine, for it was the will of the Great Spirit to remove her. This was nothing, however, to what follows. Understanding that she would not be honoured with a respectable burial in consecrated ground unless she became a Christian, she willingly consented to submit to the innocent ceremonial of baptism, convinced that the Great Spirit was universal in his operations, and not the exclusive God of any people or creed. She was a universalist at heart. She died in peace, in faith, and in hope. Millions in this very island may regard her as accursed, and deplore the profound darkness of her native tribe; they may send missionaries to convert her people, and infuse what they call the spirit of a superior doctrine. But the teachers themselves are as blind as the pupils; and success to their mission would be the introduction of sectarian hatred and social misery. The infidel would extinguish the faith, and the hope, and

destroy for ever the filial and paternal tie that connects the Great Spirit of Nature with these simple worshippers of the universal God. But God hath set bounds to these two apostles of partial and exclusive views; to these bounds they shall go, but no farther; here shall their proud waves be stayed. But where are the bounds to universalism? Where is the pasture on which it cannot feed? Where is the doctrine from which it cannot receive life and nourishment? Be it a mighty river, or merely a little purling brook of mystery, it matters not; it still belongs to the great ocean of mind, from whence it came at first, and whither it shall return again. Some streams are clearer than others; some waters are purer than others; some are fitted for navigation and commerce, and others are merely useful to supply the larger channels with water; but *all* the streams have this *one* peculiarity about them—they want the salt, the principle of immortality. All fresh water is corruptible; it merely lasts for a short time. If exposed to the air it putrifies and becomes nauseous; nor can it ever recover its purity until it has mingled with the waters of universalism in the salt and incorruptible ocean. So it is with the creeds and systems of individualism; they all come from the same great salted fountain, and in that salted fountain it is their final destiny to be united again. Now it is river against river, and brook against brook; but in a very little while all brooks and rivers shall be one. "All the rivers run into the sea; to the place from whence the rivers came thither they return again." "Salt is good, but if the salt has lost its savour wherewith shall ye season it? Have salt in yourselves, and have peace one with another."

Some have adduced the fact of the resemblance between the Jewish or Christian dispensation and other systems of religion in the world, as proof of the non-inspiration of the Scriptures!! They might just as well have adduced the equally certain fact of the resemblance between the waters of the Nile and the Thames, as a proof that they did not come from the sea. Their arguments are a curious specimen of the perversion of reason and the infatuation of party spirit. Circumcision, they say, was practised by the Egyptians and Ethiopians long before the time of Moses. The history of creation, as given by Moses, is found in the cosmogony of the Parsees, almost identically the same as the latter. The story of the ark and the dove is found in the Egyptian rites and ceremonies, and the fables of the Greeks. The festival of the ark was celebrated by the Romans, and set down in the calendar for the month of March. The virgin and the child were known over all the East, and the story of Jesus and Mary is almost identical with that of Christa and his mother. The sign of the cross was practised by the worshippers of Serapis, in Egypt, long before the coming of Christ. Baptism and the Lord's supper are merely imitations or modifications of heathen mysteries, &c. In other words, the Copernican system is false, for Pythagoras taught it two thousand years before Copernicus! All these arguments only prove the universality of the book, and the ideas which it contains; being a gathering of the elements of the human mind, as it has manifested itself in all countries and in all

ages, and therefore the better qualified for becoming what we are certain it will become—the nucleus for collecting the residue of every people, the standard around which all the scattered families of the earth shall gather; for every people will there find so much of its own doctrine and spirit as to give it the preference over every other proffered mediator.

The French infidels of the last century, Volney, Dupuis, and others, suggested that the secret of the biblical fable, as they called it, might all be found in the science of astronomy; and many of them pursued the study so far as to find the most remarkable coincidences between the book and the science; they then very boldly concluded that the writers were astronomers, and had disguised the science under the veil of history. Never was a more absurd idea ever concocted than this frantic conceit of credulity and illiberality. History is entirely silent upon the subject, and nature never once produced any other phenomenon analogous to it; but it answered a purpose of party at the time, and it was backed both by learning and genius. It was true so far as the resemblance between the book and the science was concerned, and much more true than these philosophers were aware of, for the book is an astronomical allegory throughout; but it is also chemical, botanical, magnetical, and, after all, is as true as any other history which is partly true and partly false. It is the book of Nature, and therefore an emblem of herself.

It was concluded from the splendid astronomical allegories and exact coincidences, many of which our readers may find in Dupuis and Taylor, that the individuals who wrote the books must have had the system in their minds. Do men reason so respecting a language or a grammar? Do we ever imagine that the original framers of the English language had all the rules of Murray's Grammar in their heads, and that they conjugated verbs, and declined nouns, and made distinctions between regular verbs and irregular verbs, as boys do at school? No, indeed! the language is first formed, and then the rules are discovered; not the rules first, and the language afterwards. It is said of the Sanscrit language, the sacred language of the Brahmins, that it is so thoroughly analysed, or reduced to its first principles, that by taking a single root in the language, you may, by means of artificial rules, make out a thousand different words from that root alone: are we to infer that the Brahmins invented this language merely because the rules are so exceedingly nice, and the fabric so systematic? No, indeed; the rules are posterior to the language; the language grew like any other production of nature, by the ignorant and unconscious combination of individuals; but in the end it assumed a systematic form, and now constitutes a regular science. So it is with revelation. It has a large development like a language, but in the end it assumes the same artificial character; and men, ignorant of the bipolar character of nature, denying the universal mind, and dreaming of nothing but individual consciousness, resort to the absurd and uncharitable hypothesis of fraud and deception to account for the system which they discover amid the apparent chaos. The little they see makes them illiberal and rash; a

little more insight will change their ideas, and discover the secret of the universal mind, and universal inspiration.

But all these negative doctrines do good at last. They first destroy the old exclusive system, and then they themselves are destroyed by one still more comprehensive. Nature has three great stages, through which she carries each and all: there is first a false affirmative, then a false negative; then there is the combining doctrine, which destroys the error by destroying the partiality and exclusiveness of both.

All religious doctrines are universal; they are neither local nor temporal, but omnipresent and eternal. Those doctrines which refer to space and time, and individuals, such as the history of the Jews, Jesus Christ, &c., are merely local; they are types or figures of universal truths; which universal truths can never be affected by the truth or falsehood of the local truths; but the local truths are the progressive and successive development of universalism, working its way from the lowest stage of ignorance up to the highest standard of intellectual improvement. They, therefore, who deny the local, temporary, and historical truths, deny the doctrine of the progressive development of nature, or intellectual, political, and ecclesiastical geology; which being the science of the past, and the foundation of human experience and foresight, must, if excluded from any pretended system of nature, exclude all the elements of human education. Besides, any system of philosophy which cannot systematise the proceedings of the past into as compact and mechanical an arrangement as a human body itself, is merely a burlesque of science; and he who calls himself a universalist, whilst he superciliously sneers at all the ravings of humanity, and the mystic principles which have in all ages commanded the reverence of the public mind,—that man is merely a conceited and illiberal theorist, whose universe, like the world of Sterne's midwife, is enclosed within the narrow compass of a few miles diameter. Nothing is universalism but that which embraces all and systematises all.

Nor is that which is most contemptible in the sight of men the least valuable in reality. We find the type in the latest discoveries of science, which has just now discovered that all manner of filth and putrefaction, which nauseates the senses even of the brute creation, will furnish abundant means for supplying us with a commodity (indigo) which has hitherto been regarded as one of the treasures of the East, and could only be reared in a rich soil and a warm, genial climate. The same may be said of the gas-man's lime-water, which was so abominable that he was prohibited from either committing it to the sewers or burying it under ground. Necessity compelled him to try evaporation, and he discovered an extremely useful assistant in blowing up his fires and preserving his bars. Now he does not want to get rid of his lime-water.

"What's Smith about now?" says a liberal. "What have the liberals to do with Joanna Southcote and such trash; let us cast all these things into the trough." And who is to clean the trough after it is filled, Mr. Liberal? and who is to purify the atmosphere, when the buried lime-water ascends in vapour, and enters the nostrils of the liberals above ground? Is it not better to decompose

the lime-water, and to extract indigo from the filth, and thus remove the corruption and increase the wealth of society by one and the same act? What say you to this, Mr. Liberal? You are merely a scavenger, after all; a scavenger, too, with a larger stock than you can dispose of; for your liberalism makes filth of all the elements of mind, except the chaos of your own unarranged ideas. And if you cast all this filth into the trough, we fear some moral and intellectual plague will be the consequence. However, you entirely overrate your power; you are just as likely to be the patient as the agent in this affair of the trough,—to be cast in, as to cast,—unless you fall into the hands of men of sense, who will decompose the unfavourable mixture of your nature, and transform you into a UNIVERSAL CHEMIST. THE SHEPHERD.

FROM THE AGRICULTURAL MAGAZINE.

SIR,—I have read the *Agricultural Magazine*, and am much pleased to find a publication professing sentiments therein contained, patronized by gentlemen of such talent and influence as those whose names I see attached to the work. I beg to observe that in a work of this kind, evidently established on real patriotic principles, it will be most advisable to abstain from any discussion which may have a tendency to mislead or misdirect the attention of the labouring public.

With respect to taxes—*heavy taxation and light taxation* are relative terms: many a man is oppressed and ground down as it were now, by paying about five pounds a-year in taxes under a villanous contraction of the currency, who has paid twenty pounds a-year without feeling it when the currency bore a just proportion to the produce of the country. So it is with the price of corn; hundreds of thousands are suffering the pains of starvation with wheat at forty shillings a quarter, who lived in comfort and happiness when it was double that price. All taxes are virtually paid in the produce of the country; they cannot be paid by any other means; money is merely the medium through which they are paid; and they are oppressive or not, as a moderate or exorbitant part of a man's labour may be necessary to procure in money the amount of those taxes.

It shows a most milky weakness to expect relief by a reduction of the *nominal* amount of taxes when the *real amount* is increased four or five-fold; the people have been humbugged by reduction of taxes many years, and they are so still, when it is evident to any man of common sense, who thinks upon the subject, that, notwithstanding they have been reduced at least one half, he has to give four or five times as much labour for taxes now as he had when we were spending more than one hundred a-year!!! It is amazing that this plain self-evident fact alone does not at once strike the mind of every man.

It is now well ascertained, and pretty generally understood, that the prosperity of the manufacturing and agricultural part of the nation go hand in hand together; therefore it is immaterial, and not worth discussion, whether the prosperity of manufacturers arises from the prosperity of farmers, or *vice versa*: but, as England is an importer of corn, and an exporter of manufactures,

it follows as the night follows the day, that the prosperity of farmers is in consequence of, and not the cause of, the prosperity of those engaged in manufactures.

I perceive a part of your columns is occupied in examinations about the evils arising from machinery worked by steam. Whether injurious or not, that art is brought into existence, and no power on earth can stop it; if put down in one country, it would rise up in another, therefore it is irrevocably fixed so long as civilized society is held together; so that when seeking a remedy for present evils, we must leave steam-engines entirely out of the question. I must here take the liberty of observing that a new era is arising in the science of political economy, and that there are axioms in politics as well as in mathematics, some of which I will enumerate: 1st. A free country can never be oppressed by REAL TAXATION so long as no able-bodied man is found in it wanting employment. 2nd. Prices are always in proportion to the money in circulation. 3d. A National Debt can never be greater than the country's means of paying it. 4th. All money borrowed by government is money lent to the people; that is to say, the people have only to pay the interest of the money borrowed instead of the money itself. 5th. A country's debt can never increase without the means of paying that debt increasing in an equal ratio. 6th. Government have the means, through the agency of the currency, to keep prices at a remunerating standard, without fixing a maximum or a minimum.

These axioms are as clear to my mind, as that a whole is equal to all its parts; and I do not hesitate to say that, as England has at the present time carried its mechanic arts to greater perfection than at any former period, she has the means of affording greater happiness to the people now, than she ever had before: we have the necessities of life, and the luxuries of the world, in profusion around us, while the people are starving for want of food, and farmers going to ruin for want of their custom—our shops and warehouses are overloaded with goods, and the people are without clothing—stocking makers without stockings, and tailors in rags—was ever such an anomaly known before? And all for want of maintaining that just proportion between the produce of the country and the circulating medium, which Peel's Bill completely destroyed: what must that man think of himself? If he be not callous to every feeling of humanity, he must be stung with remorse. If that due proportion were maintained, the steam-engine would be one of our greatest blessings; should it not be restored, steam-engines will ruin the country. And to preserve that proportion whilst we have a gold legal tender is impossible. Any man who has paid attention to the evidence before the different finance Committees, will see that if we had gold enough this week, we might have a scarcity next; Rothschild, Baring, Haldinand, and others, proved that gold, both coin and bullion, was as much an article of commerce as any of our manufactures; that the Bank of England could raise or lower the price of gold at pleasure; that it was sent out of the country in enormous quantities to be coined into foreign money; that sending a few wagon loads of sovereigns out of the country was thought no more of by the Jews and Jobbers than a farmer thinks of

sending a load of barley to a neighbouring market town. This, and a great deal more, will be found proved, by any man who will take the trouble of reading the evidence; and as the legal tender is the measure of value of all marketable articles, the property of every man is at the mercy, in some degree, of a comparatively small number of monied Jews in this and the neighbouring countries—*quod est admodum nefandum*, and the indestructible nature of gold will render this wholesale system of swindling permanent, so long as gold remains a legal tender.

To obviate this evil, and fix the currency of this country upon a basis co-secure with the monarchy itself, nothing more is wanting than to make the legal tender to consist of the paper of the state; let the Government issue a hundred millions of 1l. exchequer bills, and make them legal tender, and make that sort of money the only legal tender, and leave the trade of banking quite unshackled, with this proviso, that all bank paper should be convertible into legal tender on demand; let Government do this, and as money is the arterial blood of the body politic, this small alteration alone in our financial system would put new life and vigour into every department of agriculture, trade, and manufactures; and would ultimately afford us effectual relief.

I would risk my life upon the successful issue of this measure: but an efficient alteration in the currency will never take place, so long as the public press is galled and warped by the manacles which the powerful monied interest and political partizans have put upon it. Rothschild has boasted for years that the newspaper press of Europe is subservient to him; and the *leading Journal of Europe*, as its Editor impudently called it, has a face with a very dark shade among the English negroes who are the slaves of this infernal system; and the only antidote to the poison which these hirelings have so industriously disseminated, is the wholesome advice of a free press, established under the influence of pure patriotism.

The monied interest, as it is called, have the principal newspapers of Europe under their control. Whigs, Tories, and Radicals, have their papers; religious sectarians have theirs also: and what is most lamentable, they all seem to have conspired together, and placed themselves in battle array, to trample upon the rights, insult the feelings, and blast the happiness of the whole agricultural and manufacturing race; and they, poor devils, tamely lie down and suffer this degrading treatment, without making a single manly effort to rebel them, although they have the means within their grasp of dispersing their oppressors at pleasure, driving them like sheep before the dogs, and scattering them in all directions: this they could do by the agency of the press above alluded to.

Local papers of this sort ought to be established by subscription in every county in England, which might be done with most trifling exertion on the part of influential men; let them be established upon the principle, and that alone, of protecting the agricultural and manufacturing interest—not to be made a trade of, nor prostituted to party purposes; let them be sold at a price that would leave no profit beyond unavoidable expenses and interest.

of capital employed; newspapers of this sort would have most extensive circulation; would disseminate sound patriotic doctrine, and would in the end crown our efforts with success. Requesting the insertion of this letter in the *Agricultural Magazine* the first convenient opportunity, I am, Sir, your very humble servant,

THOMAS WARSOP.

Nottingham, Dec. 1, 1834.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER VI.

"Alterius non sit qui suus esse potest."—PARACELSUS.
"Be not a copy if thou canst be an original."

IN the house of my parents there was a room called the library, the walls of which were ornamented with prints, each print representing the effigies of some learned man. Here lived in peaceful harmony men of the most opposite opinions, Luther and Calvin, Hogstraten and Servetus, Dante and Pope Boniface, Cujace and Puffendorf, Machiavelli and Savonarola, Wicliff, and Cardinal Bellarmine, Galen and Van Helmont, and many others whom I scarcely can recollect. Yet, among this worthy assembly, there was a man whose countenance is constantly present to my imagination, namely, Theophrastus Bombastus Paracelsus.

The reason why this man's physiognomy made such a powerful impression upon my mind is not so much owing to the originality of his features as to the originality of the motto which is annexed to his print; which motto pleased me so much that I adopted it as my own. To this circumstance I owe my first acquaintance with the science of Nature. It is quite natural that, fond as I was of the motto of this extraordinary man, I was also interested to make a nearer acquaintance with him by reading his works, his life, his opinions. This study involved me in a series of researches of the most curious kind; and I must candidly confess that I regard Paracelsus as one of my greatest benefactors. From him I learnt to seek for knowledge in the great book of Nature; he taught me to dispose of the pretended wisdom of the schools, and to strive to become myself a master of that philosophy which does not deal with empty names and forms, but draws its nourishing milk from the everflowing, refreshing brook of life.

Paracelsus is the father of modern chemistry, and of the science of magnetism; he has shared with all men of genius the fate of being persecuted and misrepresented by his contemporaries. I have visited his tomb in Salzburg. Over his tomb hangs his portrait, over which is the motto, which I have adopted as my own, and stands at the head of this letter.

To-day I will entertain my readers with the phenomena of magnetic or telluric treatment. I know that my statements will draw upon me the censure of being either a deceiver or a dupe; yet I stand boldly as the defender of truth; I relate not opinions, but facts; for these facts I have not only the evidence of the greatest philosophers and physicians of Germany, Sweden, Denmark, Russia, and Holland, but I have also my own experience. I have myself exercised this art for five years,

and collected a great number of data, which I shall lay before the public in some future letters. Indeed, I am so convinced of the truth of these facts, that I offer myself to treat magnetically any case of disease that should be entrusted to my care. I will show to the public that all the phenomena are not only possible, but true.

The magnetical phenomena are produced by the concentration of the will, by manipulation, and by the baquet, or other solar or telluric influences of those substances, the diagram of which is annexed to this letter. Each of these means may produce the same phenomena, but the phenomena vary according to the nature of the disease; and indeed they are varying almost in every individual, both in intensity and in form.

But since all diversity in Nature has a tendency to uniformity and unity, the differences may be reduced to a kind of systematic classification. The most general result of the magnetic treatment is the cure of all diseases, even of those that have hitherto baffled the skill of medical art.

The diseases of the sensitive and reproductive systems are those which have offered the most luminous instances of the efficacy of the telluric treatment; all sorts of nervous diseases, tetanus, St. Vitus's dance, epilepsy, paralysis general and partial, tic dolooureux, convulsions, blindness, deafness, lameness, all forms of scrofula, and cutaneous diseases, all sorts of hemorrhoids and constipations, and fevers. All these species of diseases have disappeared under the magnetic treatment, either without any critical revolution or metastasis, or by means of critical perspirations, issues, &c. For instance, a lady, who, for seven years, had suffered mortal pains under the influence of the most violent migraine, was perfectly restored to health by means of animal magnetism, this treatment causing an erysipilas, which had been improperly cured, to reappear. A similar instance of improperly-cured cutaneous disease, that caused monthly epileptic attacks, was discovered by magnetism. After a few weeks telluric treatment under the baquet, the cutaneous disease reappeared, and the patient was cured of epilepsy; by continuing the magnetic treatment, the cutaneous disease was also subdued.

But in most instances the magnetic treatment causes other phenomena. The first degree of magnetical action shows itself by a kind of uneasiness, nausea, or yawning. The second degree shows itself to the patient by his being compelled to shut his eyes. Sometimes, after two or three days' treatment, the patient falls asleep, overpowered by the magnetic influence.

Third degree.—The sleep becomes more intense, and begins to transform itself into somnambulism. In this state the patient is opening and shutting his eyes as if in a convulsive state; he begins to be insensible for any thing around him except for the magnetiser; he begins to contract the lips as if to speak, but he is unable to do so.

Fourth degree.—The telluric life manifests itself by a deeper somnambulism; the patient begins to speak some broken words, and to direct the mode of manipulation; his first want is for magnetic water.

Fifth degree.—Confirmed somnambulism. The somnambulist begins, as it were, to live his second life; the strongest sympathy towards the magnetiser shows itself; the voice becomes more harmonious, the language purer; the antipathy towards other persons present shows itself also. In these stages the sensitive and perceptive faculties forsake the usual organs, and concentrate themselves in one focus, the plexus solaris. (The plexus solaris is a kind of bundle of nerves, united

in a kind of globes, of the substance of the brain, placed in the cavity of the stomach). A word spoken to this part is heard by the somnambulist, though the loudest sounds have no effect upon his ear. In this stage the somnambulist begins to acquire the power of examining himself; it is the first stage of instinctive self-intuition. Many have decided with the accuracy of a dissector the internal structure of their body, and indicated the site of their disease; they have determined before-hand the whole or a part of the course of their cure, and foretold the attacks several months before to a minute.

Sixth degree.—All those phenomena announced before in a more intense degree. In this state the somnambulist is able to prescribe for himself and for others.

Seventh degree.—The last degree is that of the ecstasy or clairvoyance. This stage, though the rarest, is one of the most wonderful. The somnambulist does not only hear, but also sees and smells with the stomach. Sometimes he sees and smells with the finger-tips and with the crown of the head.

Time and space have no more limits for the perceptive faculties. They view things passing at a distance, and foretell things which have to pass in the future. The dependence under which they have been placed under the magnetiser, seems to change into a powerful action and reaction; so that often they read the magnetiser's most secret thoughts. Sometimes the two beings seem to have but one thought; in this state the somnambulists do not only predict and prescribe their cure, but also they prescribe the cure of others who live at a great distance. But how will our readers startle when I tell them that the somnambulists, in this state, have also caused distant persons to see their apparitions, and to have exercised their magic influence over distant friends, so as to advise them in visions of threatening dangers! A peculiar feature of this stage is the highly religious feeling that is evinced in them.

The spiritual life, as feeling itself free from the enchainment to which it is bound, seems to soar higher and higher to the living source of life and of bliss, that is, the soul of souls, whose name is unknown, but whose life is creation, intelligence, and love, and whose existence is manifested in its bipolar revelation.

O that I could bring before the believers and unbelievers the somnambulists in their degree of ecstasy, and ask them where is that unfeeling, fatal goddess, which they call Nature, or where is that tormenting, evil principle, whom blind fanaticism worships as God!

O there is a God; but God is the One:

He is the life, the love, and the light.

DIAGRAM OF THE POSITIVE AND NEGATIVE TELLURIC INFLUENCES.

| Positive (+). | Negative (-). |
|---|---|
| Night | Day |
| Darkness, heat, moonlight | Daylight |
| Violet ray | Red ray |
| { Music | { Music |
| { Flat minor | { Sharp Major |
| { Magnetism, galvanism, electricity, South pole | { Magnetism, galvanism, electricity, North pole |
| Zinc | Silver |
| Precious stones | Glass, silk, inflammables |
| Fixed metals, gold, platina | Volatile metals, kali, ammonium |
| Ganglionic system | Cerebral system |
| Desiring faculties, feelings | Intellectual faculties |
| Imagination | Reason |
| Carbon | Nitrogen |
| Oxygen | Hydrogen |
| Acids. | Alkalis. |

THE ALPINE PHILOSOPHER.

SOUTHCOTIANS.

TO THE EDITOR OF THE SHEPHERD.

SIR,—On reading No. 21, Jan. 17th, on the Southcotian Doctrine, I was much struck with many of your observations, as the sense of them came so near to the words of the Spirit that visited Joanna Southcote, whose works I have in my possession, and some which have never yet been printed. If I understand you aright, you conceive, taking the world at large, the existing order of things is about to have a change, and that mankind will bend to that which shall prove to be good. If this is your idea, so said the Spirit to Joanna Southcote in the year 1805, from a simple type, wherein the Spirit said, "Men under their different forms of the Christian religion, were once good, as cucumbers are good if plucked in season, but good for nothing if left too long on the ground, and are rotten. Just so," said the Spirit, "are the different creeds; now I, God, am about to change all, and make man as I first made him, good, very good. The different sects are out of season, and rotten by their own prejudice in favour of their own creeds, and will not receive the truth now handed to them." This appears to me to your reasoning thoughts on the present appearances in the world, and from which you conceive there will be two opposite principles at work, as opposite to each other as the poles, one of which will carry the palm. This must be done then in the broad face of day, and the Lord has ordered us, who believe in the divine mission of Joanna Southcote, not to use any of our own wisdom, but to fight with the words of the Spirit, given to his handmaid Joanna. We now joyfully come forward to meet the world, being fully convinced, if we wield the sword of the Spirit aright, it will cut down all opposed to it. Under this impression my motto is, "Remove the cause, and the effect will cease."

The communication enclosed which I have sent you will fully justify my motto. THOS. MALBY, SEN.
22d Jan. 1835.

[We insert Mr. Malby's letter with pleasure, but he must excuse us from inserting the long communication from Joanna's writings. We have all the published works of Joanna in our possession; we have read them, and are quite as familiar with all the Southcotian doctrines as with those of the old school of Christianity, but we have not yet sufficiently prepared the minds of our readers for such a species of food, which we ourselves can easily digest, but against which the public stomach always rises at first sight. Mr. Malby and his friends (we also call them our friends till they prove otherwise) should remember what havoc has been played in the Church of the Woman by the imprudent zeal of her nominal followers, boring the "word" into unwilling ears, and raving, and screaming, and canting, in all places, and under all circumstances; thinking to accomplish by blind enthusiasm alone, what nothing but moderation and a sound mind can ever succeed in effecting. Witness the folly of Mr. Halhed in Parliament in the case of Richard Brothers; witness the prepossessions and foolish reasonings of the believers in respect to their Mother's death, and the appearance of the child; witness the folly of George Turner's followers in 1817, when they expected the nation to be suddenly revolutionized, and themselves as suddenly exalted; and let them compare these and many other similar events with what their

"Mother" has told them—that the kingdom of God should come in a very simple manner; so simple, that men should say, "What fools we all were not to perceive it!"

All those who depart from the simplicity of Nature must be confounded. God is the God of Nature. The Lord rejoices in his works and in his laws, which are the laws of Nature; and these laws will bring round the great deliverance without any of those marvellous occurrences which many look for. Nor are the Southcotians alone to be instrumental in bringing it about. They will do an important work we allow; more, much more, than the world are aware of; but their work is but part of a whole, and until they join that part to the universal mass, they will be in a state of deep somnambulism or mental delusion, with all the features of truth, and many of the fulfilments of partial predictions. When God made the woman, he brought her to the man, and the man said, "this is bone of my bone, and flesh of my flesh." Revelation is the woman, but science is the male, and until revelation effects a marriage-union with science, both parties are in utter darkness.

Our friend says that the Spirit has ordered them not to use any other weapons but those of the Woman's revelations. Does he know who the Woman is? Joanna is Joh. Anna, the Grace of God. Let him use the spirit of Anna, for it is the spirit of grace, of gentleness, and love, which will teach him the doctrine of social union and brotherhood; but let him not mistake the type for the substance; this is the error of all former creeds. They have all been erected upon the principle of individualism or idolatry; attaching so much importance to the persons of men and women that they have unconsciously apostatized from one of the sublimest features of their own doctrines, namely, the universality of the Spirit. "Cursed is the man who trusteth in man, or maketh flesh his hope." "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" The meaning of these words is obvious; it is the doctrine of principles, not of persons—of God, not of man. Every principle is God, because every principle is a law of Nature. To follow principles, therefore, is to follow God, and to worship God. To follow bad, and false, and exclusive principles, is to follow the God of this world; but to follow good, true, and universal principles, is to follow the God of the world to come. To cast off our own wisdom, then, is nothing more than to abandon individualism; and to follow universalism is the same thing as clothing ourselves with the whole armour of God. This is the end; all previous sects, creeds, &c., are merely types and harbingers of the UNIVERSAL WORD.

Of these types there was one originated in England about the middle of last century by Anne Lee, a prophetess, who, after suffering much persecution in Lancashire, embarked for America with her followers, and founded the sect of Shakers in the New World. This is one of the finest types of the new system of Christianity which exists. Of course, as a type, it is full of imperfections; but the brotherhood, community of interest, industry, prosperity, and stability, which characterize the institution, place it in the very foremost ranks of the millennial precursors. It is merely a political type, however; no new truth was made known to it. The Southcotians are very different; they are infinitely divided—have no brotherhood amongst them; but they have a progressive principle in their church, which the others have not; which, while it benefits them not in a temporal sense, will by-and-by make the moderate and enlightened amongst them extremely useful and successful reformers.

But there are furious bigots in the flock, who think themselves holier than all others, and wiser than all others. These are the dross, the fuel of the great conflagration of evil, which is just beginning to overspread the world of morality, faith, and intelligence.—ED.]

THE DOCTRINE OF THE "WOMAN."

NO. II.

LAST week but one we gave a general outline of the doctrine of the Woman, which is nothing else than a completion of the sexual character of revelation and progress; and so exceedingly simple and evident to those who have studied nature in this systematic manner, that they must see at once the necessity of such a doctrine to terminate the career of the old system of philosophy and religion.

Of infidelity and mere rationalism, remember, we are not speaking at present. We are on the opposite side of the river. We are tracing the progress of revelation in its distinct and independent character, having no connexion whatsoever with the political or scientific world. Revelation and mysticism are a distinct department of Nature. Being the very opposite pole to rationalism, or material science, it is natural to suppose that it should always be conducted by the poor and illiterate. And this has been the case in all ages. All prophets, apostles, and great religious reformers, were poor and illiterate, especially when they professed to have direct revelations. The reformation of Protestantism was a reformation of criticism, not a revelation.

Hence it follows that learning, science, elegance of speech, and artificial nicety of reasoning, would be out of place in such a line of progress. These belong to what we may call rationalism. Accordingly we find very great inaccuracy of language, bad taste, disconnected sentences, and illogical conclusions, universally characteristic of all inspired writings. The language of the Bible is well known to all, and the original is worse than the translation. Of the Hebrew we can say little, for we have no other book to compare it with; but the Greek is as much inferior to polite, classical Greek, as Scotch is to English. The verbal faults of the Bible are very respectably covered by our beautiful English translation; but its logical faults could not be concealed, and these are very glaring. Where, for instance, could we find a more unmeaning sentence than the following:—"There is no end of all the people, even of all that have been before them. They also that come after shall not rejoice in him"? Eccles. iv. 16; or where could you find a more foolish and illiterate sentence than this of Moses:—"Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you"? Deut. xxviii. 68. These are merely specimens of hundreds, thousands of others, that might be enumerated, which are irrefragable evidence to all but sworn enemies to plain truth, that the literary and logical character of revelation is of a very inferior character. It has a peculiar forte of its own, however; it excels in glowing descriptions of futurity, and in richness of poetic imagery. In other words, it excels in imagination, and is deficient in reason.

These remarks we have made to prepare the reader for what follows respecting the writings of modern prophets, who have generally been despised more for their language than for any other deficiency. But it was always a true saying, that a "prophet has no honour in his own country." Why? Because in reality he is a mere simpleton, and only becomes sublime and reverend by the influence of the *unknown*, and the power of the imagination.

Taking all these things into account, we ask what au-

thority the bishops and Christian world had to reject the mission of Joanna Southcote? It was by no means surprising that infidels should reject it; for they have entirely deserted, both really and nominally, the sphere of thought in which she moved; and as she had proceeded almost as far as possible in the opposite direction of politics and science, they were more likely to listen to a voice from the wilderness of Gobi, than to the incoherent illogical effusions of such a seer of visions. But the bishops, to whom revelation professionally belongs, would not even enquire, they would not grant her a hearing. She professed to have a message from God; they would not listen. She promised to give them evidence; they treated her with scorn, and would not answer her letters. Therefore wrath was pronounced upon them and the church. In this, at least, the old lady will be found a true prophetess.

Now all this is but a repetition of the treatment of prophets in all ages. They were all contemptible to the great men of the day. The people for a time abetted the great in their persecution; by-and-by the persecutors fell into contempt, and the memory of their victims was treated with popular favour. "That which has been shall be again, for there is no new thing under the sun."

Joanna herself was as illiberal and intolerant as those who persecuted her. Her followers are equally intolerant and bigoted as herself. All men and women must be illiberal and uncharitable until they become UNIVERSALISTS. In fact, as the progress of faith moves on, it seems to catch more and more of this peculiarity of exclusiveness. However, there is one kind atonement which the Southcotians have made for their other faults, and that is the entire rejection of the doctrine of eternal punishments, which are designed for devils (*evil principles*) alone, and not for men and women.

In analysing this church, we care not for the individual opinions contained in it; they are all as foolish as FOLLY himself. We look merely to the writings, which we regard as divine, and by these writings we are willing to stand or fall, and yield when we are beat by a quotation from Joanna. The marrow of the doctrine we shall very soon bring out, and then our readers will perceive its use in the economy of Nature.

EXTRACT FROM A LETTER OF P. A. S.

TO THE EDITOR OF THE SHEPHERD.

"SIR,—Pardon a woman, an ardent admirer of your production, seeking truth, and taking the liberty of addressing you. From the commencement of the *Shepherd* I have never failed to read it, when circumstances would permit me. The truth of its doctrines I am prepared to confirm by the same book from which you draw your conclusions. The thoughts your *Shepherd* is intended to convey were mine long before that admirable little work made its appearance; and pardon me, Sir, when I say that I felt a little envy at your giving publicity to my ideas before I had an opportunity to do it for myself; and yet, Sir, I differ from you on two material points."

P. A. S. then proceeds to argue, in a very correct and intelligible manner, in opposition, as she supposes, to our views of the progress of mankind. But we are quite of the same mind as herself; we never said that the world would be destroyed at the end of the millennium, or indeed ever destroyed, or that man would ever attain to perfection. In speaking, at an evening lecture, of the number seven, we observed that, at the end of the millennium, some new dispensation or reorganization of the world would, in all probability, take place: we compared

it to the musical octave, and adduced the 20th chapter of Revelation as a scriptural proof, which says, "And, when the thousand years are expired, Satan shall be loosed out of his prison, &c." But we never presumed to put a stop to the progress of mankind. Her reasoning is equally correct in respect to a sentence in a former number of the *Shepherd*, where we said that "men had shed their blood for opinion in all ages, and will do so for ever;" that is, if there be no uniting doctrine to reconcile them; but we always teach in the *Shepherd* that they will be reconciled. P. A. S. ought to have known this, and taken the sentence as conditional. Having made these remarks, and entirely agreeing with our correspondent—at the same time pleased with the interest she takes in the subject, and the knowledge she possesses, we do not require to publish her letter. P. A. S. has been in the school of the prophets—so much the better; but she ought to have known that a woman could not propound the doctrine of universalism before a man. A woman will finish it. There is no occasion for envy.

CHIPS OF THE OLD BLOCK.—Every evening during Lent the young children of Greek families go to the door of the Christian houses, and with a monotonous chaunt, which might be taken for lamentation, demand wood, or money to buy wood. "Give, give," they say, "and next year your children will be married, and their days will be prosperous, and you will live long to witness their happiness." The wood that these children ask is designed to burn the Jews. It is on the evening of Holy Thursday that the young Greeks kindle their fires, [and every little troop has its own pile. They dress a straw figure in the Jewish costume, and the victim in effigy is then brought to the place of execution, amid shouts and hisses. The children deliberate gravely on the kind of punishment to which the Israelite should be condemned; some say, "Crucify him, he has crucified Jesus;" others, "Cut off his beard and his hands, and then behead him;" others, "Cut him down—tear him to pieces, for he has slain our God." The chief of the troop then interferes: "What need is there," he says, "to have recourse to all these punishments? Is there not a fire kindled? Burn the Jew." The imaginary Jew is then cast into the flames, and the children exclaim: "O fire, fire, spare him not; devour him; he has buffeted Jesus Christ, he has nailed his hands and his feet;" and the children thus enumerate all the sufferings which the Jews made our Saviour endure. When the victim is consumed, they throw the ashes to the winds with bitter execrations, and each returns home satisfied that he has taken vengeance on the murderer of Christ. Have not such customs their character imprinted on them?—and do they not give rise to very serious reflections?—*Travels in Palestine by M. Poujoulat.*

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

A LECTURE upon Tellurism, or Animal Magnetism, by THE ALPINE PHILOSOPHER, at the request of the "Society for the Acquisition of Useful Knowledge," on Tuesday evening, the 10th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market.—Admittance Free.

CORRESPONDENTS.

Having another correspondent on the same subject for next week, we hope a Barker of our Flock will excuse us this week.

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SYSTEM OF NATURE.

WE are very apt to be misunderstood, merely because our mode of reasoning is somewhat singular. When we speak well or ill of particular systems and institutions, our language must always admit of large qualifications and exceptions; for there is no institution founded upon the individual or exclusive system which does not contain within it much of both good and evil. In our last we used some language which might be interpreted by our readers as implying a reprobation or contempt of the spirit and purpose of those societies which aim at the propagation of Christianity in foreign countries, and perhaps many concluded that we utterly despised them, and regarded them as more pernicious than beneficial. If so, they were much mistaken; we are much more liberal and universal in our views than to confine the progress of the human mind to the narrow-minded policy of a little sect, which monopolizes truth and humanity to itself. Progress and truth are universal.

Notwithstanding the ungenerous and sectarian views of those societies (the Missionary, Bible, and Tract Societies), and our firm persuasion of the speedy dissolution of the whole mystical fabric, which they assiduously support, we regard with peculiar interest and satisfaction the work in which they are engaged, and hail their success as an omen of future good. They are the glory of our own and other Christian lands. But our readers will understand our meaning better after we have given them a few extracts from the reports. As our limits are very confined, we shall take a few extracts from the reports of the "Religious Tract Society" alone.

This Society was established in 1799, and circulates in about *seventy-five* different languages the immense number of fifteen millions of tracts and little books, &c., per annum, at home and abroad. But it is to the foreign circulation alone that we wish to direct the reader's attention, as that is what we call the good department of the society's operations. Abroad, they are the movement party—*innovators*; at home, they are the stagnant party—*supporters of error and corruption*. The difference is infinite.

We quote from the thirty-third annual Report (1832) the following, respecting the Burmese, which is exceedingly interesting:—

"The Burmans," remarks Dr. Judson, "are a reading people, beyond almost any other eastern nation. Probably nine-tenths of the male population throughout the country can read. [They are also a careful, deliberate people, who turn a thing over many times before they take

it. They are not disposed to give much credit to the words of a missionary; but when a "tract" is put into their hands, they wrap it up carefully, deposit it in a fold of the waistcloth or turban, carry it home to their village, however distant, and when a leisure evening occurs, the family lamp is produced; the man, his wife, and relations gather around, and the contents of the new writing receive a full discussion. I need not add, that such a people present the strongest claims upon tract societies. One press at Maulmein has been in operation about a year; but such is the demand at both our stations, and every where, that Mr. Bennett, our printer, who came out with the hope of speedily printing the New Testament, sees himself every moment farther removed from the attainment of his wishes. Our tracts are pervading the whole country, from the frontiers of China to the banks of the Ganges, and from the borders of Cassay to the most southern village of British Pegu."

One press cannot supply the demands, and Dr. Judson himself requires 1000 per week, for persons who call at his house. More printers and presses have been sent out. The Rev. Jonathan Wade writes that the natives come for tracts from all parts of the country, and that the demand is much greater than the missionaries can supply.

"We frequently hear with what avidity they are read in those places which they have reached. Numbers who live several days' journey from this place have called, and said, 'We have heard the fame of this religion, and are come to hear and get books.'"

"At Rangoon," says Dr. Judson, "is a pagoda where the Burmans believe several *real* hairs of Guadama are enshrined: here they hold an annual festival. During the last festival I have given away nearly ten thousand tracts, giving to none but those who asked; and I should have given away double the number could I have obtained sufficient supplies. I presume there were six thousand applicants at my house, and their remarks and enquiries were often of the most interesting kind. Some of them come *two or three months' journey*, from the borders of Siam and China. 'Sir,' said a pilgrim, 'we hear that there is an eternal hell; we are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Cassay, one hundred miles north of Ava. 'Sir, we have seen a writing that tells about the eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to *know the truth* before we die.' Others came from the interior of the country, where the name of Jesus is little known. 'Are you Jesus Christ's man?' they enquired. 'Give us a writing that tells about Jesus Christ.'

"His Majesty has banished me from Prome, and has forbidden me advancing above Rangoon. He has levelled our brick house at Ava to the ground. But on the subject of tracts the government appears to be quite indifferent. If there should be no government prohibition, and we could be furnished with the means of throwing in an incessant flood of tracts for three years, I should hope, from what I know of the habits of the people, that Boodhism would be shaken to its base."

These facts are most important, and must excite the interest of every liberal and comprehensive mind. But there are few minds who are deserving of such epithets, and consequently few who regard these intellectual movements of the spirit of the age in their proper light. The Papist is alarmed, because they are not Catholic tracts; the Protestant is exceedingly anxious about the orthodoxy of the new converts, measuring always the immensity of the universe by the standard of his own littleness; the infidel turns up the lip of contempt, and, like Judas Iscariot of old, he says, "Might not this have been sold for two hundred pence, and given to the poor?" We differ from all these sectarians. We regard the work as a great and interesting stage in the progress of humanity; and although we are sensible that the tracts themselves are exceedingly feeble and foolish things, when compared to the greater light which is in the world, yet they are not so when compared to the absurdities of heathenism, but are admirably calculated to invigorate the thinking faculties, by causing first doubts, and then enquiries, and last of all, free discussion, amongst the idolators of the East. They are an intelligent, shrewd people,—they can read,—they are willing to hear something new. In fine, they are in a proper frame of mind for subverting the old oriental superstitions, and the Tract Society is the instrument of the universal spirit for effecting this great work. When the British nation has advanced a step further in religious knowledge, the tracts will then assume a new character, and the old exclusiveness and bigotry of Christianity will give way before the cheering beams of universal faith and universal charity.

Of the effects upon the priesthood the following extract from Mr. Clough's report from Ceylon will give some information:—

"The whole of the first edition of the *Tract against Boodhism* was disposed of in about a fortnight after its publication, and demands are now made upon me from every quarter. One missionary writes me, 'The demand for your tract against Boodhism is so great at my station that I could dispose of several thousand copies with the best effect. Do, do send me as many as you can spare.' Similar reports and similar demands come from almost every other station, and we have therefore put in hand another edition of six thousand copies. I regret I have not time to send you extracts from the many letters I have received as to the general excitement which has been produced by this tract. But I am given to understand that the priests are thrown into a state of general consternation, and convocations of them are held in every district for the purpose of consulting on the best plans to check its circulation, and counteract its influence amongst the people. In one place the priests resolved to unite in

a body, and appeal to the government to request that it might be forcibly put down; and I suspect they will do this. In another district the priests resolved to collect as many copies as they could, and publicly burn them. In a convocation of about thirty of the priests that was held about seventeen or eighteen miles from Colombo, I understand their feelings were so outrageous that they threatened personal violence to the author. In another of the convocations, I understand, it was resolved to answer the book. This I should like to see, as it would give one further hold of them; and, I doubt not, furnish fresh materials from their own system, by which to give it another and more severe scourging. On Saturday last, one of our schoolmasters informed us that an assembly of the priests had sat several days in a temple at a neighbouring village, deliberating on the subject, and that the assembly broke up, after resolving that, the book being unanswerable, it was best to let it alone. Our assistant missionary at Belligam states that at that place a priest, after reading the essay, resolved to renounce Boodhism. Upon the whole, I think the present is one of the most favourable opportunities I have ever known for the distribution of tracts in the native languages. Heathenism in all its forms seems to be making a grand effort. The commotion in all directions is singular and extraordinary. Would to God that it were the struggle of its death!"

It is evident that a singular change has affected the minds of the whole population of the world within the last few years. It reminds us of those expressions of the Bible which represent the Lord as awaking like one out of sleep in the latter days, and going forth as a mighty man to do his work, his strange work; "to gather all nations together, and plead with them in the valley of Jehoshaphat," i. e. the valley of judgment, where the human mind shall call all opinions before the bar of reason, separate the good from the bad, and establish truth and righteousness for ever. "And this gospel of the kingdom shall be preached unto all the world, for a witness unto all nations, and then shall the end come." End of what? End of the whole mystery of antichrist, or first Christianity, which must spread its wings over the whole world before it be glorified, that is, destroyed; for the new world is merely the old refined and purified.

It is amusing and instructive to see how the great spirit works with all the different wheels of his magnificent engine, how the priests of one country are made instrumental in overthrowing the priests of another country; and the former, though victors abroad, baffled and vanquished in return at home. The priests of old Christianity are the leaders of the movement in foreign countries; but there is a spirit of Reformation in Christendom itself which leaves these reformers of heathenism and idolatry far behind it. They have no idea of progression; no idea of even the possibility of a new truth or a new idea being added to the old stock of scholastic theology, unless Jesus Christ, in person, come down from the clouds, with a host of archangels and departed spirits, to announce it; for God knows that, if a specimen of the old prophets were to appear with a leathern girdle and a hairy garment, and preach repentance to the bishops and archdeacons, as the Baptist of old, he would meet with a

very sorry reception—he would not even obtain a crust of bread from a clergyman's pantry. Against this spirit of stagnation and corruption, the spirit of infidelity has been aroused, and the effect in Europe has been prodigious; the priesthood is daily losing ground, and a universal scattering of mind is taking place. This latter effect is, however, not the end; the people must be gathered again; this gathering requires a new spirit, a new doctrine, a new principle of reasoning, a principle of greater liberality than that of either the old believer or the infidel—a principle which will reconcile the faith and the hopes of humanity with the utmost degree of liberality and scientific knowledge. This principle is universalism, to which every other principle is subordinate, and of which all exclusive and partial systems, either of affirmation or negation, are only the temporary forerunners: this is the sea into which all the rivers run.

It remains now just to say a few words about the home circulation of the tracts, and this will fairly balance the two extremes of good and evil. These tracts are by no means calculated for the spirit of our population; no doubt they affect many, and convert some; Mahometan tracts will do the same. They convince some simple souls that they are great sinners, that the Holy Ghost is very angry with them, and that the jaws of hell are gaping to devour them. This conviction being produced, the poor creatures read a chapter, and pray upon their knees, look very sad, and go to church on a Sunday; and this is called by the tract-men "winning souls to Christ," and "plucking brands out of the burning." All this, we acknowledge, is produced, and when it is produced upon dissolute characters, drunkards, debauchees, swearers, liars, &c., it is good, inasmuch as it is better for men and women to be troubling themselves with religious melancholy than annoying the community with disgusting vices; but when the simple, the cheerful, the light-hearted, and innocent are caught by these nets of the arch-enemy of human happiness, we deplore the result. This is often the case; but more frequently the tract is either used as waste-paper, or its stale advice and obsolete cant pass by the ears of the listless reader like the idle wind, which he regards not. Of the home distribution little good can be said, and therefore, even the reports say as little as possible; they must say something, but even that something is conjecture. Abroad, the tracts are amongst the people what the unstamped and radical press is amongst ourselves; and the priests are thus guilty of a most glaring inconsistency in encouraging and practising rebellion and infidelity in other countries, whilst they reprobate, in unmeasured terms, the equally conscientious and successful innovators who oppose them at home. The argument against rebellion and innovation, therefore, comes with very bad grace from the mouth of the priest or Christian of any denomination, for all parties belong to the great "Propaganda Fide," and aim a deadly blow at all the religions of the world. What else do we? Our aim is the same as theirs, and our justification the same, namely, our own conviction. But there is a mighty difference between us, for whilst they regard us with abhorrence, enemies of God and deserted by his spirit, we view them as instruments in the power of the Great Spirit, for doing a work of twilight, which must be accomplished to usher in the daylight of the Sun of Righteousness.

THE SHEPHERD.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER VII.

"E più si muove!"—GALILEO.
"And yet it moves!"

IF I should be asked whether the great discoveries in arts and sciences are owing to the superior intelligence of men, or to some peculiar revelation of God, my plain answer would be, "Most surely, the greatest discoveries owe their existence to God's revelation." Indeed, the intelligence of individuals is, in regard to the absolute divine intelligence, nothing but the organs by which and through which the great act of revelation is performed. It is therefore but a vulgar error to ascribe all discoveries to mere accident; as if, in a world in which the least atoms are, in their movements, attractions, repulsions, combinations, compositions, and decompositions, birth, growth, death, and reproduction, subjected to the eternal law of bipolarity; I say, it is as if, in a world where the spirit of God is daily, hourly, yea, at every minute, repeating the work of creation, any thing could happen like chance or accident! And most surely it was not a blind chance, but a wise divine decree, which caused the discovery of animal magnetism to be revealed to a physician, at an epoch in which the generality of physicians and philosophers had been the most active instruments in spreading that system which considers matter as the only principle of life.

Frederick Anthony Mesmer, the discoverer of animal magnetism, was born on the 3th of May, 1737, at Stein, a small town of Switzerland, situated on the banks of the Rhine. In his earliest youth he evinced a great fondness for the study of nature; he told me that, when a boy, his greatest pleasure was to retire into solitary spots, and there to amuse himself in contemplating the operations of insects, the flight of birds, and in comparing the different shapes of plants, and herbs, and mosses. He remained often out in the fields till late in the night, when the rising of the stars and the moon filled his mind with deep sacred feelings. "I was then," said he, "under the magnetical influence of Nature; the full flood was streaming above, below, and around me. My mind was full; but I did not know what was working in me."

His parents, who were respectable, though not wealthy, discovered in Anthony a great fondness for natural science, and used their greatest efforts to make him a physician. After completing his preparatory studies at the Swiss schools, he was sent to Vienna to study medicine. At that time the university of Vienna enjoyed a high reputation as a medical school. His professors were Van Swieten and Haen.

He studied with great application, and in the year 1766 he obtained the degree of M.D., on which occasion he began to show his lofty and independent mind. A youth, in the presence of professors, who were incarnate fact-and-experiment-mongers, in a town and in a century in which nothing but tangible theories were admitted as true, Mesmer published a pamphlet, in which he attempted to demonstrate the influence of the planets upon the human body. All his acquaintances, his masters, in-

deed the whole tribe of fashionable professors, philosophers, and literati, were so indignant at what they called an attempt to bring back old ignorance and superstition, that they turned their backs upon him, and designated him as half diseased in his mind.

Mesmer laughed at his scoffers, and settled himself as a physician in the Austrian capital. There he began to study deeper and deeper the science of Nature; and by endeavouring to trace one universal principle of life, which could be employed as a principle of cure, he first took electricity to be this principle. Instructed by experience of the fallacy of this surmise, he turned his enquiries towards metallic magnetism; and, after having devoted his attention to it, he began to try experiments with the artificial loadstone, for which purpose he procured magnets of different forms and dimensions, which he first applied to the cure of local diseases, and afterwards to the cure of nervous affections.

His attempts succeeded; and in the year 1775 he laid his discoveries open to the world. But the world was not willing to receive them. He was treated both as a fool and a dupe; which opposition, however, instead of deterring, strengthened Mesmer in his endeavours.

In the meanwhile several people of quality applied for his magnetic assistance, and several happy cures put him in the situation of forming a private hospital. Here, whilst treating some patients with the artificial loadstone, he noticed some phenomena of somnambulism. He observed more closely, and saw that these phenomena were not accidental, but dependent upon the magnetic treatment. Finally, by repeated trials, he found that the artificial magnet was quite unnecessary for the production of these phenomena; and all at once his eyes were opened, and the divine thought flashed into his mind; the universal fluid or flood was found; he named it "Animal Magnetism."

After this great discovery, Mesmer assumed the airs of a magician, and began to perform his cures under a veil of mystery, through which no one was able to penetrate. Some believed that he was working his cures by concealed loadstones; others, that he used some new hidden electrical apparatus. The alchemists swore he had found the philosophers' stone; bigots said he had a compact with the devil; unbelievers accused him of being a cheat and impostor.

Mesmer paid little attention to these calumnies, but continued his practice with great success. This, however, excited the envy of the whole profession; and having injured the pecuniary interests of the emperor's head physician, the miracle-doctor, being a foreigner, was most graciously ordered to quit Vienna within twenty-four hours, and to keep clear of the imperial dominions for ever! Indeed, such was the fury of the profession against magnetism, that a law was enacted by which physicians and surgeons were prohibited from magnetising, under the penalty of forfeiting their licence, and the profane were forbidden under a severe corporal punishment. Consequently, he left Vienna in 1777, and, after visiting his native land, came, in February, 1779, to Paris.

The learned men of that capital had bent their views in quite an opposite direction; instead of finding support,

he was laughed at as a dreamer. But his energy being unrelenting, he at length succeeded in gaining the support of Dr. D'Esion, a member of the faculty of Paris. Under the auspices of this physician, he published, in the year 1779, his first memoir on animal magnetism.

The science being yet in its infancy, Mesmer's theory could be no otherwise than a mixture of error and truth. It was the following:—

"There is a reciprocal influence (action and reaction) between the planets, the earth, and animated nature." (True.)

"The means of operating this action and reaction is a most fine, subtile fluid, which penetrates everything, and is capable of receiving and communicating all kinds of motions and impressions." (Fanciful.)

"This is brought about by mechanical, but, as yet, unknown laws." (False.)

"The reciprocal effects are analogous to the ebb and flow." (Beautiful analogy! the germ of the theory of polarity.)

"The properties of matter and of organisation depend upon reciprocal action." (True.)

"This fluid exercises an immediate action on the nerves, with which it embodies itself, and produces in the human body phenomena similar to those of the loadstone; that is, polarity and inclination." (Here was the great mistake of Mesmer, of confounding the original law of polarity and life, with the effect of a particular fluid.)

"Hence the name of animal magnetism." (A wrong name.)

"This fluid flows with the greatest quickness from body to body, acts at a distance, and is reflected by the mirror like light; and it is strengthened and propagated by sound." (The truth of these facts is undeniable, but only to be explained by the telluric and solar influences.)

"There are animated bodies which exercise an action directly opposite to animal magnetism. Their presence alone is capable of destroying the effect of magnetism. This power is also a positive power." (How can there be two positive powers, one opposite to the other?)

"By means of animal magnetism, we can effect an immediate cure of the nervous diseases, and a mediate cure of all other disorders; indeed, it explains the action of the medicaments, and operates the crisis." (True, if properly explained.)

"The physician can discover by magnetism the nature of the most complicated diseases." (True, if the fact of somnambulism had been proved.)

If the French philosophers and physicians had not been blinded by the prejudices of the schools, they would have discovered amidst the errors of the theories of Mesmer some luminous truths, which would have led them to the enquiry into those facts which he covered under a magical veil. Instead, however, of examining Mesmer's system, they rejected it altogether as a nonentity; and such was the stupidity of those preachers of liberty that they turned their fury even against Mesmer's friend, Dr. D'Esion. They deprived him, for a year, of his voice in the college of medicine, and threatened into the bargain to expel him from the faculty if he continued to defend Mesmer's doctrine. But this brutal attempt to oppress the

new discovery did not succeed. Mesmer having performed some remarkable cures, which were made public by his patients, animal magnetism was established for ever. In a short time he had realized by his cures the sum of 400,000 francs. The treatment was still practised under a mysterious form; and the knowledge of the hidden parts of the system, namely, somnambulism, was communicated to adepts, who, after having paid a certain sum, were received into a kind of magical or medical free-masonry. The adepts formed several societies, called "Harmonies." Among the most ardent and benevolent followers of Mesmer were the Marquis of Puységur, Caullet de VeauMOREL, Petetin, and Bergasse. Magnetic societies were soon spread over France, where some still exist. The success of Mesmer daily increasing, the government of France appointed two commissions to examine his discoveries, but the commissioners being altogether prejudiced against it, gave a most partial and unsatisfactory verdict. Jussieu, the great botanist, was the only one who gave himself the trouble to examine the facts, and he was so entirely convinced, that he published his opinion in contradiction to the verdict of the commissioners. The college of physicians, in the joy of the triumph obtained, again attacked EsLON, who had opened a magnetical establishment in opposition to Mesmer. They caused his name to be erased from the list of members of the college, and obtained a royal ordonnance, by which he and his pupils were prohibited from performing magnetical cures.

These measures, instead of producing the desired effect, increased the number of the followers and defenders of the new doctrine. Mesmer became, at the same time, the object of the most superstitious idolatry, and of the most fanatical persecution. His friends, of both sexes, wore his portrait on bracelets, brooches, snuff-boxes, seals, &c.; and the press teemed with works for and against Mesmerism.

In the meanwhile, the French revolution burst forth like a roaring tempest; and Mesmer, who foresaw all the terrible consequences of this event, left France, and retired to his native land, where he remained in perfect seclusion, and continued to elaborate in silence his system, and to cultivate a little estate, "*procul negotiis, ut prisca gens mortalium.*" Here also he wrote a most interesting work, a kind of political medicine, in which he first gave birth to ideas which bear a great similarity with those advocated by modern Utopists.

Whilst Mesmer lived in retirement, insulated, as it were, from all the scientific world, the sciences were making in Germany the most astonishing progress. The spirit of philosophical enquiry had penetrated into all branches of medicine. All facts, all experiences, all theories, were put in the crucible of criticism; nothing escaped the penetrating, truth-seeking, independent genius of the Germans. How could the discovery of Mesmer remain unnoticed? How remain unnoticed, when such as Schelling, Von Humboldt, Ritter, Treviranus, Walther, Hufeland, Eschenmayer, Nasse, Nees of Esenbeck, Francis Bader, Kieser, began to devote their attention to Mesmerism? This discovery, examined by the most impartial, learned, and conscientious men, divested of all

jugglery and secrecy, soon assumed the character of certainty. The most talented physicians found therein one of the most efficacious remedies; the physiologists, one of the most important phenomena in neurology; the philosophers, one of the most remarkable facts explanatory of the most recondite phenomena of spiritual agency; the historian and divine, one of the most striking discoveries, unveiling the wonders and miracles, the dreams and prophecies of all nations.

Public lectures on magnetism were appointed by government in different universities. The Prussian government established an hospital for magnetic treatment, and sent the director of this establishment to Switzerland to obtain from Mesmer all the necessary information. Professor Wolfart went to Frauenfeld to visit the great inventor, who, a few years before his death, had the satisfaction of seeing his works edited by one of the professors of the first university in the world, and his science triumphant in Berlin, Jena, Bonn, Halle, Tubingen, St. Petersburg, Copenhagen, and in several towns of France, Holland, and Sweden. Yes, even in Vienna, where the discovery was made known, where every attempt of reform is doomed to be crushed under the weight of absolute despotism,—even in Vienna, in spite of the laws and lawgivers, animal magnetism has performed, and is performing, the most wonderful cures, under the able treatment of one of the most talented and fashionable physicians, Dr. Malfatti.

And shall England be deprived of the benefit of this discovery,—be deprived, because a false spirit and mind-killing philosophy is exercising its despotic powers to the utter destruction of all scientific and social improvements?

Shall the fear of ridicule, sarcasm, and calumny, deter the lover of truth from speaking his conviction, and from sealing his conviction by acting according to the dictates of the new doctrine? Certainly not; and if all the thunders of a corrupt press, if the wrath of all the congregated professions should conspire against truth, the truth will be manifested, and proved by

THE ALPINE PHILOSOPHER.

THE LAST WORDS OF A SUICIDE.

A FRAGMENT.

"Then farewell to the light of day;
If light can darkness be,
I lived not in the light of life—
Its shades were all for me.

"Adieu, then, night; forgive me, God!
Be there a world to come,
In mercy spare a broken heart,
Revoke the sinner's doom.

"'Tis thine alone to read my wo;
'Tis thine alone to see
The heart that lives not in the world,
But kneels in tears to thee."

He said:—a momentary gleam
Of hope o'erspread his face;
'Twas as the lightning of the storm;
Then darkness filled its place.

FRANK JOHNSON.

THE DOCTRINE OF NONENTITIES AGAIN.

TO THE EDITOR OF THE SHEPHERD.

SIR,—In my letter in your last week's *Shepherd*, I gave you two examples to show how the doctrine of non-entities is attempted to be supported by its promulgators; at the same time I denied that there is any truth in that doctrine. That denial I still adhere to. It is true that, in those examples, I referred to the existence or non-existence of heat and cold, or the properties of matter, rather than to matter itself; but that was of little consequence, inasmuch as the adherents to that doctrine deny the existence of the one as well as the other.

You say that I denied that properties or qualities can exist without matter for them to exist in. Most certainly I did. "This," you say, "is the thing to be proved." Well, as you say that they can exist without matter, or that "matter is a property of mind, and has a secondary existence," it is for you to prove the existence of these properties or qualities, or of mind without matter, and not me. This being the case, I now ask you to prove the existence of the mind of a child independent of the child itself; or before the matter was concentrated of which the child is composed. Prove the existence of the mind of man independent of the man himself, or before he became a man; prove the existence of heat before matter existed; of light before matter existed; of heat and light before the matter existed which composes the sun; of magnetic attraction before the magnet existed; of electricity before matter existed; or any other property or quality before matter existed; or matter or its properties;—prove the existence of any of those properties or qualities before matter existed, or that matter *acquired its existence from them*, and then I shall be satisfied of the priority of these properties and qualities, but, not else.

But let us not lose sight of the question at issue. The doctrine of nonentities denies the existence of matter, and its properties likewise. How then can you pretend that "electricity exists on the outside of a body," and "magnetic power inside, or between the particles," when the existence of the body, both outside and inside, is altogether denied? Really, Sir, there is no species of superstition so degrading to human nature as this. Had the question been started as to which is the *moving power*, matter or mind, or matter or its properties, I should at once have said, its properties; I should have said, that mind moves the man, but that matter first gives existence to the mind; that properties move the various species of matter, but that matter gives existence to the properties, as a candle gives existence to light and heat. But to deny the existence of the very things about which we are arguing, and the insides and outsides of which we endeavour to describe, is the very acmé of folly. W.S.P.

DEAR SHEPHERD,—I have read with no common eagerness, from the first to the last number of your highly-interesting weekly publication, and although I don't admit, or perhaps understand, the whole of your new doctrine, I am delighted with the most of it. Being, therefore, perfectly confident on your impartiality, that I venture to send you this as an answer to your correspondent, W. N., to whom I give credit for having built

a clever and brilliant castle on the shadow of a cloud well adapted to be inhabited by *telluric-living people*.

This whimsical piece of his reminds me of the dog leaving his prey for its shadow, or of Salvator Rosa, who was reproached with making pictures that had very little of the truth of nature in them. "My pictures," said he, "are not like nature, and I am glad of it, for it is nature which ought to be like my pictures."

But what madness is it to refute the insane arguments of the inert-matter-loving visionaries, with an *anti-polar* extravagance not less dangerous and absurd, for the sake, I suppose, of holding the human mind in a kind of *see-saw* agitation!

Would W. N. be so condescending as to answer the following questions put to him by one who never read Berkeley, but has turned over many leaves of the great book of Nature.

1. Is it absurd to think that *mind must have a mode of manifesting itself*?
2. Why should not *real life and matter* be a good manifestation of mind?
3. Since the universal mind manifested itself in the form of a splendid world, why should we consider this manifestation as a deception?
4. Why not consider it as a progressing truth?
5. Should we prefer the rest or relaxation, the echo or reflection of that truth to the truth itself, to get rid of some great difficulties, which I fear we shall meet as well in mind as we do in matter, for that mathematical reason, that the part will never be able to comprehend the whole; and also because mind and matter are not two distinct things, but a consistent whole?
6. Does not the sentient being, or the conscious being, receive his schooling from the outwardly-manifested universal mind?

Who does not perceive, from the smallest atom to the very ingenious mind of man, the law of the *great all*! the real and gradually unveiling manifestation of him who is!!

Inert matter? Pshaw! Who can conceive such a thing? Immaterial idea? who dreamt of such nonsense? *God made a real world, and saw that it was good!* No mistake, and no deception. But as you say, dear *Shepherd*, there is true vision as well as false vision, and dreams are the latter sort; time and space are for ever the regulators of the individual mind; without them, it is a clock without a pendulum, a musical instrument without either time or chord. I could write a volume to prove the error of the dreaming doctrine in the sense of your correspondent, but I dare not trespass any further on your valuable columns. I therefore beg to subscribe myself, dear *Shepherd*, with your permission,

A BARKER OF YOUR FLOCK.

[Of the preceding two letters upon our old subject of mind and matter, we insert as much as relates to the subject. It is evident the writers misapprehend the question; but we give their observations to our readers as a specimen of controversialism, which, more frequently than otherwise, is kept up by undefined terms and reciprocal ignorance in the two parties of each other's meaning. There probably never was a subject more misre-

presented than the doctrine of spiritualism, or mentalism. All parties seem to imagine that it denies the actual existence of stones, trees, hills, and all other objects! They should think before they speak. It denies no such thing. It acknowledges the truth of all past history and present occurrences, and holds all the laws of nature and demonstrations of science in as much estimation as does any other species of philosophy; but it holds this apparent paradox—a paradox only to those who have not studied the subject—that what we call matter is merely a modification of mind, and resolvable into mind. Nor is it without splendid arguments to support it. We know that the two principal attributes of matter are visibility and tangibility, or resistance; and these two properties are purely spiritual or immaterial. Thus resistance is nothing but that mysterious power we call repulsion, a power which fills the whole universe,—which holds the sun, moon, and stars in its hand, and yet is invisible. What is it which prevents you from lifting a huge rock that lies upon the ground, but resistance? a power you cannot see, but you certainly experience it. This power collected into a mass, or condensed, is solidity, or matter, which now only wants visibility to complete it. What is visibility but light? and who will say that light is matter? Thus it appears that the elements of matter are purely immaterial principles, which can be pointed out to the observation of every intelligent mind. As to the question, "Where is magnetism without the magnet?" we reply, magnetism is the magnet, and the magnet is the magnetism. But a philosophy which teaches the priority of matter, by saying that matter makes mind, and then mind moves matter, is the philosophy of *lunacy*. It is the same as bringing something out of nothing—a dead man giving life to a son in order that the son may remove his body. If we want repose for our minds upon this subject, we may find it; but it can only be found in the UNIVERSAL MIND. He who acknowledges this first principle of philosophy has a rational foundation to rest upon. The existence of matter is the next subject, which no man denies. The *mode* of existence only is the subject in dispute. The materialist says it is an infinite collection of dead, unintelligent particles of sand; the spiritualist, that it is the visible and tangible development of an infinite, eternal, omnipresent, thinking, sentient mind. The two may easily be reconciled by the bipolar principle; for the mind is the principle of motion, and matter is the principle of resistance; both are necessary to organisation. It is evident that *A Barker of our Flock* is a spiritualist, and therefore we are surprised at his harshness of language towards those who agree with him.

We shall now settle this matter, for the *Shepherd* at least, and make it so plain that no man with a bump on skull will misunderstand us.

The question may be viewed in two lights, and these two views occasion two distinct modes of expression.

First view represents mind and matter as two distinct entities; in which case we represent matter as inert, and mind as active.

Second view represents both as one; matter a manifestation of mind, and mind a manifestation of matter,—in which case we never speak of the inertness of matter; it is then all life together.

Both views, however, lead to the same conclusion in respect to the moving principle of nature, which is a sentient, intelligent, mental, infinite, and eternal existence.

We can agree with either party. But we mean to drop this subject for a season, as it has occupied too much room.—*Ed.*]

FRENCH CHURCH.

FROM an intelligent French correspondent of the *New York Observer*, we learn the following interesting statistics of the Roman Catholic Church in France. The number of ecclesiastics strictly necessary to serve the churches, chapels, &c., of France, the bishops reckon at 52,000. But instead of this number, there are only 44,447 in actual service, making a deficiency of 12,000 according to official returns. But this is not the most remarkable fact.

"The following figures seem to threaten French Catholicism with approaching ruin.

In 1830 the number of students in theology in the seminaries was 9,304

In 1834, only 7,417

Decrease 1,887

In 1830 the number of students in philosophy, in the preparatory courses, was 3,404

In 1834, only 2,162

Decrease 1,242

In 1830 the number of pupils in the ecclesiastical schools was 19,770

In 1834, only 13,825

Decrease 5,945

"Thus, in four years, there has been a diminution of a fifth part in the number of Catholic students in theology, and of a third part of the pupils preparing for the ecclesiastical calling! What is to become of Catholicism in France? We may judge from the above figures. It is clear that the Romish priesthood declines; that it is deserted by the people, and that young men enter other professions because they prefer them to that of the priesthood. 'This alarming decrease,' says the Catholic journal from which these details are taken, 'may give us the measure of our fears for the future, and make us appreciate at their just value the clamours against the encroachments of the clergy. It appears from the above that the young men have abandoned their calling on account of the reproach attached to the ecclesiastical state, in the unhappy times in which we live.'"

If this decline of the Roman Catholic Church were due to the increase of Protestantism, who would not hail the tidings?—but it is due to the increase of infidelity amongst all ranks—an increase which spreads from town to country with the spread of education. Whether infidelity is to prove the vulture to free the field of France from superstition, and prepare the way for the true faith, or whether it is long to reign there, will depend, under God, in a great measure, on the right settlement of the Church question in Great Britain, and the example Great Britain gives to the world.—*Church and State paper.*

[Is not this enough to demonstrate the necessity of such a doctrine of universalism as ours, to gather the scattered flock of Christ together once more? This same paper, the *Scottish Guardian*, from which we borrowed the above, well observes that the promise of perpetual stability is to the church *universal*, and no security is derivable from it to any *particular* church. Right! it spoke this in ignorance, as the high priest spoke of the death of Christ. But what is a church universal, but a church of *universalism*? That church is now arising, and the gates of hell shall not destroy it, whilst every other shall wither and die.—*Ed.*]

THE "CHURCH," AS BY LAW ESTABLISHED.—A Rev. Gentleman, who distinguished himself as an active partisan of the Tory candidate, in the late election for the Carnarvonshire boroughs, the Rev. J. W. Trevor, Vicar of Carnarvon, a rural Dean, Treasurer of the diocese, and examining Chaplain to the Bishop of Bangor, has, since the publicity given to the ministerial views of Church Reform, been presented by that Right Reverend Father in God to a rectory in Anglesey, worth 900*l.* a-year. Now, the parish is large and populous, and the people understand only Welsh, while the Rev. J. W. Trevor, on the other hand, only understands English; for a month has not passed since he refused the Chairmanship of the Carnarvonshire Quarter Sessions, "because he considered himself incompetent for the office, as he did not understand the Welsh language." The Bishop had a high sense of Mr. Trevor's services for the Tory candidate, and therefore he removes him from a parish in which there is one English congregation to a Welsh parish where there is none. The Welsh church is an admirable specimen of what the Tories consider right and proper. All the bishops are Englishmen who do not understand Welsh. All the collegiate and cathedral establishments are filled up in the same manner. Thus the clergy constitute the whole church, the people being entirely excluded.

[In former days, when the servants of Christ were favoured with the gift of tongues, it often happened, as at present in the case of Irving's disciples, that the gift of interpretation was withheld, so that they did not understand the language they spoke. Now, Mr. Trevor does not say he can't speak Welsh. *He does not understand it; that is, he cannot interpret.* The understanding is not necessary to a parson, as he has all the talk to himself; but at the Quarter Sessions the chairman must listen to others. St. Paul says he would rather speak five words with his understanding, than ten thousand words in an unknown tongue; but you must recollect that, in Trevor's case—there is 900*l.* a-year to be taken into the account.—*Ed.*]

VEGETABLES AND ANIMALS.—Every vegetable has two distinct sets of functionaries or organs, one for individual nourishment, the other for reproduction; that is, one for itself, the other for the species, individual and universal. Every animal has the same; but animals have another system entirely, namely, sensibility and volition, which are also universal and individual; for the first is entirely governed by the universal mind; the latter is the individual mind itself, the creature of the former, the reaction.

SALE OF A PICTURE CALLED "THE STRAW HAT."—This *chef d'œuvre* was sold at Antwerp, in 1822, by public auction. The occasion attracted crowds to Antwerp, and the inns were so full that many persons could scarcely obtain lodgings. The moderns, in this instance, surpassed the enthusiasm of the ancients. Never was such interest known to be before created for a single picture. When it was brought forward by the auctioneer, the bravos and applause were loud and continued. The sale did not proceed for an hour; the biddings then commenced: it was finally knocked down at 3,000*l.* It is now in the possession of Sir Robert Peel.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admission Threepence; Ladies Free.

CORRESPONDENTS.

A. D.'s theory of the eternity of the world we have read carefully, but we really think him very credulous and partial. Rather than believe Moses, he will believe any thing. The ten avatars of the Indians are ten great periods of 25,000 years, with which he makes out a grand cycle of two millions and a quarter; for which immense period he quotes the authority of the Indian cycles! as if these were more rational than Moses himself. Let him read Bailly's *Ancient Astronomy*, or Professor Playfair upon the subject, and he will find that the Indian astronomy is but a modern thing after all. Bailly demonstrates that it cannot be more than 5,000 years old; and, if we mistake not, Playfair himself, an infidel, reduces it to 4,000. Berossus, whom A. D. has quoted as authority, also says that there were 432,000 years before the flood; and yet he informs us that Xisuthrus, or Noah, was the tenth in descent from the first man—of course, according to Berossus, men would live at least 43,200 years at that time. Nothing can be more certain, as Bailly says, than that some of these years were merely fractions of hours, minutes, or seconds; and he has, upon this principle, reconciled the different chronologies of the Chaldeans, Chinese, Indians, and Hebrews, to within little more than a hundred years of each other. We have already treated this subject in a former number of the Shepherd, where we stated the case between the two parties as fairly as we believe it ever was stated; there is much truth on both sides. The literal history of creation, as given by Moses, cannot be received; it is not historical, neither is it traditional; it is revelation, or allegory, for revelation is always allegory, and every man is at liberty to use it as he may. It will serve all ages, both the ignorant and enlightened. But there is no occasion, in an age of criticism, for leaping from allegory into fable, and eternal, infinite chaos. The Mosaic chronology of the human race has never yet been shaken; no records of time are older than 5,000 years, and there is not the slightest grounds for supposing that the human race on this planet is older than 6,000. The work of animal creation was going on thousands of years before that, but man was not in being. He is just about to enter into his Sabbath, according to the united testimony of nearly all nations. Were A. D. to give us data, or positive evidence upon the subject, we should willingly insert it; but presumption and conjecture on such a remote question are by no means instructive, and his view of the matter is far from being conciliatory. It stamps the fables of others with the seal of truth, for the purpose of refuting Moses.

The articles of I. S. are excellent, but yet there are some few exceptions, which betray very narrow, though very common, views of nature. Thus the fifth article, "that all supernatural instruction involves partiality, and is inconsistent with an independent being, who must of necessity be just," is ridiculous. In the first place, revelation is not supernatural; and in the second place, it is not more unjust than giving knowledge, memory, talent, beauty to one, and withholding them from another. It is perfectly consistent with nature and justice.

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EDITED BY THE REV. J. E. SMITH, A. M.

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SYSTEM OF NATURE.

Our articles on the Doctrine of the Woman must be regarded as part of the System of Nature, for we shall proceed in our leading articles upon the reasoning employed in the other, a knowledge of which is indispensably necessary for systematizing the progress of Nature.

Woman is the first and the last, the beginning and the end of Nature. The birth of Christ is a beautiful emblem of our common descent from the virgin mother of all, the womb of all finite being, the source from which we derived life and organization, and from whose body we first sucked the nourishment which gave growth and vigour to our constitution. The story of Christ is the story of Nature and her offspring; but her first offspring is man, and her second is woman: woman is first as a mother, last as a daughter.

These three ideas, mother, son, daughter, are an epitome of the history of the Progress of Society: the son and daughter become the father and mother of the new creation—the second birth—the fulness of time—and the inheritance of all things. It is for this reason that the son is always represented as the creator; and for this reason Jesus Christ, the representative of the Jewish church, is called the creating word.

The external-world matter is the mother of all thought; all our ideas are derived from it; by it our minds are instructed and fashioned, and a rude, disorganized chaos it is to our ignorance and inexperience at first. Hence we see materialism, polytheism, idolatry, worship of Nature in detached fragments, without any idea of unity or connection prevailing in the early history of nations.

In the second place, arose the spiritual doctrine of unity, the god of the revelation of progress, the god of Judaism, Christianity, and universalism, without an image or likeness.

In the third place, arose materialism again, God manifest in the flesh, seen, heard, handled, spirit and matter united, Christianity.

These are the three stages; but all imperfect, being in the world of evil or individualism. Hence, in the first stage, the gods were partial and local; one place, one grove, one piece of stone, wood, or metal, was more holy than another; some places were accounted profane, others so immaculate that the ground must be trod without shoes on the feet, and with a peace-offering in the hand. This is the character of the whole of the first three, which are merely the trinity in succession. The Jewish god was an exclusive also; he seems as if he had a spite against all Nature, but himself and his angels; his ark

is so sacred that he smote with instant death an unwary Jew, who put his hand upon it to prevent it from upsetting; and his holy of holies, so very pure, that none but the high priest can enter, and he only once a-year, after having performed ablutions and purifications, both of water and blood. The Christian God is also an exclusive; his body and blood are better than any other flesh and blood in the world, all other being corrupt, sinful, and depraved, but itself alone; whilst all Nature lies under the Father's wrath, but what is attached by faith or clerical appropriation to this all-favoured body alone.

These three great stages each contain an important truth, corrupted only by the narrowness of its application. The spirituality of God is a truth; the materiality or incarnation of God is a truth; but the locality, finity, and partiality of that God is the *Devil*.

The progress is somewhat similar respecting futurity. The old polytheists and idolators had a confused idea of a Hades, or place of departed spirits; that man continued to live after death as a ghost or phantom; and infinitely various were the conjectures they formed, according to the particular deity, grove, or stone which they worshipped. Thus, their materialism of worship led directly to pure spiritualism respecting futurity. The Jews, on the contrary, worshipping a spiritual god, were led to materialism, as the source of felicity in the world to come; their hopes were in this material world alone, first in the promised land, as the reward of obedience; and then, in the resurrection, under the Messiah, with good solid bodies, and solid material to support them. Moses never spoke of a future state; but it is evident, from the prophets, that the doctrine was always received as a matter of course. Thus the Jews merely reversed the order of polytheism, and caused the two polar extremes of mind and matter to change places. Then the Christian, with his material god, spiritualizes every thing: by acknowledging the spiritual god of the Jews, however, he receives a portion of the materialism which is attached to a spiritual deity, namely, the resurrection of the body; but the body is only raised to be removed somewhere else, for, according to him, this material world is to be destroyed, and the resurrected bodies to be taken God knows where. In every other respect, the material God has got the advantage; and such is the chemical affinity of matter to mind, and mind to matter, that the incarnate-material Messiah has spiritualized all the enjoyments of life, and taught his followers, whilst they teach theirs (though they do not practise the precept) not to place their affections on things below (matter), but on things above (spirit), where Christ sitteth at the right hand of God.

Thus, it curiously happens, that, in all these stages, mind and matter have been allied in a most scientific manner, according to the laws of chemical action; but yet so as to bring forth an exclusive and partial doctrine. Universalism embraces and amalgamates them all; they are the three steps towards universalism, types of the final truth of the religion which shall cover the earth like the dew-drops from heaven.

This explains the source of some apparent differences in our modern analysts respecting the sexual character of matter and mind. The St. Simonians gave the name of male to the mind, or spirit; Southcottianism represents the woman as a type of the spirit. Both are right, but the views of the subject are different, thus:

| MALE. | FEMALE. |
|-------------------------|-------------------------|
| Jewish spiritual God | Jewism materialism |
| Christian spiritualism. | Christian material God. |

But this is not a final analysis, for the male must be regarded as the agent, the female as the object; therefore, God is male in both, and the object female in both, so that they may be arranged thus:

| MALE. | FEMALE. |
|--------------------------|---------------|
| Spiritual God (Jew) | Materialism |
| Material God (Christian) | Spiritualism. |

Merely a reversion of the poles makes the two churches; but still these two are one and the same system, for even in the material god the spirit is the moving or male principle; and what is refined materialism, but spiritualism? and what is gross spiritualism, but materialism? Hence Jewism ended in spiritualism, Platonism, and Essenism at last, and Christianity is closing in materialism!!—a beautiful specimen of chemical affinity and the bipolar law of universal Nature.

Thus it matters not which view you take of the subject; you come to the same conclusion. Nature is a mystery. You may just as well turn round your face for ever, in order to get a look at the back of your head, as attempt to discover the beginning or the end of any thing. There is no beginning, no end; all is involved in an everlasting circle of cause and effect. But there are certain conspicuous states or stages, which in common parlance are called beginnings. We call birth the beginning of life; but we were alive before we were born, or we would have been born dead. We call Jesus Christ the beginning of Christianity; but all its features were in the world before, but not so compactly put together and systematically arranged. We call Copernicus the beginning of the Copernican system; but Pythagoras taught it two thousand years before the time of Copernicus. So also we call Jewism the beginning, or first-born of revelation, although revelations were made thousands of years before its being; but it was the first national organic birth which Nature had destined to grow and overspread the earth. We call it therefore the male; the Christian church, which came out of its side, is the female. Hence the one is represented by a man, the other by a woman. Nothing can be more simple and evident than this. The multiplication table is not more demonstrative.

But the two elements must always be discovered in every system according to the universal law of action and reaction. Though therefore the Christian church,

as compared with the Jew, is female—a mother church; yet, when analysed by itself, we find the two sexes in its own nature—the spiritual and material churches. The Catholic church is a church dominant—a male, having sovereign authority, holding the sceptre with all the attributes and prerogatives of the male. The Protestant church is a dissentient from this principle, subjecting itself to the magistrate, and condescending to act the part of a wife, instead of a husband, to the state. It is evident then that the Catholic church, as compared to the Protestant, is as male to female. The Protestant church, then, represents the bride, and Britannia represents the Protestant church.

It is an easy thing to trace the bride, from creation downwards to the Protestant Church, and the English Church in particular, as the national or imperial church, subject like a dutiful wife to the political power, and also first established by a woman (*Elizabeth*). You may also trace her, if you have a mind, to the west of England, as being the extreme end of the line of progress, from east to west. In fact, there is no end to the system of Nature; but it requires a very strong mind to go far into the details; nor is it necessary, for conviction, to go into particulars. All we aim at is to give a good general outline or map of the plan in general, and throw open to the public mind the splendid science of "Progress," hitherto an entire secret.

In this line of progress we see nothing but a continued succession of systems, rising and falling one after the other. The Jewish church gone; the Greek church gone; the Roman church sadly disorganized and stripped of her purple, there being not a single Catholic church in Europe, which has not been of late years dispossessed of its power and property, and humbled almost to annihilation. The Church of Italy, once the pride of the world, is not now worth a million per annum. Spain, at one time quite impotent with clerical and ecclesiastical fat, has already laid violent hands on the property of the church, and reduced the tithes one-half. At one time its three thousand monasteries were worth 186 millions, exclusive of tithes: the greater proportion of this was appropriated by the state. The Church of France cost at one time as much as our own; now it costs only one million, whilst the supply is equal to the demand. The Emperor Joseph the Second, long ago placed all seats on an equality, and ordained that no man should pay for a religion to which he did not belong. In fine, ever all the continent the church has been revolutionized. England alone has preserved her ecclesiastical establishment uninjured—but can it continue so? No; she is the last, because she is the most western; but her time is at hand, and she also will witness an overthrow of her ecclesiastical structure. They must all die; they are the offspring of sin; the devouring whelps, that are generated in ignorance, and live upon the vitals of society; the system of Antichrist or first Christianity.

Then what shall we say to the promise of Christ, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it?" A true prophecy; Peter first preached Christianity to both Jews and Gentiles, and Christianity is eternal as

human nature itself. It will undergo a wonderful transformation; but all they that aim at its annihilation shall perish, and their doctrine along with them. What religion on earth has ever perished? Have the sacrifices of the polytheistical materialists? No; they were embraced by Jewism, humanized by Christianity, and will be spiritualized by universalism. Has the demon worship of the pagans been destroyed? No; it was metamorphosed into the Catholic worship of the saints, and their images, and is now practised by sectarians of every grade; who not only adore the different leaders and teachers which they themselves approve of, but hang up their pictures on their walls, and carry their likenesses upon bracelets and brooches, medals and snuff-boxes. This also will be embraced by universalism, which acknowledges the divinity of all the human race. "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God," (1 John iii. 1,) "and be made partakers of the divine nature," (2 Pet. i. 4). Nothing is lost; it is merely refined or transformed; beginning in a rude and uncouthly shape, it follows the progress of the human mind, and ultimately comes out, like a jewel from the hands of the workman, quite different in shape and aspect, but the same in substance. They do not know nature who try to lay a new foundation, or work with any other than the old materials. They are mere alchemists, searching after a philosopher's stone and a universal solvent, instead of applying their skill and their energy to the useful application of what Nature has already provided for them.

But how will this promise apply to Christianity in a particular manner? Because it will nominally embrace all others, whilst all others shall nominally fail. It is contrived in such a manner as to become universal; it has a systematic and progressive organization, and is capable of assuming a form as liberal and enlightened as it has hitherto been intolerant and ignorant; therefore, as the liberality and intelligence of the age progress, they will force Christianity to cast off the old man, and put on the new man. It will rather do this than perish, and men will gladly receive it thus transformed, and thus keep unbroken the golden link of human training. It cannot be otherwise. We now defy infidelity. It is morally impossible it can succeed, for the Christian world will much rather receive our doctrine than atheism and annihilation, chaos and everlasting gloom; and moreover our universalism is much better supported, both by liberality, charity, and general science. Infidelity, however, is an admirable pioneer for breaking up the old church, and alarming the self-righteous saints.

The old churches are not progressive churches. The reigning powers were obliged to stagnate them by creeds, in order to preserve something like order. Men would have run wild with conjecture, and thoroughly disorganised society, without some check. Whilst the pope was in his glory, the check was in his authority, and then the church was progressive; but that progress being guided by ignorance, led to mischief, dissatisfaction, and revolution. Then the Council of Trent stagnated the papacy by the twenty-five articles; the English and Scotch churches have done the same; and the

dissenters have all and each articles of their own; but now when knowledge and education are spreading, the spirit of the age demands a progressive principle. If the church won't concede this voluntarily, it will suffer political death. Infidelity and dissent will crush the Establishment, or unprogressive church. Then the next query will be, whether men shall continue by the old articles of obsolete faith, fitted only for barbarians and an age of superstitions, or adopt the other extreme—the chaotic system of utter rejection;—or the new system of universalism and progress. The latter will be adopted by every sensible man, and before this generation has disappeared, it shall have established itself in the hearts of the greatest proportion of the civilized inhabitants of the earth.

THE SHEPHERD.

WONDERS OF THE BRAIN AND NERVOUS SYSTEM.

In the Third Report of the British Association for the Advancement of Science, published last year, is inserted an abstract of a very interesting paper, by Dr. Macartney, Professor of Anatomy and Surgery in the Dublin University, entitled "Observations on the Structure and functions of the Nervous System." It appears that the learned doctor, by employing a peculiar method of dissecting the brain, has been enabled to discover that all our former ideas with respect to the structure of the cerebral organ, fall far short of the intricacy with which its several parts are combined. He observes, that all the white substance, whether appearing in the form of bands, cords, or filaments, or simply pulp, are composed of still finer fibres, which have a plexiform arrangement; and that all those fibres, to the finest that can be seen, are sustained and clothed by a most delicate membrane. By the same mode of dissection, also, it is possible to make apparent the existence of still finer interwoven white fibres in all the coloured substances of the brain, in many of which the nervous filaments are so delicate and transparent that they are not visible until in some degree coagulated by a solution of alum, or by spirits. Dr. Macartney has thus been enabled to see twenty-six plexuses not hitherto described in the brain, the fibres composing which assume two arrangements, the one reticular, the other arborescent. Following up his researches, the author is led to conclude that the actual quantity of the sentient substance existing in the brain and other parts of the nervous system is extremely small. The bulk of these parts is not materially diminished by removing their nervous matter, provided their membranous structure be left behind; and whenever the sentient substance is connected with a highly attenuated membrane, as in the retina, and in several of the cerebral plexuses of the brain, it is absolutely invisible, until it has undergone some coagulating process. From these data he opines that the whole nervous system, if sufficiently expanded, and divested of all coverings, would be found too tender to give any resistance to the touch, too transparent to be seen, and probably would entirely escape the cognizance of all our senses. Consistently with this view of the matter, the author thinks that we can hardly take upon us to say that the simplest ani-

mals, and even plants, may not have some modification of sentient substance incorporated in their structure, instead of being collected, as in the higher classes of animals, into palpable membranous cords and filaments. He also considers that the sentient substance is in no place distant or isolated; that it is essentially one and indivisible; and that consequently the nervous system differs from all other systematic arrangements in nature. And this theory of the sentient system will alone serve to explain the numerous sympathies which exist in animal bodies, the occurrence of disease in the higher orders of animals, from indirect or remote impression, and the operation of all remedies which act through the medium of the sensibility.

The author concludes by stating his belief that every assemblage of the nervous filaments in the form of plexus is destined to fulfil an especial purpose; and anticipates that, at no distant time, we shall be able to understand many of the phenomena of sensation which have been hitherto veiled in the utmost obscurity.

From the same volume of the Transactions of the Association we copy the following proposition from Dr. Henry's Report on the Physiology of the Nervous System, as illustrative of the uncertainty which still hangs over the phrenological science.

"That the brain is the material organ of all intellectual states and operations, is proved by observation on comparative development, as well as by experiments on living animals, and by the study of human pathology. *But there does not exist any conclusive evidence for referring separate faculties or moral affections to distinct portions of brain.*"

[The above hypothesis respecting the nerves reminds us of the doctrine of Swedenborg, that the soul has the same shape as the body; for, according to this theory, the infinitely subtle nervous substance diffused over all the body must, when separated from the rude mass, be merely the soul of the Swedenborgians.—ED.]

FRAGMENTS.

It is midnight: the stillness of death surrounds me. No sound is to be heard, except the distant murmuring of the sea, that breaks its billows against the rocky shore. A lamp spreads a pale glimmering light over my writing-desk, and the books which cover it. I am alone, and I am, as it were, for the first time, before a Judge, on the verdict of whom my whole happiness depends. Eternal Judge! here I stand, lonely in the infinite night!

I am. Am I sure that I am? Or is this consciousness of my being but a dream? I think, I will, I act, I love; who can convince me that all this is but delusion?

I am, because thou art, and because I have a consciousness of my being. I have faith in thee. Dost not thou reveal thyself within my own self; and as my spirit creates thoughts, as my thoughts create words, does not thy Spirit create me, my thoughts, the objects of my thoughts, and all?

Thou art the Spirit, and the matter is thy word, and the law that governs thee, all are thy thoughts. Eternal Spirit! thy laws, thy creations, are eternal!

When a boy, I watched the little seeds of the silk-worm; as soon as thy spring had called forth the buds of the mulberry the eggs became alive, and the young caterpillars were immediately fed with the tender leaves of the mulberry; and both the leaves of the tree, and the caterpillars grew in proportion. At length the caterpillars began to spin, and within a few days they had concealed themselves in golden cases. But after a little while I observed a darkish spot at the tops of the golden eggs, and, after a little while, winged, white butterflies flew abroad, both male and female. And the male and female had but a short life. Yet their life was not useless; they died after having deposited on the neighbouring wall numerous seeds of future generations. Their relics were soon decomposed in organic matter, and the Spirit of life called them to new combinations.

And shall my being, my thinking, willing, acting being, be perishable, because the casement in which it dwells withers and is decomposed? Eternal Spirit! my spirit is imperishable like thine.

There is a class of men who continually mistake the causes for their effects. Because they see that the Spirit reveals itself in the same proportion that the organic instrument becomes more perfect, and *vice versa*, they judge that the instrument and the spirit are one and the same. The short-sighted ones! The Spirit creates its instruments; its plastic principle forms the organs, in the same way that the silk-worm spins its cone and transforms itself into a butterfly.

And why should our human organization be the last step of the production of the Spirit? Why should there not be other forms possible still more perfect, though invisible to our present senses? Why should it be impossible to wander from planet to planet, from star to star, with continually progressive forms? I see nothing impossible in this. And if so, is the apparition of ghosts so absurd? I verily believe that there are other forms of existence than those which we know, and I do not doubt that this very moment I am living among a host of spirits.

The morning dawns—the east is covered with rosy flowers. Spirits of the night, farewell! May the next midnight hover again friendly around

THE ALPINE PHILOSOPHER.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER VIII.

Deus mundo immersus, mundo emergitur semper.
God, immersed in nature, emerges continually from nature.

WHOEVER wishes to penetrate the inmost recesses of nature, must purify himself, by laying aside all envious thoughts, all prejudices, and that towering pride, which paralyzes, as it were, the nerve of the spiritual eye. God has placed nature amidst the broad daylight, as a

mysterious sphynx; she speaks, and her words are the words of God; but these words are hieroglyphs for the profane. In the same way as the illiterate Indian would gaze at a printed book, unable to decipher the combinations of its letters, so the profane stands before the living letters of the Lord: "He has eyes, and cannot see; he has ears, and cannot understand." But the ever kind mother has pity upon the weakness of her children; from time to time she lifts up her veil, and the eternal life of God reveals itself in flaming letters.

When this occurs, many facts that were assumed to be true appear as errors, many systems founded upon these assumed facts sink into nothingness, and facts that were denied, because they would not agree with favourite systems, are again called back as evidence of systems, to which the revelations of nature impart an undeniable truth. But the mock philosophers, and the mock divines, to whom every new revelation is a death-blow, because they live upon the ignorance of their followers, as soon as a new beam of heavenly light irradiates the world, both unite together, to smother, if possible, the revelation of nature.

Tellurism, or Animal Magnetism, is such a light. Is it to be wondered at, if this discovery has hitherto met with powerful opposition, so powerful as to have prevented its yet being spread in this country?

Besides the difficulty which every revelation of nature has to meet with, Animal Magnetism has many peculiar disadvantages to contend with. The artificial mode of living counteracts in a certain degree the natural action and reaction of the elementary powers of nature. We are awake when the telluric influence calls us to sleep; when the solar power would awake us, we consume the best hours in unrefreshing sleep. Our digestion impaired by unnatural living (too high or too low); our vital powers paralyzed by poisoning passions, toils, cares, vices; the air which we breathe impregnated with impurities; even the fluid which nature prepares so carefully mixed with putrefaction; our nervous fluid, our blood, corrupted even in the womb of our mothers, by oxides and protoxides of metals, and by drastic medicines:—all these circumstances often make the patients, for a long time, restive to the influence of tellurism.

Moreover, such is the power of fashion, that men bred in colleges are afraid to lose their dignity by performing a magical operation, like that of magnetism. And if that was not the case, their interest would not allow them to attend to this mode of treatment.

The somnambulist requires often the whole attention of the physician during hours; and that for several weeks—yea, months! And in certain cases the somnambulists have the impertinence to discover the mistakes of the doctors, and the insolence to prescribe for themselves, without paying the least attention to the sayings and doings of the learned faculty!

Dr. Wienhold, in Bremen, once treated magnetically Miss R., a young lady highly gifted, but entirely unacquainted with medicine. On one occasion this lady prescribed, during somnambulism, the decoction of certain herbs, which she described most accurately, without knowing their botanical names. The herbs prescribed

were not only unknown to the medical world, as possessing any antispasmodic or nervine properties, but unknown also as officinal to all compounders of domestic medicines. Still the young lady persisted in demanding the decoction. The doctor, looking at his Floras, thought that these herbs could not be found at that season of the year. Upon his making this observation, the somnambulist pointed out the very spot, about a mile and a half from town, where they would be found. The doctor, in company with *Olbers*, the great astronomer, went to the place designated, and to his great astonishment, found the herbs. He collected them, and brought them, together with other herbs, bound in bundles, and presented them to the patient whilst in magnetic sleep; Miss R. chose among the different bundles those which contained the herbs that she had required for the decoction.

The same lady, upon another occasion, prescribed for herself a mixture. The doctor fancied that the dose of crocus was too large; he went to the chemist, and ordered the mixture according to the rules of art, diminishing the dose. The mixture was given to the patient while awake; she took it without knowing that she had prescribed it, and totally ignorant of its contents. The next day, when she had fallen into magnetic sleep, she reproached the doctor for his having acted in contradiction to her prescription, and insisted upon his obeying her orders. The doctor then had the mixture made up as prescribed by the somnambulist, which, instead of injuring the patient, acted most beneficially.

These are facts, the evidence of which no one can deny. But how few of the members of the collegiate wisdom would submit themselves to have their doctrine put to the test of a *clairvoyante*!

The medical art is generally exercised as a profession; the income of the medical man depends on the amount of his business. The nervous diseases, and all the various evils which depend on those numerous complicated disorders of the vegetative system, hysterics, hypochondriacism, catalepsy, epilepsy, nervous lameness, paralysis, and all that is comprehended under the name of female complaints, offer the richest harvest to the doctor, practitioner, and chemist.

It is certain that the medical art knows nothing about these complaints. The greatest men of all ages have confessed their ignorance about these important topics. Hahneman, the author of the Homeopathic System, and his followers, have proved that the usual mode of treatment in those diseases, instead of being beneficial, is highly mischievous.

To convince our readers of the ignorance of the physician in the cure of these complaints, we need only point out that each doctor treats them in a different way; indeed, that each doctor avowedly changes the treatment of these disorders in the same individual, without any other reason but the failure of his experiments. Open the books of the physicians of all countries, observe their prescriptions, and you will find that all that the three can produce have been alternately tried to subdue these complaints.

Whilst the pupils of Hamilton and Abernethy, ima-

gining that all these diseases depend on a disorder of the stomach, lavish the cathartics to their patients; the pupils of Brown and Roeschlaub, alternatively with these, have recourse to stimulants or contra-stimulants; the disciples of Marcus, Tommasini, Rasori, and Broussais, on the contrary, attack the same diseases with more or less sanguinary means, some covering the sufferers with leeches, others bleeding them almost to death. The empirics have extolled, by turns, the efficacy of opium, belladonna, camphor, valerian, Peruvian bark, stramonium, and veratrum; others recommend crocus, serpentaria, angustura, angelica; whilst others reckon among their favourite remedies, moschus, castoreum, oleum cajeputi, oleum animale dippel, &c. Some praise the alkalis; others, the acids. The Jatro chemists, who think of finding the safest remedies in the metallic and elementary combinations, have been prodigal with oxides and protoxides, sulphates and bisulphates, carbons, and carburets of mercury, lead, zinc, bismuth, copper, iron, barytes, and arsenic; blisters, electricity, galvanism, baths, artificial issues, moxa, and hot iron. Indeed, we know of a renowned professor and physician, who almost every year had submitted his patients to a wholesale treatment of some of these remedies. We know that he for a whole year had mercuried them; the next year they were ironed; afterwards zinced; then silvered. After a while the antiphlogistic (sanguinary) system became his favourite one; and now the salts and sulphates of the narcotics, strychnia, veratrina, and such like, are the enchanted arms by which he assails diseases.

It is evident that this contradiction among the learned, these experiments among the quacks, show plainly to every one, whose organs of perception and judgment are not impaired, that the nervous diseases, and all the complicated disorders of the vegetative system, are a god-send for those who, in playing at blind-man's-buff with nature, reap a large harvest from the pockets of the credulous and ignorant. Their modes of treatment, instead of removing, complicate the diseases more and more. The use of drastics injures the powers of digestion; the use of narcotics paralyses the nerves; the antiphlogistic method destroys the vital power of reproduction; and all the mineral preparations, supposing they succeed in removing for a while the most tormenting symptoms of the disease, do not remove the cause of the disease, which, Proteus-like, breaks forth in new forms and shapes.

How many, even of the wealthiest of society, are thus continually afflicted, exchanging disorder for disorder! How many are deprived, in their most blooming age, of the greatest gift of nature, a sound body! How many mental disorders originate and are rendered incurable by the improper use of those remedies, which the learned lavish upon their patients only for the sake of concealing their own ignorance, or for gaining pelf, by practising upon the credulity of others!

Now for those diseases for which the medical art has no compass to steer by; for the nervous diseases under all forms, as well as for the diseases of the vegetative system, and particularly for female complaints, Tellurism, or Animal Magnetism, is a specific remedy. Such diseases are convulsions, fits, hysterics, epilepsy, catalepsy,

affections of the eyes and ears, general and partial nervous lameness, all sorts of congestions and hæmorrhages, disorders of menstruations, disorders of digestion, nervous headaches, tic-douloureux, incipient dropsy, all incipient cutaneous diseases, pains in the limbs, scrofula, nervous debility, and nervous decline; all these disorders, if the vital power has not been destroyed by the abuse of medicines, can be cured radically by Tellurism.

In these disorders, when the vital power has not been too much impaired, the cure is operated by Animal Magnetism alone, without the aid of any other remedy. If these disorders are treated by Magnetism in their beginning, their cure is almost miraculous, the patient recovering his health without scarcely feeling the effects of the treatment.

If the disorder be of long standing, and complicated, the cure is effected by somnambulism, and often by remedies prescribed by the patient during the magnetic sleep.

We shall now give some accounts of cures performed by magnetism. We extract the following account from the Acts of the Philosophical Society of Berlin, of the 13th of December, 1811.

Dr. Metzdorf, in Berlin, a physician, was called to a lady eighteen years of age, who was labouring under a severe illness. She complained of continual pains in the head, fits, want of appetite; she suffered from oppression in her chest, and want of respiration; her skin was dry and hot. These symptoms were aggravated by want of rest, and a melancholy bordering on insanity. The menstruation was regular; the pulse hard and feverish; her bowels constipated. After having tried cathartics and bitters, tonics and balsamics; after having endeavoured by all means to promote perspiration; in short, after having acted according to all the rules prescribed by the schools, the doctor at last, in despair, resolved to try the power of Animal Magnetism. He had never tried it before, and had but little faith in its efficacy. The young lady was altogether an unbeliever.

The trial began the 29th of October, at twelve o'clock in the morning, in the presence of the mother and the sisters of the patient. After five minutes' manipulation, she found the pains diminishing; she felt heaviness in her eyes. The operation lasted ten minutes. After the departure of the doctor, she laid herself on the sofa, and slept an hour. She awoke with less pains than usual. During the night she had for the first time good rest since her illness. The next day the manipulation lasted for ten minutes, after which she fell asleep, and slept for two hours. The pains decreased, and she passed a good night.

On the third day, after having been manipulated at the usual hour for about ten minutes, she fell asleep, and slept four hours. She awoke with but little headache, and with good appetite; her bowels had become regular.

The first of November the same favourable results from the manipulation, with the addition of a gentle perspiration.

The doctor was prevented for two days running from attending his patient; the consequences were, convulsions, melancholy, dreadful headache, loss of appetite, and costiveness.

The fifth of November, at seven o'clock in the evening, the treatment was resumed. She complained of heaviness in the arms during the manipulation. Excellent night's rest.

On the sixth the headache had diminished. The treatment was continued as before. After five minutes' manipulation, she fell asleep, and slept one hour and a half, which was followed by abundant perspiration. Her appetite was restored, and costiveness removed.

Under the same treatment she continued to improve. On the eighth she was not magnetised, and slept very little, and was restless.

The ninth she awoke very weak, but got better after the magnetical operation.

The tenth the treatment was painful to the patient. She felt a contraction in the whole body; she was unable to move a single limb, or even to speak; her facial muscles were convulsed. The treatment was continued longer than usual, and all these symptoms disappeared. After the manipulation she fell asleep, and awoke in the possession of her full health. No trace of convulsions, or of headache, remained. Her melancholy had disappeared. The young lady left that very evening her sick chamber, visited some friends, and enjoyed with liveliness an impromptu dancing party given to celebrate her recovery.

The perfect cure of a disease was completed which had baffled the skill of the medical art.

Here the cure was effected by the direct influence of the magnetic treatment. This alone brought into harmony the discordant strings of her afflicted frame, by restoring digestion, perspiration, and rest; and thus removing constipation, fits, and melancholy.

Had Dr. Metzdorf, like some of the old school, continued to attack the disease by drugs and minerals, most probably the young lady would now have increased the number of the unhappy beings who are condemned to be immured in public or private mad-houses.

In a similar way, many of the most eminent physicians in Berlin, Bremen, Dresden, Stuttgart, and Bamberg—such as Hufeland, Weinhold, Kieser, Nasse, Fischer, Nordhof, Schelling, Brandis, Marcus, and Gmelin, have cured nervous and other complicated complaints, without producing any other visible effect than the cure itself.

And is it not the same with the formation of the diseases? Do they not arise insensibly to the stage which announces to us their existence? This way of a quite insensibly acting medium, is it not in harmony with the whole system of nature?

To the witness of those men, I can boldly add my own experience. I have healed many nervous and complicated female complaints, without carrying the treatment so far as to produce somnambulism. Indeed, I think it very wrong to bring forth this phenomenon by main force. Yet, when it develops itself as it were voluntarily, then we may be sure that its results will be beneficial to the patient, and impart instruction to the philosopher.

In the next letter I shall give a most curious history of a magnetical cure performed by myself upon a lady in Chur, in Switzerland, who, in the thirty-second year of her age, and in the third month of pregnancy, was confined to bed with a flux, declining fever, fits, and swoons, and want of rest and appetite. She was perfectly cured, after having passed through the highest degrees of somnambulism.

To-day, I take leave of you, my dear Shepherd, and beg you to let your readers know, that if any of them feel inclined to try this power, they may address themselves to

THE ALPINE PHILOSOPHER.

THE DOCTRINE OF THE "WOMAN."

NO. III.

WE shall now examine the writings of Joanna, and see whether they contain our elementary doctrine of the single origin of good and evil. We have already demonstrated from Nature and the Bible that the two principles or spirits, called God and Devil, are one omnipresent mind acting in two polar characters. Do Joanna's writings teach this doctrine? We say they do; but of course they teach it in such a way as to conceal it, and teach the contrary at the same time. It would not be a mystery if they did not. The Spirit speaks pretty smartly against the Devil at times, although it is never in such a passion as she herself was; and the Devil, when he argued with her, was as jocular and fanny as any devil could be, and so condescending as always to give her the last word; telling her at the same time that he was her maker, and that his kingdom was eternal.

But to the proof: Richard Brothers having published a book in which he described God as a deceiver, (one who had falsified his word, and amused his prophets with ambiguous and delusive promises,) and maintained that the Devil who deceived Eve was nothing but God himself speaking through the mouth of the serpent; Joanna was shocked at this blasphemy, and laid it before the Lord to enquire of him; the answer was, "*As the light is too strong for thy eyes, so is the truth too strong for thy senses.*" This was somewhat astounding to the old lady, but as it was not fitting she should know this splendid truth, which required to be introduced in a very different manner, and by a different sex, the spirit begins to wheedle her out of it again, by representing Richard as a very naughty boy indeed, but calling him his servant after all, and showing no displeasure whatsoever. Richard was right, and the anger of the bride was merely the silly excitement of ignorance and false piety. Joanna imagined that the words of the Lord's prayer "*lead us not into temptation,*" had been altered by men, and should be read "*leave us not to temptation;*" the spirit answered "no man hath changed them."

The spirit was wont to allegorize many of the incidents in her life, and deduce moral and doctrinal conclusions from them; amongst others, the circumstance of her courtship with Noah Bishop, her sweetheart, in her eighteenth year. Noah and she used to meet together after dusk, like many others under similar impulses; but one dark night they missed each other at the place of rendezvous, though both had kept the appointment; upon which the spirit gives the following remarks:

For Satan there did strong appear,
To make you miss the mark,
As I your footsteps did prepare,
To leave both in the dark;
Because the thing I did design,
To bring the shadow here,
To show the substance to mankind,
The way I shall appear.

S. E. F.

From these words it is evident that Satan and God are one and the same agent, the bipolar or twofold principle of Nature.

Upon the subject of evil, human ignorance, &c., the Spirit speaks very sensibly in the following lines, in which he ascribes all ignorance and error to himself as the original and only source:

I caused my servants to err,
For ends they did not know;
That every truth may be more clear
To all mankind to show.

The wisdom of the prudent man

'Twas I alone conceal'd, [prince of darkness]

That they might see with eyes more bright,

When I the truth reveal'd. 1st B. W. p. 80.

In the following lines the language is somewhat different; the evil is represented as being permitted, not caused; but it is evil of such a nature as to throw some disparagement on her own writings, and her own personal qualifications for a teacher:

*The arts of Satan oft have fill'd thy brain,
Which in thy writings I let to appear
To tell thee lies, and fill thy breast with fear.
Then I appear'd in wonders that were true,
And all these mysteries laid before thy view;
Which caus'd a burden on thy mind and soul;
Thou judg'd'st it one spirit that did tell thee all.*

S. E. F.

Of these lies of Satan also, and what some call his lies in the Bible, the Spirit says, "I will make all Satan's lies true in the end."

This double way of talking is quite in character; we find it very remarkably employed in the writings of Moses. Thus the Lord says to Moses (Exod. xxxiii. 2, 3), "I will send an angel before thee, and drive out the Canaanite, &c.; for I will not go up in the midst of thee, for thou art a stiff-necked people;" and yet the Lord was talking to Moses all the way, face to face. The prophets call this Lord an angel, that is, a representative; but he is sometimes called the Lord, sometimes he is merely a messenger. Both are correct; but the language puzzles the ignorant; so also it puzzles them to think that God and Satan should be sometimes represented as two, sometimes as one. If they were merely to consult their own nature, they would find two contrary principles working within them, though there be only one individual consciousness after all. This is merely the type of universal nature, for we are all made in the image of God.

Saul is generally regarded as a type of the evil principle, inasmuch as he was dethroned to be supplanted by David, the man of God, whose name means 'beloved.' But see what the spirit of Joanna says of Saul:

The mystery now of Saul I'll clear,
Whom I anointed to be king;
And then the kingdom rent from him,
As he had disobey'd my word:
A type of Satan and the Lord.

Esau is also called a type of Satan and the Lord; and this is in strict conformity with the Bible, which makes the types of Christ and Satan interchangeable; thus the Devil is called a serpent, and the serpent is the wisdom of God; and a brazen serpent was hung up in the wilderness to cure the people, of which Christ says that that serpent was a type of himself. "As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up;" and what can be a better type of God than the serpent, which has both the poison and the cure within itself. "I kill and I make alive, I wound and I heal;" the two attributes of evil and good the all and in all. How foolish, then, is it for men to strip him of his attributes, and imagine two opposite gods in one and the same place, the one working good, the other evil, in the bosom of each other!!

We have before us a sermon of the Rev. John Wesley, which says, that if there had been no evil in the world, man would not have been so happy ultimately. There could neither have been faith nor love, and the greater proportion of the virtues must have been dormant for ever. After summing up all the good derivable from the

fall of man, and the introduction of evil, this eminent preacher says:—

"It is only in another life that we can fully comprehend, not only the advantages which accrue at the present time to the sons of men by the fall of their first parent, but the infinitely greater advantages which they may reap from it in eternity."

Yet this man, having uttered these palpable truths, afterwards goes on like a madman, to take away all the honour and glory of doing all this from God, and conferring it on the Devil, the enemy of man! But so do all divines, all Christians, all believers! If the evil is ultimately productive of good, as all acknowledge, why not acknowledge the truth of God's own words, which say, "I create evil." We shall force them to it. Both the Bible and all other prophetic writings combine to teach it; and we shall bring them forth to stab the old faith of bigotry and exclusiveness, which must be superseded by Catholic or universal faith.

We have now demonstrated from Joanna's writings that God and Satan are one universal mind; first manifesting itself as evil, then throwing off the mask, and showing his face divine. Thus he says to the woman, "One side of my face is black, the other white." What is this but the double nature? And this demonstration accounts for all the fallacies and delusions to which believers in all ages have been subject, whilst following the powerful convictions of natural revelation, unaided and unexpounded by science. These always caused them to suspect they were visited by two spirits; and nothing is more common, even now, amongst the Southcottians, than to say of such a prophet or prophetess, he or she is visited by two spirits, because they find so much delusion and flummery intermixed with truth. If they won't be persuaded by us, who are firm believers in the reality of their revelations, time will convince them, that all natural revelation is useless without the artificial counterpart of science to expound it. It is mere somnambulism—truth in a thick cloud of mystery;—but valuable truth—truth which is indispensable to human redemption, and without which it will be hell all over.

EXTRAORDINARY MUSICAL CAPACITY.—A Paris paper contains a curious account of the musical capacity exhibited by an old woman of sixty, who had, from an early age, been an inmate of Salpêtrière (a receptacle for lunatics). A young actress of one of the minor theatres of Paris having become an inmate of the asylum, was impressed with the idea that she was representing some character, and sung, danced, and recited by turns. One day, the old woman, upon hearing the actress sing, beat time with wonderful precision, and appeared highly delighted. The moment she heard an air, she was able to retain it, and could hum it over when asked, although she could not speak; and what is still more extraordinary, an individual having sung over an air which he had composed off-hand, she caught it instantly and repeated it. An air having been played to her upon the piano, she seemed quite enraptured, and appeared to appreciate the most striking passages with the taste of a finished musician. The head of this woman is said to puzzle the phrenologists, for, so far from having the organ of music strongly marked, she is totally destitute of it.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

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SYSTEM OF NATURE.

EVERY church is a true church of Christ, from the Popish church down to the Pantilers and the Jumpers.

Why? Because Christ promised his presence and spirit in the church even to the end of the world.

But was it to be a visible church? Yes, for he speaks of an ecclesiastical court; he says, if a man won't listen to rebuke, "tell it to the church; and if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Peter was the founder of this church, and the see of St. Peter has, both by Scripture and divine Providence, been declared to be the seat of spiritual supremacy.

But how can every church be a church of Christ, when they have all rebelled against the parent? We answer, how can a wife be one flesh with her husband, and how can their children be the offspring of both, when they are all at variance? Did not Christ say, "I came not to send peace, but division?" And have we not got division, according to his promise? We have got the evil fruit; the good fruit comes by reunion and mutual understanding. The first church of Christ was to be a church of division: his words are fulfilled.

Then we must all become catholics? Most assuredly. If we are not catholics, how can we be universalists? The words catholic and universal have both one meaning. All the stray churches of Christendom must be gathered to the catholic church. The principle of catholicism is the ultimate and everlasting truth.

This is an important point, and therefore we beg the reader to consider it thoroughly. If he errs on this point, he errs on every other. Let us examine what are the professed and implied characters of catholicism.

In the first place, "progress" is its distinguishing feature. "Behold, I am with you *always* to the end of the world," says Christ. This implies that the church has an arbitrary power to accommodate itself to circumstances, to follow the spirit of the age, which is the spirit of Christ. It does not mean "stand still as you are till I come back again," like the protestants and separatists; but "go on as you please; I am at your right hand to direct you." This also implies infallibility. The church at large cannot go wrong; it fulfils its destiny. These are the features of catholicism, *progress and infallibility*. And popery was right in both, but it did not know in what sense. It was a progressive church, but being the first-fruits of Christianity, it progressed towards corruption. It was infallible; but it was infallible in fulfilling the words of Christ, "I came

not to send peace, but a sword." Under the Mosaic law, the first fruits of every produce belonged to the Lord. *Men* were not suffered to use them, because they were evil—things devoted. Hence it says, every thing devoted shall be put to death. "The first-born of an ass thou mayest *redeem* with a lamb; but if thou wilt not redeem it, thou shalt break its neck." The first-born of the children of Israel were thus set apart to the Lord, but they were redeemed by the tribe of Levi, which was given in exchange; but the tribe of Levi was given to the Lord, and had no inheritance. From all this it is evident enough that the progress and infallibility of the church are still established truths, even though this infallibility has led to evil, for this temporary evil is ultimate good.

The progress of old catholicism could never have led to good. Every step which it took must have gone deeper and deeper in the gulph in which it was fast sinking. But the reaction of protestantism was the salvation of the church, by bringing it back to its first principles. Protestantism professes to stand still at the first stage.

Here, then, we have two very simple and intelligible views of the great plan of progress, in perfect accordance with the original principles of our doctrine and of all natural science. First, what is vulgarly called a *wrong* movement, producing great mischief; then a *retreat* to the first position. What we want now is a *second* movement, a second catholic church; a church that advances like the papacy, not a church that retreats like the protestant, and stagnates like a horse-pond.

But it may be replied that we depart from our own doctrine in thus renouncing protestantism. We only renounce it comparatively in respect to certain features, for we embrace it in other respects; we approve of going back to first principles when we discover ourselves in error; but having found these principles, we don't approve of inaction in refusing to act upon them.

Another feature of catholicism is its spiritual supremacy. In this it differs from protestantism, which holds the doctrine of temporal supremacy. According to the one, a priest is superior to a civil magistrate; according to the other, a civil magistrate is superior to a priest. In the reign of Adrian II. it was decreed that no bishop should alight from his mule or horse to any secular prince, all princes and emperors being to consider themselves as the equals of *bishops* (only). Taking the abstract or philosophical view of this system, it means in principle the superiority of mind to matter, the priest representing the spiritual, the prince the material de-

partment. This principle is correct; mind is supreme ruler.

In departing from this principle, protestantism reversed the order, and made the priest as much inferior to a prince as a prince was formerly inferior to a priest. It restored the principle of the superiority of the material department.

According to catholicism, the sword of the spirit is superior to the sword of steel; according to protestantism, the sword of steel is superior to the sword of the spirit.

But the sword of the spirit may be either evil or good. In the old catholic church it was evil, therefore it was better to use the sword of steel against it, than to let it continue to commit its spiritual depredations. So far protestantism was right; but when the sword of the spirit changes its character, and works with fundamental truths instead of fundamental errors, then protestantism becomes wrong, the sword of steel and all external compulsion ought to be abandoned; we must resume once more the sword of the spirit, and this becomes "catholicism reformed."

Then, according to this mode of reasoning, does it follow that priests shall rule the world instead of kings and civil magistrates? Any man may answer this question by remembering that the third stage of progress combines the features of both the previous stages. Therefore it follows that neither kings nor priests shall rule the world, for the world must be conducted on a new principle. Kings and rulers at present are soldiers *ex officio*, men of blood; priests are intercessors with God *ex officio*: such offices are evil, producing great misery in society, and in these respects they will be dispensed with; but in so far as the priest acts the part of a moral teacher, an instructor and reformer of private manners, without the use of the sword, the magistrate will adopt his character, and thus become a priest and magistrate in one; whilst the priest himself will advance a step further in the progress of mind, and instead of confining himself to a few dull, unintelligible articles of a stagnant faith, he will read the whole book of nature as well as his Bible, and expand his own mind and the minds of his disciples by embracing the field of universal science within the sphere of his theology, and thus make the church what it must ultimately become—a school of moral and intellectual instruction, where all that is known, all that is useful to both sexes, will be taught and impressed upon the mind by the allurements of sensible signs, such as mechanical models and pictorial representations, to captivate the eye, assist the imagination, and direct the judgment. Thus the magistrate himself will become a priest, and the priest a philosopher. The sword of steel, being the first fruit of magistracy, will be banished, and old protestantism annihilated. The supremacy of old priestcraft, which consists in intercession to God for other men, being the first fruits of catholicism, will also be destroyed, and thus old catholicism will be annihilated. The magistrate will still be superior, and thus protestantism will triumph: but the magistrate will lose his sword and become a priest, and thus catholicism will triumph, and at all events the fundamental principle of catholicism will reign; "the spirit is superior to the flesh."

When the church is reformed upon this principle, it will become infallible in its progressive character; infallible also in another and more interesting sense than the infallibility of the Roman church; it will become infallible in leading directly to those measures most conducive to the political advantage and moral and intellectual improvement of the human race. Acting upon the simple and intelligible principles of universal truth, suited to the understanding of all mankind, and abandoning all local or historical principles, as the chief pillars of its doctrine, it will become a natural and catholic church, whose ideas will be in accordance with the nature of man, and the everlasting laws of God in every corner of the world. Its missionaries will then meet with success, for they will no longer speak in dark, unmeaning mystery, nor will that success require the aid of the sword of steel to accomplish conversion, as it did of old, when the knights templars, and other armed apostles of old catholicism, went forth in the iron strength of the Lord of Hosts, to bring over to the Roman Catholic faith many of the present nations of Christendom.

Such is our meaning when we talk of the church becoming catholic. We have no allusion to the old superstitious usages of by-gone ages, which are gone never more to be restored; but we consider it of material importance to understand, that whilst old systems of exclusiveness and intolerance must be for ever annihilated, they must be annihilated in such a way as merely to refine upon their characteristic and leading features, without entirely abandoning them. It is against Nature, a direct violation of her laws of succession and general sympathy, entirely to abandon any previous principle of action. We are all creatures of the past, and the future must come forth from the present. The triple chain that binds the first and the last together can never be broken; but innumerable variations and transformations may take place in the slow process of nature's eternal discipline.

It is amusing and instructive to observe the continual oscillation between mind and matter that takes place in the successive reformations and revolutions of the church, which are really the most important and instructive departments of history, because they are the revolutions of mind and human opinions. Priests and kings have always ruled the world, and both in succession have ruled the other, and corrected the abuses, the pride, and intolerance of the other. And such is the necessary connexion between the two departments of nature over which each presides, that it is observable, that in the Roman Catholic church, where the priest, the *spiritual* man, presided, the materialism of the church was carried to its highest degree of perfection, in the splendid ceremonial of the papal system, all whose acts of devotion seem to be nothing else but external bodily movements, whilst its objects of adoration were equally gross and distinct from spirituality, consisting of crosses, beads, images, pictures, and innumerable formalities which it would be tedious to mention. This spirit also accelerated the progress of the fine arts, which owed their revival to the genial nourishment of the spiritual hierarchy, under whose patronage the genius of painting, sculpture, and architecture, spread forth in full blossom, and equalled all that former or

after ages have accomplished. On the contrary, the spirit of protestantism, which is materialism, or the superiority of the magistrate, produced a retrograde movement in every respect; it not only returned to first principles in faith, but it abandoned all the improvements of art; it destroyed the works of cultivated genius, and refused to patronise the genius of the arts; it abandoned the outward ceremonial of the ancient church, and prided itself in a purely spiritual religion, which had little or no connexion with the flesh. The Scotch church has gone nearer the original than any other establishment.

To crown all, and to make this analysis of the church more complete,—the spiritual Roman church maintained the doctrine of justification by works of the body; whilst the material protestant church maintained the opposite doctrine, of justification by faith only. Luther says that good works will never procure salvation; and the thirteenth article of the church of England says of good works before conversion, "We doubt not they have the nature of sin." We need not wonder, then, at one reason which Anthony Ulrick, Duke of Brunswick, gave for his conversion to the Roman Catholic faith, namely, that "protestantism teaches that good works are no ways necessary to procure salvation; and what is yet worse, it says that good works are *sins*."

These things are curious to a mind which has never been properly educated, but as soon as he is taught to analyse nature in a scientific manner, he becomes astonished at his former ignorance, and wonders that he could be so long blind to the simple fact that if it were otherwise it would be out of all harmony with nature. These antitheses are merely the counterpart in the spiritual or mental world of what chemical action is in the mineral world. The positive and negative forces seek each other. The spiritual seeks the material, and the material seeks the spiritual. Hence it follows that man, who, as we observed last week, represents the spiritual, holds the material sword; but woman, representing the material, has the moral power, which will ultimately overcome the former. Woman is a refinement of man; her nature is posterior in its formation; she is therefore properly represented as last created; she is the end of the old world, and the new can only begin with her complete emancipation from the curse of the first.

Since we wrote our last article, we have discovered a very curious old book in the British Museum, which reasons upon principles much resembling our own, which we mean to examine more at leisure. It is called the *Mother Joanna*. It is nearly three hundred years old. There is one particular illustration which struck our fancy. The author observes that the male is the spiritual, or superior, the female is the temporal, or inferior; and therefore, he adds, at the time of *Mrs Joanna's* appearance in Christendom, which was the time of the reformation, all the inferior or other hemisphere of the world was discovered, or re-explored—America, Cape of Good Hope, Indies, &c.; and we may add, a new stage of progress was gained, in the memorable achievements of the reformers of the Christian church, which for ever annihilated the old papal hierarchy. We shall employ this little work for the benefit of our Southcottian friends in

particular, but all parties will derive instruction from it. It shows how beautifully and harmoniously nature brings forth signs in individuals of what she is about to do on a large scale with nations and systems. The old Joanna of the papacy is quite the counterpart of our modern bride, and much more extraordinary. But her followers, like the followers of the English bride, mistook the sign for the thing signified. The thing signified is a magnificent mental revolution, and we shall have it; the travelling of the church in bringing forth a new birth in the hearts and heads of men and women. It shall far exceed the former birth, and be accomplished with more spiritual and intellectual means.

THE SHEPHERD.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER IX.

Anch' io son pittore!
I myself am a magician!

OFTEN whilst I wandered over the Alps, when the eagle soared over my head, where the waters of the mountain rushed in torrents from the cliffs in the deep abysses; when the avalanche, with thundering fury, hurled from the ice mountain, involving in the whirl of its ravages rocks, trees, cottages, and cattle; when the clouds under my feet moved to and fro like the hosts of the Lord arrayed for battle; often in this majestic scenery I felt my heart beat louder and louder; my soul longed, as it were, to leave the heavy burden of the body, and to expand itself like an invisible gas through the blue arches of the temple of Nature. It was then, also, that my mind first meditated on the primitive laws of universal life; that life which, through the means of the two principles (bipolarity), calls forth plurality from unity, and unity from plurality, and presents the phenomena of light and gravitation, centripetal and centrifugal power, attraction and repulsion, sympathy and antipathy, good and evil, health and disease, liberty and necessity. It was then that I found, also, that all that is has a double life, an individual and a universal one; and that both forms of life are but manifestations of the one spiritual life, which is God emerged and emerging from nature. I found that his magnetic spark kindles the whole creation, and that the ashes are nothing but seeds of new combinations.

One day, 1st October, 1819, while returning from one of these excursions—it was on a beautiful autumnal evening, when the sinking sun in the Alpine regions, and particularly in the valley of Chur, presents one of the most glorious specimens of sublime scenery that I ever witnessed. I was about two miles distant from town, when I met the Rev. Mr. K., one of the principal clergymen of the synod of that canton. "I am just looking out for you," said this gentleman, "and I am glad to find you, and to meet you alone, that I may have a little conversation with you." He then took my arm, and began to relate the history of the malady of his wife, whom I knew not even by sight. After having complained how hard he had been visited by God, he

finished, saying "and yet I have a hope to have her restored, if you will undertake her cure." "But how shall I cure her," replied I, "if all those consummate physicians of whom you speak have failed? You have consulted Autenrieth, Rahn, Eschenmayer, Plouquet, and many others; her present physician is a very able man; how can you have confidence in me, who am quite a stranger to you?" "I know that you have studied animal magnetism," replied the parson, "and it is in animal magnetism that I put my trust: would you be kind enough to undertake a magnetical cure?" "I must first see the patient," answered I; "secondly, I must be sure that, from the moment I undertake the treatment, all kinds of physis be banished. Either I will not venture the cure, or I will take all responsibility upon myself. Moreover, are you sure to possess the self-command not to waver if any thing should occur that, according to appearance, might seem to threaten your fondest hopes with destruction?" "I trust in God and in you," said the parson. "Well, then, under these conditions, I come immediately with you;" and so along we went; and, after a short walk, we entered the sick-room.

Mrs. K., the daughter of a clergyman in Tubingen, had suffered much in her fifteenth year, from the difficulty of menstruation; her organization, however, seemed perfect; she was tall and well-formed, endowed with a temperament in which the nervous and the sanguine appeared happily mixed. From this epoch she suffered periodical accesses of hysterical convulsions, headache, &c., for several years. All means adapted to cure this habit having failed, her parents were given to understand by the physicians that matrimony alone would restore her health. A few years after, she married the Rev. Mr. K., and the predictions of the wise men seemed at first to be realized.

Yet these predictions soon turned out to be altogether fallacious. As soon as she was in the state of pregnancy she was assailed with most terrific convulsions, and loss of blood, which ended on the third month with abortion. During five years of matrimony she had suffered four times the same torments, and her constitution was every time broken down more and more. All that medical skill could suggest had been tried, but in vain. The most honest among her advisers acknowledged that they knew no more what to do. Professor E. of Tubingen advised the magnetism, but only then when the state of pregnancy was over.

The good lady was lying on her bed, reduced almost to a skeleton; she was pregnant; a flux of blood, alternating with convulsions and vomit, had deprived her of appetite, rest, and almost of the last spark of life. Her pulse was so low, that it could be felt with difficulty. The colour of her face was grey white, her lips parched, her eyes sunk. Seeing a stranger come into the room, she was attacked immediately with spasms. I made seven calming magnetic turns, with the flat hand, from the forehead to the extremity, and she was appeased. After conversing a little with the patient, I retired with the clergyman, to whom I said that the case was very dangerous, yet not to be despaired of. I would undertake the treatment, provided I could begin

immediately, and have the patient wholly under my direction; to which the Rev. Mr. K. having readily agreed, I began the treatment the same evening at eight o'clock.

My treatment was first directed to stop the loss of blood, as the most dangerous symptom. After fifteen minutes' manipulation the patient felt a little fatigue, but gave no other visible sign of being in any way affected by magnetism. My treatment consisted first in elliptical calming strokes from the forehead to the feet, at half an inch distance from the body, without resting upon the stomach or the uterine regions; afterwards in negative strokes from the uterine regions to the stomach. All sorts of medicines were removed. The diet I ordered was farinaceous and mucilaginous food—sago, gruel, &c.

The second day the same treatment. My simply crossing the stomach with the calming strokes, caused, after ten minutes' manipulations, a violent spasmodic asthma, which I was obliged to relieve by ventilation. I continued the operation for twenty minutes; after which she felt herself a little relieved. She had passed a more easy night, and had taken a little food without vomiting. Thus I continued for seven evenings, without any abatement of the symptoms. The seventh evening, after ten minutes' manipulation, the asthma became more violent than usual. I placed gently one hand over the plexus, and one over the forehead. Instantly the spasmodic attack ceased, and a few minutes after she fell asleep, and awoke after half an hour visibly improved. She drank a bottle of magnetic water.

The following night she slept soundly, and dreamed, and spoke during her dream. Her husband, who watched her, could not comprehend her broken language. He put his hand upon her plexus, but immediately was obliged to remove it, his wife being immediately attacked with the spasms.

The next morning she awoke quite refreshed; to the astonishment of her husband and nurse the blood was stilled, and she felt herself so much better, that she could get up from her bed, and walk about in the room. On the evening of the eighth day I found the patient sitting in an easy chair; her lips were already more coloured, and her whole countenance announced more strength. On that evening she fell asleep after five minutes' manipulation. I continued, however, to operate for ten minutes longer, when she gave me to understand with a nod that it was enough.

Nothing particular occurred till the fourteenth evening. In the interval, however, her health had improved. On that evening, scarcely had I finished the third general palmar manipulation, when her eyes began to roll convulsively; her eyelids to shut and to open with great quickness; after which she gave a loud deep sigh, and fell into a high degree of somnambulism. I continued the operation for ten minutes; I observed that she tried to utter some words, but was unable to do so on account of a spasm in her tongue. I magnetised her throat and chin, and after a while she was able to say "Water, water!" I gave her a glass of magnetised water, which she drank with greediness, and exclaimed, "Oh, that is good and strengthening!" She made me signs to continue the strokes over her chest, and over the extre-

mities. After awhile she said "It is enough." I was fixing her with my eyes, and with the most concentrated will, to make her speak. She continued silent for some minutes, then she addressed me: "Do not force me to speak this evening; I am too weak. It is yet too dark around me, and in me. I see nothing but a feeble gas around you; also the water shines a little. I shall sleep thirty-three minutes longer; but to-morrow I shall see clearer."

But it was on the 20th day that the somnambulist gave the first opportunity to observe the power of the telluric life in some of its most remarkable features. On this evening she foretold that her cure would be accomplished on the 28th of December, but that she ought to be magnetized a month longer, in order to give strength to her foetus. She was asked whether she would have a lucky child-bed. "To be sure," answered she; "you magnetize me, I magnetize the dear little creature, and we shall both do very well." "Can you tell me whether it is a boy or a girl?" "A boy; a nice healthy boy! Now I am thankful to you that you have preserved his life, and my life too."

After a moment's silence she showed great sorrow in her face, and then exclaimed, "My child will live, though nobody ever dreamt I should recover; but Mrs. B. will soon have to bewail the death of her baby, though he looks the picture of health." She spoke that in the presence of some gentlemen and ladies. Both events took place literally as foretold.

From this time the somnambulism developed itself clearer and clearer. One evening she was asked whether she would see a patient, and prescribe for him. "I will do what I can, though I know nothing of physic." The patient was a gentleman aged twenty-three, who was given up as incurable by several physicians. His disease had been named first a nervous, then a tracheal decline. The young gentleman was introduced to her; she desired me to take his hand, and place it upon her stomach. After five minutes' silence: "Oh, the doctors!" exclaimed she. "Behold another victim of their absurdities! This young man suffers from worms; I see them moving in the slime of his bowels; and his physicians have ordered him blisters. Have you not a blister now over your chest? The patient answered in the affirmative. "Go home and put it away, and have it dressed, and have all phials thrown into the dust-hole."

A gentleman begged me to ask what kind of worms afflicted the poor young man. "I do not know their names; but I see them. Here (she pointed to the higher bowels) I see the one kind, some half a foot long; I see them curling. Here (she pointed to the lower bowels) are the small ones; small and thin, but very lively."

"How do you see that?" asked I. "I do not know how, but I know that it is so."

"What shall he take to remove them?" urged I. "You are a physician, and you know it yourself; but I will think of something." She afterwards prescribed a powder composed of seeds, some bitter aromatic bark, and sulphate of iron. She did not know how to name the seeds nor the bark; but she would be able to choose the right ones, if presented to her.

I sent to a friend of mine, an apothecary, to send me several samples of seeds and aromatic barks. He sent the seeds of mustard, santonium, sebadilla, cummin, and anebtic; and the Peruvian bark, cascarilla, sassafras, Angustura vera, Angustura spuria, and horse-chestnut. The seeds were first presented to her; she put each of them upon her plexus, and chose semen veratri sabadil. I asked whether she knew this seed before, or its virtue? She denied it. Among the barks she chose the Angustura vera, which she likewise never had known before.

I asked whether the other bark, the Angustura spuria would do the same, and she answered no; it would be injurious. I put then the Peruvian bark into her hands, and repeated the same question. She began to smile. "That bark I know too well; and the gentleman knows it also; we both have had enough of it."

"How much shall the patient take of these powders?" "I will show it to him to-morrow evening. I begin to be fatigued."

This fact, of which several persons were witnesses, is one of the most decisive in the matter of somnambulism. The young man took off his blister, threw all the physic into the dust-hole, and after having taken two of the powders, the fact proved the justness of the somnambulist's clear sight. By continuing this method, and the use of a bitter wine, which she on another occasion recommended, the young man was completely recovered.

It was, however, with the greatest difficulty that I could bring her to prescribe any thing for herself. Magnetism, and magnetic water, and magnetic food, was all that she could prescribe for herself. Her health improved rapidly, and her *clairvoyance* brought daily new customers before her, not only to seek physical, but in some cases also moral advice.

A lady, Mrs. B., the wife of a colonel in the Swiss service in France, had for a long time heard nothing of her husband. She had written to some other friends, but by some chance or other she had been deprived of an answer. The poor lady was fretting, and to have some consolation she requested me to allow her to put a question to the somnambulist. I never allowed any one to annoy her, unless having her permission. At that epoch, there was no need to magnetise her to bring her into the crisis. *My will* had then such an influence, that I could bring her to sleep whilst walking down the street to visit her. So I did that evening on which I wished to introduce the wife of the colonel. I found my patient asleep when I entered the room. Two friends were sitting by her side; one, the first magistrate of the town, the other the husband of the lady whose child's death she foretold.

When I approached her, and asked whether the lady in question might be sent for; she replied, "it is quite superfluous, my friend; her husband is on the road to her, and will be here at nine o'clock; but send to her, and let her know, because, otherwise, her nerves might suffer too much." One of the gentlemen went to the lady with the news, and remained there waiting for the result. By the stroke of nine, a postchaise was before the door with the beloved husband.

These are facts; and similar facts have occurred at the same time in Berlin, Paris, Stuttgard, Carlsruhe, and St.

Petersburgh. The somnambulists, in all these cases, were respectable persons, broken down with disease, and who had no other aim, no other end, but to be cured; and where the physician and philosopher had no other object in view but the mediate one of relieving the disease, and the more general one of forwarding the science.

On the evening in which the somnambulist had so clear a view of that which was passing at a distance, she also gave the most clear examen of her inward structure, to the satisfaction of a sceptical anatomist, who went away with the idea that the lady must have acquired this knowledge in her youth, from reading anatomical books, and overhearing the conversations of medical professors. But the good lady, when awake, knew not even the distinction between nerve and muscle, or vein and artery; she had received a very excellent, religious, moral, and liberal education; but had been kept entirely from the study of the structure of the human body.

After having described the healthy state of her inside, she broke out in bitter complaints against the physicians, who had destroyed her vigour by the abuse of medicines. "I shall now get well," said she; "but I have here an organic disease which affects my nerves." She showed me then a kind of knot, which was formed by a bundle of crural nerves. "This knot ought to be cured; but it can never be entirely removed: it is of too long standing; the only remedy for softening it is the juice of the common onion, which must be obtained in the following way." Here she described the method of extracting or decocting the juice most minutely; and I must observe that, during the day, she had the greatest horror at the sight of onions, and would absolutely not use that which she had prescribed for herself during the somnambulism, so that we were obliged to anoint her during the crisis.

The somnambulism ceased at the end of the third month. I magnetised her the whole month following, thirty minutes each time. The sleep that followed the manipulation decreased from day to day. The last week the magnetism had lost, apparently, all power over her. But her cure was so full and perfect, that she astonished every one who had known her before. She looked strong and healthy; appetite, rest, every function were restored. At the end of nine months she gave birth to a healthy, vigorous boy.

This lady is the first, but not the only patient, whom I restored to health by somnambulism. I had several of them, more or less clear-sighted. I have chosen this case because the quality of the disease, the circumstances which accompanied it, and the felicity of the result, seem to go as near to the point as any of those reported by the magnetists of other countries.

I cannot help mentioning a laughable occurrence which took place on this occasion.—Two female attendants of the patient, peeping through the key-holes whilst I was magnetising her mistress, saw me moving my hands in a strange way, whilst her master, with a book in his hand, stood near her bed, thought we performed some enchantment. They were so frightened at it, that both were seized with spasms; and other complaints, which made the poor females fancy that they were bewitched; in consequence of which they went and

accused me *formally* before the chief ecclesiastical authority of the canton, although he did all he possibly could to persuade them of their folly. Seeing the impossibility of checking my magic, they both left the service of Mrs. K., and spread abroad the tale that I had transplanted the disease of their mistress to them.

Behold the origin of the magical reputation of

THE ALPINE PHILOSOPHER.

ADDRESS TO DEITY.

In lightning's vivid flash can we
Discern an angry hand?
Does rolling thunder e'er proclaim
Destruction to the land?

If tempest, famine, pestilence
Rage, and on thousands prey,
Can we believe omnipotence
Mortals creates to slay?

If, centuries since, our fathers sinn'd,
And worshipp'd gods of clay,
And did, no doubt, deny thy power,
And doubt a judgment-day,—

Shall we, because we sprung from them,
Be doomed to suffer here?
Shall they not expiate their crimes?
Wilt thou be so severe?

Will not thy jealousy relent?
Or is it thy command
That nations yet unborn shall dread
Thine all-avenging hand?

Till all the elements combined
Shall change the wondrous plan,
The greatest scourge to human life
Is savage man, to man.

Search nature's laws, and learn from them,
Volumes of boundless space;
Impartial kindness reigns throughout,
To bless the human race.

Then grant that prelates may not preach
The terrors of thy rod;
But men may look at truth alone,
And worship nature's God. G. H.

CATHOLICISM IN IRELAND.

THE revenue of the parish priest is derived from a variety of sources. There are confession dues, marriage dues, baptism dues, mass dues, and dues for anointing. He is also paid at times for attendance at funerals. Confession furnishes the most steady and constant source of revenue. Twice a-year he collects confession money, under the denomination of Christmas and Easter offerings. The mode of making this collection is not very consonant to the spirit of religion. The priest selects one or two houses in every plough-land or neighbourhood, where he holds according to appointment what are called "stations of confession;" and it is required that the families all about should meet him when he comes among them, upon these occasions; should make their confessions, receive the holy sacrament, and finally pay the customary dues. It sometimes happens that this business is not transacted quietly. If increased dues are demanded—a thing of occasional occurrence—disagreeable and sometimes scandalous altercations ensue. Similar scenes occur when individuals attend and crave time for payment; while such as absent themselves, unless they send the dues as

an apology, are generally made the subject of public abuse and exposure. All these things take place in connection with the celebration of mass and the administration of two sacraments—penance and the eucharist or the Lord's supper. The association must be admitted to be rather an unholy one. If no money was to be paid on such occasions, all things would go on well, and the whole scene would be religious and edifying. But the intermixture of money transactions, and money altercations, changes the entire scene, and proves at once a fatal counteraction to all the previous works of devotion. Most certainly the good of religion requires an alteration in this matter. But supposing all things to go off quietly and without a murmur, is it right that the payment of money should be coupled with the administration of religious rites? The custom on the face of it bears an unholy complexion. It transforms religious rites into merchantable commodities, which the priest prices and turns to his own advantage in the best manner he can. He gives and he gets *quid pro quo*. This is the appearance of the thing; and the common people do imagine that they pay their money in lieu of getting confession and communion. So deeply, indeed, is this persuasion engraven on their minds, that they consider themselves exempt from the obligation of payment, unless they actually get absolution and the holy sacrament, that is, value for their money.

Come we now to another item of ecclesiastical revenue—marriage money. Marriage is universally acknowledged to be a holy rite; but it is numbered by the Catholic church among the sacraments of the new law. The administration of it, therefore, should be accompanied by every circumstance of solemnity and holiness, to the utter exclusion of everything of an opposite description. But is this the case? By no means. The administration of this sacrament or rite, generally speaking, takes place under circumstances by no means conformable to the spirit of religion; and all this in consequence of the pecuniary demands made on such occasions. The first thing done, when there is a question of marrying a couple, is to make a bargain about the marriage money. This sometimes causes a considerable delay. The remuneration or stipend prescribed by the diocesan statutes is never thought of for a moment. Indeed, all statutes respecting money matters are a mere dead letter. The priest drives as hard a bargain as he can, and strives to make the most of the occasion. Marriages are sometimes broken off in consequence of the supposed exorbitance of the demands. All this is in opposition to the intention of the church, and the spirit of religion. It is simony to all intents and purposes—that is, selling a sacrament or spiritual thing for money, and putting on it a worldly value according to the dictates of avarice and caprice, without any reference to fixed rules and regulations. But this is only a preliminary proceeding. Demands of money are made upon such as are present at the marriage—at least upon the male portion of the assembly. This gives rise not unfrequently to a new and unhallowed scene. The transaction may by chance pass off quietly; that is, when every one pays according to the wishes and expectation of the clergyman. But this does not always happen. In general the demands are considered unreasonable, and the priest is disappointed in his expectations. Some endeavour to evade the payment of any contribution: others give but little; and the few that please the priest are mere exceptions to the general rule. What is the consequence? The clergyman, after begging and entreating for some time to little purpose, gets at length into a rage, utters the most bitter invectives against individuals, abuses, perhaps, the whole company, and is abused him-

self in turn, until at length the whole house becomes one frightful scene of confusion and uproar: and all this takes place at the administration of one of the sacraments of the Catholic church—owing too to the present system of ecclesiastical finance. If nothing was to be paid on these occasions all this scandal would be avoided, and the marriage would be celebrated in a suitable manner. The money part of the transaction causes all the canons of the church touching matrimony to be set at defiance. The publication of the banns prescribed by the Council of Trent is neglected: and why so? Because money must be raised for the maintenance of the bishop, to whom belongs the mulet for license or dispensation. The pecuniary wants of the bishop are the weighty reasons by which it is said he is moved to dispense in the triple publication of the banns of matrimony. This omission gives rise to numberless abuses. Clergymen, particularly in cities and large towns, are frequently imposed upon by persons who present themselves for marriage. Clandestinity is practised with ease; children get married without the consent or knowledge of their parents; and persons easily succeed in throwing the priest off his guard, who by reason of affinity or consanguinity, or other mutual relationship, labour under canonical impediments. This would not take place if money were out of the question. For in that case the banns, as in other countries where there are church establishments, would be regularly published; and no advantage could be taken of the comparative privacy with which the business under existing circumstances may be transacted. The banns, by right, should be published and the marriage celebrated in the parish chapel or public place of worship, openly before the congregation. This is the canonical mode—a mode that cannot be observed under the present system of church finance. The necessity or the eagerness for money, and the danger of losing it by delay, occasion the clergyman to dispense in the necessary preliminaries for marriage. The church orders that those who are preparing for marriage should approach the tribunal of penance and make a sacramental confession. This ordinance is agreeable to the doctrine that matrimony is one of the sacraments of the new law; and one of that description of sacraments, which, to be received worthily, requires, according to the doctrines of the Catholic church, the person receiving to be in a state of grace. The preparation for matrimony, therefore, should be similar to that required for the reception of the eucharist or Lord's supper. This is an ordinance very little attended to; it is in fact generally sturred over; and matrimony itself, though holding as to theory or doctrine, the rank and dignity of a sacrament, is administered as if it were a ceremony having little or no connexion with religion. The payment of the marriage money, and oftentimes the plate money in addition, is now the grand preliminary or preparation. Cupidity is the prime agent; and religion, which may thwart its gratification, is unheeded and unregarded. Thus does the present system of church finance give rise to every species of abuse respecting matrimony, both in regard to the clergy and the laity—to practices that are opposed not only to the canons, but even to the doctrine of the Catholic church.—*Pamphlet by Mr. Croly, Parish Priest.*

[Similar scenes take place with baptism and extreme unction, &c. Hence Mr. Croly urges upon Government the propriety of taking the Catholic religion under its protection, and making a sort of establishment of it. It will be much better to let it go on, and destroy itself by its own folly; but certainly some new regulations ought to be made for marriage and baptism.]

CORRESPONDENTS.

In opposition to our reply to A. D. in No. 24, J. M. quotes from the Rev. Robert Taylor the account of a zodiac found in the ruins of the temple of Esneh, in Egypt; which zodiac, he says, must be 6430 years old, (some make it extravagantly more). He might also prove, upon the same principle of reasoning, that St. Paul's cross is 1800 years old, since crosses were in use so long ago. This temple of Esneh, of which he speaks, is but a modern building after all, more modern than the cross itself: it contains, besides this ancient zodiac, to which J. M. alludes, a dedication in the hieroglyphic rings, or ovals, to the Emperor Claudius—the name is “*Cæsar Tiberius Claudius Germanicus*.” Other sculptures are considerably later. The little temple of Esneh is much older than this. Champollion found in it a dedication by Thothmosis, who lived about 1528 B. C. But the style of architecture and other circumstances have determined its epoch to be about the time of Ptolemy Epiphanes. It is dedicated to the trinity Knuphis, the goddess Neith, and Young Haki. As a specimen of the manner in which such temples originated, we may mention that of Hermonthis, in Egypt, which has also an antique zodiac. The bas-reliefs prove that it was built when Cleopatra had brought forth young Cæsarion to Julius Cæsar, and it was dedicated to the trinity Mandou, the goddess Ritho, and their son Harphreh; in other words, Cæsar, Cleopatra, and young Cæsarion. The antique zodiacs, which puzzle antiquarians, and captivate the credulous and fanciful amongst the infidels, are, after all, mere emblems, not remnants of antiquity. There was a belief amongst all nations, that the gods had once reigned on earth; and knowing somewhat of the precession of the equinoxes, it was natural enough for the priests, when they consecrated a temple to a particular god, to consecrate also an astronomical emblem, indicative of the time when the god was supposed to have lived. This accounts for the extraordinary difference between the zodiac itself and the age of the temple where it is found, which is comparatively modern. It is somewhat amusing to see with what confidence infidelity reposes upon the letter of one species of priestcraft, when it wants to overturn the mysteries of another. But this is not the way to get rid of mystery. The *Encyclopædia Britannica* has the following sentence upon the large temple of Esneh: “According to conjectures, founded on a particular mode of interpreting the zodiac on the ceiling of the large temple, this monument has been accounted the most ancient in Egypt; but the style of the sculpture, and, above all, the hieroglyphical inscriptions, prove it the most modern.”

All records, both astronomical, historical, and hieroglyphical, date their commencement within the last 5,000 years; and in fact, unless it be the Indian tables of Tervalore, which date 3,102 B. C., there are scarcely any within the last 4,000. The Chinese have a list of eclipses from the year 2159 B. C., but the second eclipse on the list is 776 B. C., or 1383 years after the first; after the second they are pretty regular, and it was only about a century before Christ that the Chinese had discovered rules for calculating eclipses. Diogenes Laertius makes mention of 373 eclipses of the sun, and 832 of the moon, observed in Egypt during a period of 48,863 years; but all these eclipses, it is calculated, may have occurred in the short period of 12 or 1300 years. It is well known that the ancients prided themselves in antiquity, as our own nobility do at this day, and therefore they vied with each other in throwing back the era of their first nationality, and all the proofs which exist of their

assumed antiquity can easily be referred to this universal rivalry; there are no unequivocal proofs to satisfy a candid mind.

The Tervalore tables presuppose considerable knowledge of astronomy; but astronomy is the first of the sciences. Men observed the stars before they observed the elements of the earth which they inhabit, and when they were all collected together, as common sense and universal tradition testify they were, they devoted themselves most ardently to the study. They were finally scattered. Some preserved the love and the records of science, and others degenerated into savages and barbarians. These Indian tables are the records of an ancient people, the fathers of all nations, whose language is found in the roots of all languages, from one pole of the earth to another.

When we said that the chronology of Moses had never yet been shaken, we did not mean to insist upon the exact number of units in the Jewish chronology. Perhaps the Septuagint is as good authority as the Hebrew Bible; and perhaps the now universally received chronology of the moderns, corrected by the aid of great research and astronomical science, is more correct than either; but we mean to assert, that no man can prove the human race to be older than 6,000 years from any existing records.

We are sorry we are so long in answering a correspondent from Preston respecting the transfusion of blood. We overlaid his letter, and forgot his address, and this was one cause of the delay; another cause was our inability to give exact information. We understand it is practised in London, but we cannot take it upon us to recommend it. Perhaps our friend from the Alps will give us a few words upon the subject, as he has been regularly bred for resisting the Devil in a bodily shape, whilst we were ordained to assail him spiritually.

We had not resolved not to insert J. S.'s articles. We admire them much, and remember well the many excellent things we used to receive from him on former occasions. Nor do we think it at all inconsistent with perfect liberality to use our own discretion in the selection of matter for our little work. We have a specific object in view—to correct the errors of both extremes, and therefore we prefer such articles as have in view to reconcile those extremes by resorting to the “standards” acknowledged by both. Were it any thing directly opposite to us, we would insert it more readily than when it has every appearance of being at one with us, whilst at the same time it has a sort of indefinite meaning, which leaves it difficult to determine what the author is in reality. We shall probably insert them next week.

A correspondent, who wants some parliamentary news, may have them in the Political Register (late Pioneer), or the London Free Press, by applying to our publisher.

A LECTURE upon Tellurism, or Animal Magnetism, by THE ALPINE PHILOSOPHER, at the request of the “Society for the Acquisition of Useful Knowledge,” on Tuesday evening, March 3, at Eight o'clock, at 36, Castle-street East, Oxford Market.—Admittance Free.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

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SYSTEM OF NATURE.

THERE is one peculiarity about the papacy which distinguishes it above all other systems, and that is its entire rejection of the system of hereditary nobility and hereditary legislation.

This is quite in character with a spiritual system. Hereditary succession belongs to materialism.

The popes in general rose to the chair of St. Peter from the lowest grades of human society. Those were literally times in which the poor man was raised from the dunghill, and set among the princes of the earth. Cardinals, bishops, and all ecclesiastical dignitaries ascended the steps of spiritual domination in a similar manner.

This system was the natural consequence of the celibacy of the clergy. Had they been married men, with families of their own, no such laws would ever have been framed. Hereditary succession would have been practised as in other governments, and the papal dignity would have descended from father to son in lineal succession. But who does not perceive that this would have destroyed the harmony of the system, and the perfection of the type? In a spiritual system like the papacy, it was necessary that spiritual succession should be adopted; and for this purpose, Nature, long before the papacy was organized, operated upon men's minds to desecrate the matrimonial life, as suited to the profanity of the laity only; thus constituting a clerical type of the New World, in which "they shall neither marry nor be given in marriage, but be as the angels of God."

This system of an aristocracy of talent and election belongs in an especial manner to the church. It still continues in all the protestant churches, because the instructors of the people require at least to be full-grown men, although it is not considered necessary that the governors of the people be such. Hereditary succession has only been practised in the civil department, and this has in general been the cause of much of the corruption which has taken place in the other. Had men been selected to the magistracy and the sovereignty for their virtues and talent, instead of their birth merely, the result would, no doubt, have been very different from what it has now proved. But even to suppose this in an age of ignorance and religious division, is to suppose an impossibility. The dissensions which existed in all ages upon the all-engrossing subjects of politics and religion, rendered it wise and politic to employ the system of hereditary succession in preference to the feuds and bitter animosities which must have been consequent upon an elective system. Hereditary government has fulfilled

its destiny. It has caused, but it has also prevented, much evil; and we have little doubt but it has prevented more than it has occasioned.

Amongst the numerous evils which it has occasioned, is that of corrupting the other; namely, the spiritual succession. By taking the church under its own protection, or entering into a holy alliance with it for mutual advantage, it has continued to secure the rights of ecclesiastical patronage to itself, and thus render the principle of election in the church null and void. On account of the domination and corruption of the hereditary system of the state, the elective system of the church has never been fully developed. It was only in the golden days of the papacy, when Adrian the Third enacted a law that the emperors should no longer confirm or interfere with the elections of the popes, and for a few succeeding generations, when the prosperity of the hierarchy was at its utmost height, that it was enabled to exist in a state of separation from the state; now it is completely buried in political corruption, and the rights of election transferred to hereditary princes and barons. Boniface the Second, 530, decreed that no bishop should appoint his own successor, and Boniface the Third, 606, ordained that bishops should be chosen by the clergy and people, and approved by the pope and civil magistrate. This was the foundation of a good system of representation and elective government, but it has since been overruled by the imperial, the royal, and the aristocratical power, and become a dead letter.

But we must make a distinction between the principle of catholicism and its corruption. Its principle is that of an aristocracy of talent and virtue, instead of an aristocracy of birth. It maintains the primitive equality of all men, from the lowest beggar that sleeps on the dunghill, to him who fills the throne of St. Peter, who, perhaps, was once that beggar himself. It admits of every distinction and gradation of rank; but its offices are not supposed to be filled up by the bodily descendants of the present incumbents, but only by those who shall be found qualified by the acclamation of the public, or the suffrage of the council. Such were the nobles of catholicism in its best days, and such must be again the nobles of mankind before we can ever congratulate ourselves upon having accomplished a final reformation of abuses.

We find a very different system prevailing at present; a system of extreme injustice, which confers all the honour and all the power of government on the blood and the flesh, instead of the mind; a system which never consults whether the individual be qualified to govern or not, but only whether the Lord Chancellor has

certified and sealed that he or she is a legal descendant of the predecessor on the throne. Nor is this custom confined to royalty; it prevails throughout the greater and lesser nobility; whilst any individual, by the law of entail, may secure his property to his first-born in perpetual succession. Thus the land becomes inalienable in the hands of its ancient usurpers and their offspring, and the government and legislation of the country become also theirs as a necessary appendix.

Yet there never was an institution of greater corruption and cruelty than catholicism. It exceeds in depravity everything which history has recorded, or romance invented. How, then, is it possible that there can be any good thing in that which has produced such evil fruit? How (we reply) can there be any good thing in the human race, which has exceeded in cruelty and rapacity every other species of animal? It is a universal law of Nature that that which is susceptible of the greatest degree of corruption is also susceptible of the most perfect polish. The shark devours its prey with a single snap, and terminates life and suffering in the twinkling of an eye. Almost every beast of prey is eager to put an end to the life of its victim. Even when the quiverings of muscular irritability, in the lifeless frame, indicate the existence of some remnants of vitality, the devourer exhibits symptoms of a rude sensibility, in instantly directing his jaws to the spot, or treading upon it with his foot, in order to still with as much expedition as possible the sensations of pain. He is merely the agent of Providence, of Nature, of God, who has decreed that life shall prey upon itself. The sportsman, who makes the work of destruction a pleasure—an elegant amusement—who takes away life merely for the pleasure of killing, is more refined in cruelty than the beasts of the field, or the fishes of the ocean. But that very faculty which refines his cruelty also refines his sympathy, so that in the same individual there actually exist the two opposite extremes of kindness and cruelty. The same law prevails throughout all nature. Nature is every where the same. When you have analysed an inch of the universe, you have analysed the whole; for in that inch all Nature, the infinite God, is concentrated—the eternal three in one. Do not wonder, then, that we point out this feature in the catholic church, the most diabolical system that ever was instituted, and yet a system so generous and sympathetic in its tender feeling, that it deserves above all other systems the name of the poor man's religion. Its cruelty to the heretic was only surpassed by its kindness to the submissive and unoffending poor. But its palmy days are over; its virtues are forgotten, and its vices alone deform the pages of history.

It was the spiritual and instructive character of its government that gave it this superiority. It preferred the spiritual and the moral to the physical power; but without the latter it could not stand; it must either become a tyrant, or die; and systems, like men, will purchase life at any price. Suicide is an exception to general nature.

Its spiritual character was merely blind faith and mystery, without science; it could not convince, could not satisfy. It was like the diamond or the gold in the ore; it

wanted an operation to give it authority and currency amongst men; for that operation, it had itself prepared a furnace in its own purgatory, a doctrine peculiar to itself. Into that purgatory it was literally cast. The reformation arose with the dawnings of material or physical science; a new flood of thought was poured out upon the human mind. Old faith was dissected; superstition withered before the sunshine of reason; the church died in proportion as science elevated its head; till at last the whole system was paralysed by the philosophy of French materialism; and the emperor of France, with the material sword, completed the triumph of the principle of protestantism.

Protestantism is the purgatory of the church; its own purgatory, the purgatory of the priests and their frenzied followers, is an illusion of their mystical institution, but not the less true in its typical and terrestrial meaning. The old church has taught, and still teaches, the necessity of an intermediate state of purification, and protestantism has invariably rejected it. Why? Because there really was a purgatory ordained for catholicism, but none for protestantism. Protestantism is not the church; it is the furnace of the church, to burn up the dross, and destroy the evil of its first character; it is the womb into which the church returns in order that it may be born again. It follows, then, that catholicism cannot bring forth the true and the final system. That system comes out of the purgatory of the church, the womb of its second and great mother. Hence all attempts in a catholic country must fail; we say it with a confidence which cannot be shaken.

Protestantism is the mother of the new and universal Church, of the second Catholic system, having the original likeness of the old man, but purged of all his dross, his superstition, his exclusiveness, and his cruelty.

The world is preparing for it. The Spirit of Peace is extending his wings over the whole of civilized Christendom. Necessity, on the one hand, compels the warriors of Europe to keep their swords in their scabbards. The increase of knowledge and of social refinement amongst the people has created a general aversion to bloodshed and violence. Glory no longer consists in the laurels of war, and the crowns of legalized homicide; the influence of reason, persuasion, and gentle mediation, though not yet well reduced to practice, are recommended and preferred. The new millennial system is already taking root in the human mind, and it only wants a doctrine in which to embody itself, and display its beauty and its omnipotence to the world.

And why should that be a church, and not a state? Because a church is a moral system, and a state is a martial system. A church is a system of instruction; a state is a system of correction; and in a more refined and perfect system the moral and intellectual power will be so far superior to the physical, that the latter will not be employed either amongst nations or individuals. A church then it must be, call it what you may; and say what you may, society will yet be constituted a church, and the spiritual and intellectual power will bear the sway; and it will yet be demonstrated that that which has proved the greatest curse to man, will prove the greatest blessing.

We are well aware that there are people with such determined prejudices and confined notions, that they will startle at the very name of a church; for they can not, or will not, be at the trouble to distinguish between a good and true church, and a bad and false one; and probably they will not put themselves to the trouble to ascertain our meaning: the word is enough for them; they shake their sagacious chins, give a significant nod, and pass sentence immediately. These are wise heads; but it is a marvel that they are not afraid of heads and intellects as well; for heads and intellects have done tremendous mischief. Why not cut off people's heads, and make them go without? and why not extinguish human intellect altogether, since such men as Pitt, and Castlereagh, and Peel, have played so much mischief with it? and why not put a muzzle on the human mouth, or a check-bridle upon the tongue; stop the career of the press, and machinery, and all the arts of life, which have all played the devil with mankind? To this length the arguments of such shallow philosophers lead; for they are not acquainted with this universal fact (although they are matter-of-fact men), that all the first-born of Nature are under the curse; but that the new birth, or reformation, purges out the evil, and transforms the curse to a blessing.

If the mind does not reign, the sword must reign. If the mind or spirit reigns, the system is a church. But we do not say, that priests shall be as former priests, nor that they shall have corporate power. They shall merely instruct in science and morals; and, so far from being the masters, act as the servants of the people; to educate the children, to analyse nature, to cultivate science and art, without the use of any superstitious formalities. Every philosopher, every lecturer, every schoolmaster, is a priest. These are the priests to whom we allude. The old priesthood must die with the old magistracy, for it is a bloody priesthood. "He that killeth with the sword shall perish with the sword." THE SHEPHERD.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER I.

Wie sich der Sonne Scheinbild, in dem Dunst-kreis
Malt, die sie künmet, so schreiben auch den grossen
Geschicken ihre Geister schon vormus;
Und, in dein Heute wandelt schon der Morgen.—SCHILLER.

As the image of the sun paints itself on the mist, before his rising, thus foreboding spirits precede great events; because the future is already moving in the present.

THE contents of the last letter may appear strange to those who, lost in the turmoil of daily business, have not had either wish or leisure to devote their attention to some phenomena of nature, which bear the strongest analogy to those of artificial somnambulism.

These phenomena are the dreams, the visions of the prophets, natural somnambulism, the last moments of dying persons, and several forms of fancies and reveries of persons afflicted with nervous diseases, fevers, and mental derangements; beside which many of the instinctive actions of insects, birds, fishes, and other animals. Indeed, the whole of nature, even that part which the

scientific world most ignorantly call dead, or inorganic nature—stones, minerals, the gases; see, feel, love, hate, and perform many actions, which the hackneyed systems of philosophy and physiology attribute exclusively to animals possessed of the five organs of sensation. Truly, each element is in a state of somnambulism, and each has a soul and a language to express its thoughts.

The explanation of this analogy, however, will form the subject of several letters. To-day I shall continue the practical and medical part of the science of tellurism. Our readers must understand, what I cannot often enough repeat, that somnambulism is but one of the visible effects of the telluric treatment; an effect that seldom presents itself in the purity described in my former narration, and which, in its development, presents as many forms and varieties as may be found in the varieties of the human race.

Somnambulism is not necessary to the happy results of tellurism; the most wonderful cures are generally performed without it. A conscientious telluric physician will never force his patient into this state; and when it occurs spontaneously, he will watch with all his power to prevent strangers from crowding around his clear-seeing somnambulist. The want of these precautions has done more harm to the science than all the declamations and calumnies of prejudiced scribblers, and fanatic or interested antagonists.

I know a gentleman in France, who, upon his wife's being thrown into somnambulism, had opened his house as a kind of fortune-telling institution. The visitors paid fees; and this business succeeded so well, that the house was crowded every day. The consequence was, that the somnambulist was so oppressed with questions, that she awoke from the state of somnambulism in a state of insanity.

Tellurism is the most powerful agency in nature; it is a blessing in the hands of the philosopher, but a curse in the hands of the ignorant and of the empiric. I told my readers that there are many forms under which somnambulism appears; and to prove my assertion by facts, I shall relate the history of another magnetical cure, performed in the same town as the last.

My patient was a single lady, the daughter of a magistrate (Mr. J.), aged twenty-eight. Four years before she had recourse to tellurism she had caught cold in returning one night from a ball on an open sledge. From that period her menstruation was almost entirely suppressed; and the consequences of this suppression were fits, *tic douloureux*, head-ache, and occasionally mental derangement. Nothing was spared by her family in order to restore her health. She consulted the most renowned physicians at home and abroad; she was bled, leeches, and cupped; cathartics, tonics, aromatics, the martials, were lavished upon her in draughts, pills, powders, and electuaries; the natural baths of Pfeffers, of Baden, of Schingnadi, were resorted to. She drank the mineral waters of Seltzer and Pyrmont. She quitted the valley of Chur for the mountains of Engadin in vain. She gave up all in despair.

Notwithstanding all the injurious treatment which Miss J. had endured, her appearance, at first sight, was

that of a person in full health ; yet her nights were restless, her look wild and erratic, her head hot, her hands and feet cold as ice. Head-aches and nervous fits afflicted her ; and every month, towards the full moon, a severe attack of mental derangement.

I began the treatment of her on the 1st of September, 1821. For forty days I magnetised her regularly every morning, at eleven. The manipulation lasted thirty minutes ; yet during this whole period not a visible sign of action or reaction was to be observed. The fortieth day, however, scarcely had I finished the third stroke, when she fell on a sudden asleep, and so fast asleep, that when I finished the operation I left her to the care of her eldest sister, and found her still asleep two hours after.

The next day a similar occurrence. The third day the sleep had already passed into somnambulism.

In this state she lost the use of her arms and legs, yea, the whole body presented the appearance of catalepsy, with the exception of her head. The countenance presented again the traces of serene beauty. Her voice was more sonorous, her language more choice, than usual. I asked her whether she saw any thing in the room, and she answered she saw every thing in a beautiful light. I caused her eyes to be bound with a double silk shawl, and repeated my question. " I see every thing," answered she. I made then several trials, presenting different objects to her plexus, and she distinguished the most minute objects and movements. Colours she distinguished into light and dark. " In three weeks," said she, " I shall be well ; but before that time I shall suffer much. The magnetism is now concentrated in me ; I am like a cloud full of electricity. This evening, at seven o'clock, I shall have a violent nervous attack. You must be with me, and give me plenty of water ; three bottles at least. I must have every day seven bottles of water, and the last week nine bottles every day, but well magnetised. To-morrow I shall see more clearly ; but I will have no sick people around me. I cannot see their diseases, and it would pain me to see their disappointment." In the evening she had gone to see a friend, where I went to watch her. Scarcely had the clock struck seven, than she uttered a shriek, and fell to the ground. She lay there as if dead for some minutes, then started up, and whilst I was approaching her to take her by the hand, I received a shock similar to that of a torpedo, and my arm felt the pain of it for several days. She threw herself, half exhausted, upon a sofa. I began then to offer her some water, and in less than an hour and a half she drank the three bottles. She did all this in a kind of half-sleep.

The *clear sight* increased daily. The seventh day she could distinguish every colour. Red caused convulsions ; violet pleased her very much. On that day I discovered by accident the immense power of sympathy which existed between her and me. On entering her room I felt a slight attack of the tooth-ache. After having performed a few manipulations, she complained also of tooth-ache. I made then the following experiments :—after having bound her eyes, I put some salt in my mouth ; she immediately said, " O, how nasty ! " I then masticated some pepper, and she became uneasy, and

said, " O fie ; that burns my palate." I pinched violently my finger, she exclaimed, " Be not so childish to torment me ; I have some important matters to communicate to you." Whilst she was thus addressing me, Mr. R. came into the room ; she, however, continued : " The rector has spoken the most horrible things of you. He said you had made a compact with the Devil, and endeavoured to persuade a member of the Government to have you sent away."

" Pray," said the gentleman who had just entered the room, " at what hour, and in what place did the rector hold this conversation ? " I repeated to her this question. " Twenty minutes ago, in the room of the castle, which has a lobby. Both he and the gentleman were looking towards the town," answered the lady.

I observed that the gentleman who had put these questions betrayed great uneasiness, and guessing that he might perhaps be the person whom the rector had endeavoured to bias against me, " Miss," said I, " did you recognise the member of government ? " " To be sure I did—it was L. R." " By my honour," said the Governor, " it is all true that Miss J. has said ; but I must confess to you, also, that if my principles were less philosophical, I might be inclined to find in this very circumstance a justification of the rector's opinions."

The thirteenth day Miss J. repeated her prediction, that in a week her disease would be at an end, the next day the menstruation would be restored ; but the whole week she had much to endure, particularly the last three days. Upon my enquiry what she would have to endure, she replied, " I shall be like a dead body, without eating ; you must be with me, but must not speak a word to me ; only my sister, my brother, you, and my sister-in-law, must enter the room."

And all happened as she had said. The next day, and the three following days, she had several nervous attacks ; indeed, sometimes she was in a state of madness. The fifth day she lay stretched in her bed, dressed, in a state of total insensibility. Every one in the house thought her lost. Some of her relations were already threatening the Alpine Philosopher with legal proceedings. He, full of confidence, watched, alternately with the brother and sister, his patient. The seventh day, at seven o'clock in the evening, a kind of phosphorescent light, or electrical vapour, darted from the fair sufferer. The two attending ladies fell in hysteric fits. Miss J. rose from the bed, and sunk in her brother's arms. Thus she recovered her health, which she enjoyed for many years.

Behold a somnambulist—a real somnambulist ! and yet how different from that mentioned in my former letter ! And what makes the difference more surprising is, that Miss J., in her ordinary walk of life, was a real female doctor. She had read books of medicine ; she knew botany ; and was continually making up family nostrums, to distribute among the poor. Yet in her somnambulism she would have nothing to do with the sick !

But for to-day I must leave the somnambulists at rest, and turn myself to my readers, many of whom have already honoured the Alpine Philosopher with their enquiries. Some have enquired how the operation is to be performed ; whether with a particular instrument, or

with the hand only? whether upon the whole body, or upon some part only? whether when dressed, or otherwise? Others have also desired to know whether tellurism proscribes all sorts of medicines, or not; and whether there be any sign to know whether the cure be accomplished.

The operation is generally performed with the hands only, which are moved, according to the rules of tellurism, in particular directions, from the head to the extremities, resting now and then on the different plexus, or, in case of local disease, on the affected part. The manipulations are of two kinds, positive and negative—exciting and calming; some more or less so.

The tellurist is directed therein by the nature of the disease, and by the symptoms, which manifest themselves in many forms. Many of these movements are founded upon physiological principles; others have been discovered by somnambulists: and a few are merely traditional.

The principle, however, that directs the whole is the law of bipolarity, which employs the positive agencies to call forth the telluric life. Even here, as in every other science, all depends on the talents, genius, good-will, perseverance, presence of mind, and discrimination of the professor.

It is sometimes necessary to strengthen or to modify the manipulations with the aid of rooms properly fitted up with music, perfumes, flowers, plants, telluric baths, &c.

One of the most powerful auxiliaries is the baquet, or telluric battery. The baquets are vessels variously constructed, filled with different metals and magnetised water, with conductors, and other arrangements. Mesmer was the first to introduce a baquet; but, in his time natural philosophy was in its infancy; the discoveries of Volta, Galvani, Ritter, Davy, Berzelius, being all posterior to his invention, his baquet was very imperfect.

Dr. Wolfart, in Berlin, has improved upon the plan of his master, and Professor Kieser, in Jena, has improved upon that of Wolfart. The Alpine Philosopher, turning to the advantage of the science the recent discoveries of Faraday, has invented a new baquet, which must excel the baquets of Wolfart and Kieser. The batteries are of the greatest use, both to prepare for the human manipulation, and to perfect the cure of those local diseases which require more time than a tellurist can devote to his patients; they are also useful in cases of any accident that might befall the tellurist.

The treatment itself is not alarming, and possesses nothing contrary to decency. If the patient is confined, the manipulation is made over the bed-clothes, otherwise he may be seated in his usual dress. One thing, however, must be observed by the ladies, namely, to lay aside their stays whilst they undergo their treatment. This invention of a corrupted taste, this Procrustes'-bed of fashion, we shall have an opportunity of exposing upon some future occasion.

Tellurism, being founded on Nature, does not proscribe the use of medicine altogether; it proscribes only its abuses, and it demands from its patients to abstain from allowing any anti-telluric doctor to interfere with the cure.

Sometimes a proper course of medicine and diet is necessary to prepare for the magnetic treatment; sometimes a bitter medicine is required to assist its operation. In certain cases a little physic is required to make the cure perfect; but the quality and quantity of the medicine presented by the tellurist differ as much from those used by the Jatrochemist as Nature differs from corrupted art.

Without following exactly the system of Hahnemann, the practice of the tellurist is, in some respects, similar to his. Simple, pure drugs, mostly taken from the vegetable kingdom, rather intended to develop than to repress the symptoms of the disease, small but repeated doses, and a regimen always strictly suited to the individuality of the patient, are the rules followed by the tellurist in his medical department.

In regard to the time in which the treatment is to be left off, the tellurist has a scientific criterion, which in most cases is infallible, namely, the ceasing of the visible effects of the treatment. It is mainly a peculiarity of tellurism, that, after the cure is finished, the effects produced upon the patient during the cure, such as drowsiness, sleep, convulsive movements of the eyelids, disappear gradually in geometrical progression, as soon as the cure is finished.

Having thus answered the general questions, I beg to inform my readers that, if any of them desire to have private consultations, they will find the tellurist at home every day from one till two p. m., at 36, Castle-street-East, Oxford-market, where letters (post paid) may be addressed. THE ALPINE PHILOSOPHER.

THEORY AND PRACTICE, on, FAITH AND WORKS.

The following is extracted from Sir Thomas More's *Utopia*, and may be regarded as his private thoughts respecting toleration on matters of opinion:—

“At the first construction of their government, Utopus having understood that, before his coming among them, the old inhabitants had been engaged in great quarrels concerning religion, by which they were so broken among themselves that he found it an easy thing to conquer them, since they did not unite their forces against him, but every different party in religion fought by themselves. Upon that, after he had subdued them, he made a law that every man might be of what religion he pleased, and might endeavour to draw others to it by the force of argument, and by amicable and modest ways, but without bitterness against those of other opinions; but that he ought to use no other force but that of persuasion, and was neither to mix reproaches nor violence with it; and such as did otherwise were to be condemned to banishment or slavery.” “He seemed to doubt whether those different forms of religion might not all come from God, who might inspire men differently, he being possibly pleased with a variety in it; and so he thought it was a very indecent and foolish thing to frighten and threaten other men to believe any thing, because it seemed true to him, &c.”

Contrast the above with the following paragraph from Hume's *History of England*:—

“Sir Thomas More, who succeeded Wolsey as chan-

cellor, is at once an object deserving our compassion, and an instance of the usual progress of men's sentiments during that age. This man, whose elegant genius and familiar acquaintance with the noble spirit of antiquity had given him very enlarged sentiments, and who had, in his early years, advanced principles which, even at present, would be deemed somewhat too free, had, in the course of events, become so irritated by polemics, and thrown into such a superstitious attachment to the ancient faith, that few inquisitors have been guilty of greater violence in the prosecution of heresy. Though adorned with the gentlest manners, as well as the purest integrity, he carried to the utmost height his aversion to heterodoxy; and James Bainham in particular, a gentleman of the Temple, experienced from him the greatest severity. Bainham, accused of favouring the new (Protestant) opinions, was carried to More's house, and having refused to discover his accomplices, the chancellor ordered him to be whipped in his presence, and afterwards sent him to the Tower, where he himself saw him put to the torture. The unhappy gentleman, overcome by all these severities, abjured his opinions; but feeling afterwards the deepest conviction for his apostacy, he openly returned to his former tenets, and even courted the crown of martyrdom. He was condemned as an obstinate and relapsed heretic, and was burned in Smithfield."

More himself was afterwards beheaded for denying the king's supremacy, and much public sympathy has been expressed for his fate; but was Nature not justly avenged in his death of the crimes which had been committed through his agency?

TO THE EDITOR OF THE SHEPHERD.

FRIEND,—As you have liberally opened the pages of the *Shepherd* to the seekers of truth and information, I take the liberty of sending you a trifle on faith, from the private circulation of the late Henry Constantine Jennings, the antiquarian. There are a great many modes of faith and opinions at this present time; let us have the positive and negative on all sides of the question. I am in hopes you and the world may glean some edification thereby; and if they please, you shall have another trifle that will be an auxiliary to these articles.—Your old friend, *Wm. Bourne had of this date not J. S.*

THE ARTICLES OF RATIONAL FAITH.

1. That nothing can be more clearly manifest than the existence of the Deity, since both that and his consummate excellence are every day loudly asserted by ceaseless miracles, in the wondrous accuracy and infinite variety of his works.

2. That the unvarying identity of the different species, and the infallibility of their respective instincts, permanently deride the wretched doctrine of chance; and in concurrence with the unerring progress of the amazing planetary system, unequivocally proclaim his love of rectitude.

3. That the immensity and permanency of the whole creation forcibly prove the omnipotence, and naturally involve the incorruptibility, of its divine author.

4. That as every article of it, excepting man, is apparently subjected to unerring laws, each seems to suffice to its allotted functions, and the whole to have finally received its destination.

5. That all supernatural instruction or agency, as relative to human transactions, involve partiality, and therefore cannot consist with an independent being, who must of necessity be just.

6. That the idea of omnipotence is inseparable from that of unity.

7. That we can know of God only what is manifest in his works, for that the contemplation of infinite and eternal, exceeds the power of limited faculties.

8. That yet such of his attributes as merely relate to us, that is, to our moral duties, are clearly deducible from his works, and from the unerring laws eternally imposed upon the animal, the vegetable, and the elementary creation.

9. That man only, of the whole, being endowed with reason, is, by that sole faculty, exclusively invested with the means of acquiring merit, which can consist only in the free decision and steady execution of what is laudable, in opposition to the very best actions of impulsive instinct, which though dirigible by the reason of others, yet evidently preclude all natural choice.

10. That as probation, therefore, seems to be the chief object of this distinguished faculty, the future reward of its laudable exertions is but consistent with that just Deity who has imposed the trial.

11. That to repine at the frailty of human nature, or at the accidents that await us, even from our birth, is unjust, since the very essence of probation involves the alluring influence of the passions under the sole direction of reason, which must imply free-will, in manifest opposition to mere brutal instinct; for without the existence of worldly evil, and strong temptations to error, there could have been no merit in moral rectitude.*

12. That though the human intellect is subject to prejudice and to disparity of cultivation, yet the aggregate result of knowledge and experience being open to all, it is the duty of all to enquire.

13. That, as local mysteries and tenets are merely accidental, [See Article 2.—Ed.] and by consequence, discordant, they cannot be productive of any general rule of conduct, since none can justly supersede the other.

14. But that reason being every way the same, if we argue from eternal and unalterable principles, which are likewise universal, such doctrines being every where equally demonstrable, need but the pure cultivation of integrity to be universally adopted.

15. That as they fairly promise future rewards to the votaries of benevolence and fortitude, which virtues, under their different modifications, include every moral and social duty, there is just reason to conclude they would be universally beneficial.

16. That the chief objects of probation depend on virtuous action or steady forbearance, as either may respectively conduce to civil benefit, for they are then manifestly laudable. That of rational faith, to conciliate and excite those duties, and to confirm our perseverance in them; and though private confidence is meritorious, blind acquiescence in what shocks our reason is an impious prostitution of that divine faculty.

H. C. JENNINGS.

P. S. Had I not unequivocally written what has oc-

* Conscience, if more strong, would act like instinct, and consequently preclude all merit. Now, the difference between instinct and reason is this: Instinct never draws the least inference. No instance proves brutes making anything particularly beneficial to themselves, even in case of security, luxury, or preservation, further than the law of instinct; and they possess no compassion further than their young ones are reared up, or memory further than they are interested.

curred to me upon such an important subject, I had acted inconsistently with my own principles; for I have ever freely censured those who, instead of personally and explicitly committing to the world any valuable rule or inference that their application had been rewarded with, and that they might deem interesting to mankind, have been cautiously contented with the bare mention of their discovery. The negligence of the wise and virtuous Socrates, in this respect, is to be regretted. Even Mr. Locke, whom it is almost heresy to blame, had, I think, acted more consistently if, in lieu of leaving it to posterity, he had candidly risked his solution of that intricate problem concerning spirit. H. C. J.

THE DOCTRINE OF THE "WOMAN."

MANY enquire what is our purpose in bringing forward the doctrine of Joanna Southcott, and ask, rather sneeringly, what we can make of it. Yet such people pretend to be *universalists*! Universalists! and yet cast anything out of the plan of the universe! We shall leave these people for a season to recover their senses, and go on.

The progress of all Nature is towards universalism, not the universalism of the little old-fashioned Christian sect long known in Britain by that name, who are only universalists in denying the doctrine of eternal punishment; but universalism in the widest and most comprehensive meaning of which the word is capable; universalism which maintains a system of Nature, of which every institution, small or great, forms an essential and predestinated part.

In running down the stream of progress, therefore, it is our duty always to examine the latest movements. The two streams of faith and infidelity flow upon two very different soils, but they will meet at last in the great ocean of truth.

St. Simonism is one of the last, if not the last, move in the line of faith on the continent, and many beautiful doctrinal truths it has brought forth; but it attempted to practise before it was ripe. It was defective, and it was sensible of its defect; it wanted the feminine principle; hence it for ever spoke of the free woman and her doctrine, and looked and longed for her appearance; it is now scattered, but not lost; the spirit is yet alive.

Owenism is the last move in the opposite department in England, and it also has taught many splendid moral and political truths; but its followers have not analysed the progress of Nature, and therefore they look for nothing but statistical co-operation and infidelity, expecting to get rid of old religion by letting it alone. Whether they can accomplish this or not, time will declare, but this is their object; hence, they oppose religion only by maintaining that man is the creature of circumstances, and believes or disbelieves according to the circumstances of birth, education, &c.; which is all true enough; but this does not show how they are to get rid of the circumstances which create belief.

Now, how does it happen that these two parties are respectively placed as they are—the spiritual eastward, and the material westward, in England? Our science of Nature explains it at once. We have often said that the spiritual is the male, the material the female department; that the progress is from male to female, and

from east to west; that England is the end of the line of progress; hence, the two great centres of the movement are first France, second England; and the two great systems of political regeneration in both have been characterised—the first by a spiritual, or doctrinal and scientific; the second by a material, or moral and statistic character. We are not so silly as to discuss the question "which of the two is best?" they are both best, and have been useful in their place; but there is more to come.

St. Simonism is a kind of scientific faith, which it attains by an analysis of Nature. Owenism is an artificial morality, which it accomplishes by removing the political causes of crime. But these two do not meet the wants of mankind; the trinity is not yet complete; the revelations of the yet unpounded mysteries of Nature demand also a share of our consideration; and he who denies it must just wait till he come to his senses; he will suffer defeat after defeat till he makes concession or the grave receives him.

That other department is what is generally esteemed the lowest by some, and the highest by others; but modern philosophy has already ranked it at the bottom of the scale of intellect. Being so, who more fitted to represent it than that sex which has been degraded to the servitude of the male, and whose nature is as little understood as theology itself; that sex, whose nature is a mystery, and capable, like religion, of descending to the lowest and rising to the highest rank of morality and refinement. *Dependence* has hitherto been the character of woman—"thy desire shall be unto thy husband, and he shall rule over thee." Now, what department of thought or action is more dependent than old religion? it is the very grave of originality and self-direction; it teaches us to submit all our ways to a mystery, to cast off our own wisdom, and subject our reason to the dictation of a vision, a dream, or a miracle: who more suited to represent this department than woman, the subject of man?

Now, we ask those who impugn our sagacity, what other woman in the world they can adduce as representative of this department of Nature but the one we have selected? Who was it that, at the commencement of this century, astonished all Europe with her singular pretensions, her denunciations of wrath upon the kings, and legislators, and priests of the old world, and foretold the regeneration of the earth and mankind, under a better and a perfect system of divine government? Who was it that foretold and demonstrated from the Jewish and Christian scriptures, in a manner that had never before suggested itself to our all-wise and all-learned theologians, that Jesus Christ was only the *first*, and that a *second* deliverer must come to complete the work that his Father had begun.

Then palaces shall rise, The joyful Son
Shall finish what his short-lived Sire began.

Who was it that told them that the mystery of revelation must close with a woman, as creation closed with a woman; that the feminine nature was the last in the line of progression, and that from it arose the new nature, the second birth? *One woman only*. No man can point out another. What that woman individually thought we care not. She knew nothing; but her writings most distinctly declare, that the son she was to bear was a spiritual son. The Spirit says, "Let no man vainly imagine that this child-birth means *temporality*. I tell you all it means *spiritually*; and know all men, through this child-birth the woman shall be freed from the transgression of the fall." She was deluded into a false conceit, like all other

such characters, that it was to be a real child; but she was a fool, and so were all those who followed her. Her child is Universalism, New Christianity—not a man, but a doctrine or system—a spirit—Christianity born again, and of the woman born.

Nor is she, or her church, the only bride. Materialism is also a bride in its own department, and claims the very same deliverance for woman that Joanna claimed for her sex: only materialism claims it from the laws of man, as a matter of right. Joanna, in the spirit of the system to which she belonged, claimed it from God against the Devil, and her followers keep up the same practice, not considering that God and the Devil are both in the laws of the land. Were the two parties to join their clamours they would strengthen one another; but at present they rail at each other, and the Devil laughs at them both.

Materialism is the feminine Nature, as we have already demonstrated; and here we find the two brides in England, alone. The two brides? What is the meaning of this? Those who are acquainted with the science of mysticism know this well enough; others know no more of it than an oyster; they are the bond-woman and the free; but of this hereafter.

CORRESPONDENTS.

A. D. complains of our partiality to Moses; but he does not state in what our partiality consists. Is he sorry that we prefer the Pentateuch of Moses to the Shasters of the Hindoos? Then we are sorry for him. His letter, upon the whole, is very gentlemanly, compared to many which we receive, and deserves a respectful answer; but there are some points on which he has grievously wronged and misrepresented us. He says that, according to our own showing, Moses was a literary plunderer, and that the whole book of Leviticus was stolen from the Vedas of the Hindoos! Really, this is too bad. He ought to have quoted chapter and verse. We have often affirmed that the elements of the Jewish and Christian religion were in the world before the epoch of their institution; but we never accused Moses of transcribing other writings; and yet it is very probable that he took his cosmogony from ancient records. We analyse the progress of Nature, and it matters very little to us whether Moses be an original or not; that does not modify in the slightest degree the question of the divinity of his religion, which does not depend upon ancient testimony, miracle, or tradition, for its authority, but upon the matter-of-fact unquestionable circumstance of its having prevailed over every other religion, and run down the stream of intellectual progression to the present day, where it has enthroned itself in its legitimate successor, Christianity, as the *ARCH RELIGION* of the old world, and therefore the representative of the god of this world. No man in his senses can dispute this fact, and we ask nothing but acknowledged facts to proceed upon. We don't rest upon fables and conjectures, like the infidels, and their pious counterparts, the priests. What A. D. has written respecting the Mosaic history is much more reasonable than his 'theory.' We quote his own words:

"But your friend Moses's account seems a little extraordinary: according to the Hebrew chronology, the whole world, with the exception of eight human beings, was drowned by a rain which lasted three hundred and seventy-seven days; in a hundred years after, Noah and his offspring built the famous Tower of Babel, and I dare say the city walls were one of the wonders of the world. Now the whole population of the earth at this period could not have been more than fourteen hundred, and there must have been no sterility among the ladies,

nor want of vigour amongst the gentlemen, to produce that number. Yet off goes one party to found an empire in China, another to found a kingdom in Egypt, &c. Two hundred and sixty-seven years after, Abraham leaves the kingdom of Babylon, to Canaan, from thence to Egypt, where he finds a king and court, and a flourishing nation, with a numerous population, and the granary of the world. Surely there must have been a little necromancy in all this rapid increase of population, and discovery of the arts and sciences. Talk about the ignorance of the ancients; their achievements were a succession of miracles."

The truth or falsehood of local histories and traditions we care little about, and we think A. D. is wasting his thoughts upon details and trifles which would be much better applied to more general subjects. What would he gain were he to prove the historical Bible a lie, even suppose it were possible? Nothing. We should puzzle his wits even then, and keep up the *Shepherd* with as much spirit as ever. It is the divinity of Nature we contend for—the divinity of error as well as of truth. All is from the self-same omniscient mind, who employs *error* to train humanity to the model of his own benevolent intentions; and we defy any man to show that truth could ever be attained without coming through the intellectual and moral furnace of error. *Error* is the school of the human mind; *truth* is the completion of human education. An infidelity that opposes old religion is wisdom and virtue; but one that denies a systematic plan in the progression and general training of humanity is the excess of apostasy from right reason. When an anatomist dissects an animal, and finds an organ of which he does not understand the use, he never suspects that it is useless; he invariably says to himself, "What is the design of this?" This is wisdom. Then why not follow it in dissecting more general and extensive organisations of nature? Reasoning from small to great, we ought certainly to conclude that the same systematic plan prevails throughout all nature. But infidels, and indeed all believers, reduce all to chaos. They are all alike, and perfectly unintelligible either to themselves or others.

If A. D. reads more, he may probably find that the kingdoms and kings of those days were much more insignificant than he imagines; for Abraham with his own servants, three hundred and eighteen men, attacked four of those kings, and defeated them. A kingdom in those days was only a large farm. Moreover, the Septuagint Bible makes 1,257 years between Abraham and the flood. It was common enough for the Jews to omit generations in their genealogical lists, and thus, contrary to all other nations, to shorten, instead of lengthen, the times that are past; but it is evident they had no other object in view but saving trouble; and after all they are the most rational and consistent of all ancient historians and chronologists.

Mr. Malby next week.

A LECTURE upon Tellurism, or Animal Magnetism, by THE ALPINE PHILOSOPHER, at the request of the "Society for the Acquisition of Useful Knowledge," on Tuesday evening, March 10, at Eight o'clock, at 36, Castle-street East, Oxford Market.—Admittance Free.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 29.]

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[Price 1d.]

SYSTEM OF NATURE.

THOSE who have carefully followed us from the beginning must long ere this have thoroughly understood that our universalism includes all things—the past, the present, and the future. And, indeed, an ordinary share of what is usually called common sense might be expected to teach this at first, without the trouble of definitions and explanations. But so grossly perverted have the people's minds become by the exclusive views and philosophical absurdities, of fidelity on the one hand, and infidelity on the other, that the eyes of the human understanding at this moment distort, discolour, and misrepresent every idea of a System of Nature.

How is it possible that there can be a System of Nature if it is all or in part accidental? Yet there is no public teacher, no author, dead or living, who ever had any other idea of a System of Nature, but that of a system of chance or chaos. We know that many pretend otherwise: the Calvinists profess the doctrine of predestination; but if you merely put them to the test, by asking if Mahomet was the servant and prophet of the Lord, they are non-plused immediately. Mirabeau writes a System of Nature, as he calls it; but he neither saw, nor professed to see, any system or method in the progress of society: for the principal object he had in view was to show that there was none. Priests and believers profess to believe in prophecies; prophecies also of corruption of every species. But in this corruption God has no hand; it is all an accident, which occurs or not occurs by the free-will of a being whose power is not considered equal to the consummation of the plan which he himself has invented for human destruction. Thus the Devil's plan is counter-acted by God, and God is guided by the circumstance of the Devil's free-agency; and so, what with one plan, and what with another, all opposing and defeating each other, there is evidently nothing but chaos after all. All the doctrines of the old world are atheistic, because they all involve the idea of the action of a power which is not God. To conceive such an absurdity is sufficient to extinguish rationality; and it is because men have actually reasoned upon this supposition that they are all irrational. Nothing is more common than to hear men say they don't believe in a God, but they believe in a power! By which they mean a dead power! A power which acts, but does not know it. This is the God of the atheist; this is the Nature of the deist and the Christian. All believe in this dead power! To reason with men who have the folly to support such an idea is almost hopeless; and we should marvel greatly how it could have been harboured one in-

stant in a human mind, did we not know that the System of Nature teaches us the necessity of man being brought through the thickest clouds of absurdity and ignorance before he arrives at simple truth. The whole world lies in this darkness; not a single sect or party forms an exception; and this is a beautiful illustration of that great and sublime truth, that the God of this world is the PRINCE OF DARKNESS—the prince of intellectual and moral darkness. Yet even the professed reformers of the day, so far from leading men out of this intellectual gloom, are going deeper and deeper into it. Atheism is merely the last move of old theology; it is merely the Nature of the old theologian, without his God. It is curious that our philosophical magi of modern times don't see this glaring fact.

The past philosophy is all the system of DEATH. It is to the system of universal LIFE that we propose to lead those who are willing to follow.

Were we to judge of the final importance of any natural production by its first appearance on the sphere of existence, we should form a very erroneous notion of its rank in the scale of being. We should despise an acorn as a thing of no value; the little dark spot in a putrifying egg, would be still more contemptible. Yet that acorn becomes an oak; the dark spot in the egg, the heart of a chicken, from which comes forth the wonderful fabric of an animated being. It is not upon the principle involved in these simple facts that those men reason, who say that it is absurd to attach so much importance to the opinions and mythologies of a petty nation inhabiting the borders of the Dead Sea; a tract of land so small as to be overlooked by the ancients, or blended with the surrounding empires of Syria and Asia Minor; that a cattle-dealer and shepherd of the name of Abraham should be a person of such importance, that his faith and his family pretensions should precede those of any other individual of those ancient times. But what say these objectors to the fact, that *so it is*; that that little seed has continued amid the revolutions of empires to grow and overspread the world with its fruit? "*So it is*;" this is all that requires to be said upon the subject, to overturn the objection of these petty philosophers. And amid all the reformatations and revolutions of thought and opinion, this despised, this contemptible mythology, has superseded every other, by swallowing them up, as the rod of Aaron, its representative, did before it.

We often hear and read the stale idea that has pervaded the whole soul of the modern, but now dying, system of French materialism, an idea that forms the essence of a popular work called "Volney's Ruins of Empires;"

that system after system has been reared in succession, and system after system died and disappeared; consequently, judging from the past, in our anticipations of the future, we may reasonably infer that that which is now accounted inviolable and everlasting truth will meet with the same fate as preceding creeds, which are now swallowed up in everlasting oblivion. Those who reason so, have no idea of the science of progress; it seems never even to have flickered in the fancy of the eloquent author of the "Ruins of Empires:" his only idea was that of a succession of systems, which he has represented as rolling down, one after the other, like so many chimney-pots, which Ignorance, with his sooty face, has always taken care to replace with another. The statement is only partially correct; but the partiality of the statement is so unscientific and critically defective, that it fills the mind with a most erroneous idea of the "course of time."

It is not true that system after system has succeeded another in the lapse of ages; it is true that there were many famous systems of superstition and mythology, which are now swallowed up and for ever lost; but there is *one*, which, trace it as far back as you please, has been invariably progressing to this hour, and which will spread out its branches much wider than ever, and end in universalism at last. Our present Christianity is the lineal offspring of the religion of Abraham; it is at this moment spreading far and wide, even in its corrupt and illiberal sense, over the whole habitable world; and we have already sufficiently demonstrated that there is a still more liberal and universal sense to come, which will put to blush all the boasted liberalism and charity of any negative or rejective system.

Had Volney pointed out this manifest peculiarity in his "Ruins of Empires," it might have been a work for future generations to class amongst the gems of science; but, as it stands at present, it is a false and delusive outline, with much of the fancy and taste of the poet, but destitute of the accuracy of the draftsman and the painter.

When a seed is put into the ground, it first sends forth its radicle downwards to take root; it then sends forth its plumula upwards; these two polar germs are enclosed between the two lobes of the seed, which lobes decay as soon as they have served the purpose of bringing forth the germ; the germ continues to grow, and, by and by, the flower appears, and blossoms for a season; but as soon as the seed-vessel is impregnated, the blossom decays, and the fruit ripens in the genial heat of sunshine. Were a botanist, in giving a description of these successive decays of lobes and corollas, to omit the circumstance of the continued progression of the same individual plumula, which first ascended from the two lobes of the buried seed, and progressed upward till it terminated in the everlasting seed again, and merely tell you that first one lobe died, then another, then one leaf and another, then one flower and another, implying, at the same time, that there was no systematic connexion between these changes, and no specific end to be ultimately accomplished by all these successive revolutions, he would give you such another system of botany as Volney has of progress—a system without meaning, which would leave no idea of beauty, order, or arrangement in the mind, but incline

the young student to regard a plant as a sort of "*usus natura*," a species of monster, unintelligible in its movements, and useless in its purposes. But there is no such botany taught; men are reasonable beings when studying the minor organization of plants and animals; but when they begin to study the organization of universal man, and human society, then all their good sense immediately forsakes them; Chaos directs their thoughts. Hence, such refined and well-informed minds as the French infidels, and a few of the English, who are bringing up the rear of the dead march of materialism, imagine they are reasoning most conclusively and unanswerably, when they speak of system tumbling over system in endless succession; whilst they keep out of view the one religion of progress, which, like the spinal marrow, has run up the back-bone of Time, and is now forming the brain and intellectual system of the new world. They are trying to cut that spine, and form a brain without it. Even suppose they could, what a monster they would make—a sort of cephalopode, with feet on its head (if feet it could get), and neither back nor belly.

The Jewish church is the seed-vessel of humanity. There all the anthers and stamina of other systems shower their fertilizing dust, then wither and drop; but within it is contained the germ of another system, which will yet cover the habitable globe, and realize the reasonable prospects of those who look for God's kingdom upon earth. Fruit is not good until it be ripe. It is always bitter before it is sweet; green, unsightly, and unshapely in its infancy. And it can only be in the puberty of society, when the manhood of human intellect is come to its prime, that any institution, however divine or miraculous in its origin, can respond to the wishes of a virtuous and enlightened mind. That puberty is approaching, by the rapid progression of science and art, by the aid of which mankind become fellow labourers with God in renewing the face of nature, and bringing into being the new creation. Revelation and mystery keep pace with this progression in a state of hostility, and foreshow the same happy results, by the sole intervention of miracle and prophecy, which the other anticipates independent of either; both are blind to the final result, which is the co-operation of the great powers of intellectual and spiritual nature in such a manner as to sanctify both extremes as indispensable in the great economy of the social frame—the one for revealing the mysteries of external nature, and the other for unveiling the secrets of the human mind, its prospects, and its connexion with the universal spirit.

THE SHEPHERD.

FRAGMENTS.

Est Deus in nobis.

God is within our own bosom.

EVERY thing in nature has something of divine, either concealed or manifest; even the criminal and the profligate preserve continually something of the Eternal Spirit, which moves them after perfection. Most probably, no

one seeks after that which he fancies to find, nor strives he to obtain that which he pretends to seek. Most assuredly we all seek, though unconsciously, the same object.

It is particularly in the solitary recesses of nature, or when the dazzling centre of our planetary system is removed from our sight, or when a heart dear to our heart has ceased to beat, that the God who dwells within our own bosom reveals himself, even to those whom the toils and passions, false systems, and broils of daily life, have deprived of the consciousness of its existence.

The human being who thus, for the first time, becomes conscious that there is a God, is like unto him who, born blind, is by some happy accident suddenly restored to sight. The world is for him a new creation; he beholds a new heaven and a new earth. That which before appeared dark, lifeless, and discordant, he sees glittering in various colours, full of life and heavenly harmony.

There is another way to restore the sight to those who, in their blindness, do not perceive God, besides the solitude of nature, the glory of the night, unveiling the wonders of myriads of stars, or the pangs and woes of a heart which mourns upon the death of a beloved being—it is through the wonders of art, particularly through the medium of music, and its twin sister, poetry.

Not as if music and poetry were always, and under all forms, the revealers of God. I speak of that true, genuine art, that comes from the heart and from the inmost recesses of our souls, imparting a radiant life to all around it. We have often lamented how the journals were doomed to give publicity to the productions of unwinged mocking-birds. To-day we rejoice in introducing to our readers a young poet, who happily has entered upon the right way to become a true poet; that is, one to whom poesy appears as the eternal allegory of God in Nature.

THE ALPINE PHILOSOPHER.

REFLECTIONS ON A CHANGE FROM DAY TO NIGHT.

Now night drew on; 'twas dark, and the gay stars,
Watching the flowers as they fell asleep,
Were bright above me. They were beautiful,
And in their soft revealings seem'd to say,
"Death is but in the dying." This I felt;
And the first break of silence was a burst
Of tearful ecstasy.

What had I seen? The sun of day go down;
The red horizon deepen into dark,
And its life-working influence pass away;
And yet, no death around me: rather life,
Reveal'd in a sweet contrast, beautiful
As was the mid-day life. The accustom'd air
Sparkled with splendour, while above me shone
Centres of systems in a single star
Convolved. "Great God of day and night," I said,
"How wondrous are thy ways! Lo! Nature's half
Entranced in sleep, while on a slumbering world
A thousand living things are looking down."

Thus said I, or thus felt I; for the soul's voice
Spoke it within me, and with accent soft,
Attuned by Nature in her sympathy.

I stood awhile—unutterable thoughts,
Made up of feeling most, and wonderment,
Pass'd to and fro; when like a flash it cross'd,
That what we see in dying is no more
Than the mysterious mother of new life;
That life and death, and light and dark are one;
That all is one, and that the multitude
Of varied life is but a unity
Made so by a wise Maker.—FRANK JOHNSON.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER XI.

"Qui novit rebus, sive rerum mixturis celum propitium solemque infundere, mirabilia prestare potest atque hinc omnis magia operatio pendet."—MAXWELL, *Med. magis*. Aph. xxiv.

He who knows how to infuse into bodies or their elements the favourable powers of heaven and of the sun, can alone perform wonderful cures; and from this alone depend all the operations of tellurism.

It was my intention to present my readers with some instances of that wonderful phenomenon produced by tellurism, called artificial somnambulism; I chose facts which occurred to me during my practice, because I could vouch for their truth. I shall, however, upon a future occasion, publish some still more astonishing occurrences, taken from the works of Wolfart, Kieser, Klein, and from the annals of Nasse, Eschenmayer, and other philosophers.

But there are facts still more important for the science; namely, those which show how the telluric operation acts as a sure remedy, producing those critical changes by which the health is restored, without bringing the patient into the state of ecstasy, and which has been the subject of so many contentions.

The telluric agency is a sure remedy in all nervous affections and mental derangements; in all complaints depending on the disorders of the vegetative, generative, and reproductive system. It is equally powerful against all scrofulous disorders, and diseases depending on them, as lameness, and loss of sight, speech, or hearing; most of the diseases of women and children are consequently under its influence. If the telluric agency does not always remove these evils, it is only because the disease has been rendered incurable by previous ill-treatment, or because the nervous affection is not idiopathic—that is, original—but sympathetic, depending on some organic defect.

Several forms of mental diseases, epilepsy, palsy, and diseases of the eye and ear, are not nervous, but affect the nerves by sympathy.

Tellurism cannot cure a malformation of the skull, of the heart, or of the lungs; nor can it reproduce any organ that has suffered from decay, or has been destroyed in any other way. But it can impart new vigour to the functions of the different systems; it can remove obstructions resistant to all other external and internal remedies; it can restore the natural secretions, and bring back the energy of the vital power. Marcus, the director of the Bavarian faculty of medicine in Bamberg, tried several

telluric experiments against rheumatic affections with the greatest success; the convulsive cough was also treated by the same eminent physician with equal success, after all other pharmaceutical prescriptions had failed. (*Ephemeren der Practischen Heilkunde*, 1811.)

The amaurosis was perfectly cured by tellurism. (HUFELAND, *Journal der Practischen Heilkunde*, Band. 29, H. 2.

Examples of cured epilepsies, hemorrhages, and all kinds of uterinal affections, are recorded in Wolfart's *Asklapeion*, and in his new *Asklapeion*, a journal published at Berlin, 1812—16.

The scrofula, in its many forms, was cured in St. Petersburg, in Bremen, in Stuttgart, and in Carlsruhe, by Nordhof, Weinholt, Nick, and Klein. All forms of nervous affections, and nervous mental derangements, have been radically cured by the same remedy. (See Dr. and Professor BAHRENS *der Animalische Magnetismus und die durch ihn bewirkte*. Churen, 1816. Dr. and Professor WILBRAND, *Darstellung des thierschen Magnetismus*. Leipzig, 1824. ZIERMAN, *Geschichtliche Darstellung des thierschen Magnetismus*. Berlin, 1824. LEUPOLDT, *Seelen heilkunde, Heil Wissenschaft und Magnetism*. 1821. Dr. and Professor KIESER, *System der Heilkunde*. 2 vols. Leipzig, 1820. Dr. and Professor BURDACH, *Physiologie der Erfahrung*. 3 vols. Konigsberg, 1832.)

FACTS.

Tic Doloureux.—Count B. S., fifty-eight years of age, of sanguine, nervous constitution, a diplomatist and a man of letters, was spending his Christmas vacation with his family at his beautiful villa on the lake of Zurich. His happiness, however, was marred by a violent tic doloureux, the consequence of over-exertions in his political and literary pursuits. I was invited to spend the winter months in this chosen circle; and on my arrival, I found the man, who otherwise was accustomed to electrify with his wit and humour a whole society, in the most pitiable state of irritability and pain. I asked the Countess what was the matter, and she told me that Dr. H., a most able physician and surgeon, was expected in the afternoon to cut the nerve which caused such painful symptoms. "If the Count will allow me to try magnetism, I can spare him the torture of the operation," said I to the Countess. "But he is not a believer in it," answered she; "and I have been the butt of his witticisms as often as I ventured to enter upon the subject. Nevertheless, we will try at dinner-time if we can persuade him to allow you to operate." Several other ladies of the company agreed to turn the conversation at table upon magnetism, and to try to induce the Count to make trial of it.

The great diplomatist was conquered; after being assailed by the persuasion of his amiable lady and visitors, he resolved to submit to the experiment.

The first half-hour's calming treatment procured him relief; after a fortnight Count B. was so much improved that he began to acknowledge that it was an excellent remedy; the third week he was perfectly cured. No visible symptoms during the first fortnight, except now and then a contortion of the facial muscles, such as afflicts

the late Lord Chancellor. During the three nights before his final recovery he had an abundant, I may say a flowing, perspiration at the extremities. He has never been afflicted since.

Paralysis.—Mr. B., a colonel in a Swiss regiment, forty-seven years old, in the best general health, of sanguine, nervous constitution, married, and having five children, came to Chur to be cured, if possible, by tellurism, of a paralysis which deprived him almost of the use of his left arm, hand, and leg, and which began to touch even the right side. The disease had begun nine or ten years before, but the patient could not say whether it originated in a fall from his horse, or from sleeping upon the damp ground during a campaign. I began the trial, and, for sixty days, there was no remarkable visible sign, no sleep, no heaviness, no warmth, no shivering; except on the critical days, and, by certain winds, an increased movement of the affected part. The sixty-third day, however, he fell into a kind of epileptic fit, and fits, more or less violent, continued for twenty-seven days, after which a hemorrhoidal flux put an end to his disease. On his convalescence, he, for a month, made use of the battery, and was then perfectly recovered.

At the same time, I cured two boys and one girl, all three crippled in their arms. These cures required but a few weeks, the patients not having previously wasted their vital powers by violent remedies.

A uterinal complaint, with insanity, alternating with attacks of cutaneous disease, and nervous spasms.—Miss L., a young lady of twenty-five, of melancholy, nervous temperament and delicate constitution, had suffered from her fifteenth year a series of complicated evils, which had resisted the most heroic treatment of the cleverest physicians. Her first attack was a difficulty of menstruation, which was accompanied with spasms in the uterus, severe headaches, and melancholy. These symptoms disappeared under medical treatment, to give way to a cutaneous disease of the most nauseous nature, known under the name of Pemphigus. The whole of her body was literally covered with bladders filled with a watery, loathsome odour, accompanied with fever, vomiting, and swoons. As soon as the medical regimen had removed these eruptions, the nervous attacks, headache, and melancholy, returned with greater intensity. Thus her life, since that first-mentioned period, had been a continual succession of disease and misery; her family, at length, consented to try the power of tellurism.

When I began the treatment, Miss L. was labouring under a paroxysm of intense melancholy, spasms, headache, and nervous trembling. Her menses had been suppressed, her digestion impaired, her bowels bound. She had been bled, physicked, and successively treated with cajuput-oil, moschus, valerian, ether, and other stimulants; yea, even moxa and cauteries had been resorted to. Before commencing the telluric process, I began to act gently upon her bowels, and to prescribe a proper diet, thin broths and vegetable food. After having thus prepared my patient, I began the operation. I continued for a month to act principally upon the uterinal regions, and her melancholy slowly abated; but when some symptoms seemed to announce approaching menstrua-

tion, her melancholy changed into decided insanity, accompanied with nervous attacks, laughing and screaming fits, feverish visions, and ravings. During this period I continued to act upon her bowels with gentle cathartics, and magnetised most intensely her nervous system. At the end of the second month, she fell, for the first time, asleep under my manipulation; the menstruation took place in the regular way. After this epoch her sleep became more and more profound, her bowels regular, and her melancholy disappeared. From day to day she improved in her general health, and after three months and three days she had perfectly recovered.

Violent hæmicephalgia.—Miss H., aged 19, had suffered for three years in this painful disease. She was of sanguine, choleric temperament, and enjoyed, in all other respects, the best health. Her bowels, her menses, were perfectly regular, her appetite good, and nothing could have indicated illness. Every six weeks, however, she was subjected to the attacks of violent headaches, which continued for seven days, during which she could not rest, nor do any work whatever. She was obliged to keep lying down, and to have her head bound up, and fomented with vinegar and salt.

I began the operation whilst she laboured under this severe complaint, without producing any visible effect. I continued, however, my treatment for six weeks, when she began to complain of pains in her legs. I examined them, and observed that they were red and hot. After a few days her legs presented the symptoms of erysipelas. Upon questioning her mother, I discovered that, one year previous to the attacks of cephalgia, the young lady had had the erysipelas, which had been cured by external applications. I prescribed a proper diet, and some gentle opening medicines, and continued my treatment a week longer. She perspired three days and three nights most profusely; the erysipelas disappeared, and thus my patient was perfectly restored to health.

Here are facts enough to prove the efficacy of telluric treatment without the intervention of somnambulism. I have now under my care several patients, who will not fail to present similar results. Yet I must confess, that at present there are great difficulties to contend with. All who come to me are people who have endured for many years the ordeal of the most powerful medical agency. I have therefore not only to counteract the inroads of ill-health, but the effects of bad-management. I do not say this to disparage the medical profession in itself. There are many most excellent and skilful men in it; but they have been trained and tutored in a bad school—the school of the experimentalist and fact-monger. Their knowledge lacks the basis of a sound philosophy of nature. Their heads are too often mere walking repertoires, wanting the direction of leading principles. Their eyes look merely to that which strikes their senses, and their senses go astray for want of a regulating criterion. They attack the symptoms, and are unable to reach the causes.

In our next letter we shall present our readers with more facts, and shall endeavour to draw from these facts some leading principles. [We beg to remind the many enquirers who desire more particular information, that

our only disengaged time for consultation is between the hours of one and two each day, at 36, Castle-street East, Oxford Market.] THE ALPINE PHILOSOPHER.

CONVERSION TO THE CATHOLIC CHURCH of the Honourable and Reverend George Spencer, Brother of the late Lord Althorp, now Earl Spencer.

THE following letter was written to the Rev. N. Rigby, of Egton Bridge, and may be interesting to many of our readers, as well as useful in making them acquainted with movements in the world of faith, of which they never dream. The secret of such conversions lies in this, that the individual has been led to give the preference to the fundamental principle of the church he selects; and having done so, he foolishly regards the whole as immaculate, justifies all its errors, and covers it all with a halo of glory. The opposite party falls into the same madness. Be it our task to teach men moderation and sound analysis, in opposition to all the old practices of Catholics, Protestants, or Infidels.

DEAR AND REV. SIR,—I was ordained deacon in the Church of England about Christmas, 1822, being satisfied at the time that all was right in that church, although I had not taken much pains to study the grounds and principles of its establishment. When I entered upon active employment as a clergyman, I was naturally led to seek information more fully; I often used to read and admire the Church Liturgy; but often wondered how such a beautiful work could have been produced in the midst of such confusion and wickedness, as I learned from Protestant histories, had accompanied all the proceedings of the chief actors in the Reformation of England. I had been brought up in the habit of looking on the Catholic church as a mass of errors; and little did I think at that time that all that I admired in the Church of England Liturgy, was merely an inconsistent abridgment of the holy and admirable offices of the Roman Catholic church. What first led to an alteration of my views in regard to the soundness and excellence of the Church of England, was the intercourse which I had with various Dissenting Protestant ministers. I used to seek their conversation with the hope of leading back some of them and their flocks to the church, with which I was satisfied, and which I did not think they could have any good reason for leaving; but every sect with which I became acquainted seemed to have something apparently reasonable to say in behalf of their own views, and against the Established Church. I knew, of course, these sects could not be all right in their contradictory doctrines and rules of practices, and I clearly saw palpable errors in their several systems, but at the same time I learned from their conversation that I could not defend every part of my own system, and I also found that these ministers could bring arguments against it which I could not satisfactorily answer. At length, I found a difficulty regarding the thirty-nine articles which made me see that I could not rest as I was. In signing those articles, my assent was required to certain declarations of doctrines, expressly on the ground that they could be proved by most certain warrant of the Holy Scripture; and indeed Protestants hold it as a general principle, that the "Holy Scripture containeth all things necessary for salvation; so that whatsoever is not contained therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought necessary as requisite for salvation." Now, with

the doctrines in question I found no fault ; but I could not draw a clear and satisfactory demonstration of them from the scriptures alone ; in order to establish them, I found myself obliged to have recourse to arguments from reason, independent of the scriptures, or to appeal to the general consent of Christians in successive ages, in other words, to the tradition of the church. I felt that I could not again sign the thirty-nine articles, unless this objection were removed. I proposed it to my superiors, but, as the explanation given by them did not satisfy me, after what I considered a sufficient pause, I declared finally my resolution of not signing them any more. I was now the more free to seek the truth where it might be found ; but I had then no idea that it was in the Church of Rome. My friends would have dissuaded me from having any communication with Roman Catholic priests, but I thought they ought not to be excluded from the general scheme of re-union which I wished to see set on foot, I used therefore to speak to them frequently. At first I expected to find them ignorant of true spiritual religion, mere formalists, and quite unable to defend what I thought the absurdities of their creed ; but, to my surprise, every conversation with them led me to see that I had been deceived ; I found that they both understood the tenets of their religion well, and could explain and defend them in a most masterly manner ; and I began to see there was more in the Catholic religion than I knew, though I was not convinced I was wrong in being divided from it, as I still thought it was erroneous and unscriptural in many points.

The first thing which changed materially my views of the Catholic faith, was a correspondence, which I kept up with an unknown person for about half a year. This person stated, that he had been travelling abroad, and having frequently entered the Catholic churches, and surprised to see how devout and holy the services were, he was led to examine further, and began to entertain doubts of the wisdom of the English reformation. I thought I could soon set him right by pointing out to him, what I had for some time thought denunciations against the Catholic Church, in the Apocalypse, and in other parts of the scripture. In the course of our correspondence he forcibly opposed these ideas, and so far from allowing that they could be proved from scripture, he treated them as the mere inventions of men. I was then led to ask myself, whether I had drawn them simply from scripture, and found that I had never entertained them before, some Protestant commentators had put them into my head. My principle was to attend to the word of God alone, I therefore determined no longer to pay regard to those ideas, unless I should find the scripture of itself lead me to them. From that time those ideas never made any impression on me. I never knew who this correspondent was, until I went abroad, to prepare for my ordination ; I then learned that it was a young lady, who was on the point of becoming a Catholic, but who for further satisfaction wrote to me, and to one or two other Protestant clergymen, to hear what we could say in defence of our religion. You may naturally suppose, that our answers, instead of weakening, would rather confirm her attachment to the Catholic faith. She became a Catholic, and was on the point of being professed a nun, in the order of the Sacred Heart, when she died a holy and edifying death. Owing to this correspondence, I became much more willing to give Catholics a favourable hearing, but it was yet three years before I was led to the further step of embracing the Catholic faith. This was brought about in the following manner. I had made acquaint-

ance about the year 1829 with Mr. Ambrose Philipps, eldest son of the Member for Leicestershire. The conversion of this young gentleman to the Catholic faith, at the age of fourteen years, (about seven years before I knew him,) had very much surprised me when I first heard of it. His character and conversation interested me, and with pleasure I accepted his invitation to spend a week with him at his father's house at Garrenden Park. I was in hopes that I should thus have an opportunity of inducing him to think more correctly about religion. I had indeed no great hopes of being able to dissuade him from the Catholic religion altogether, nor did I earnestly wish it, for I had been already convinced that men might be good Christians in that religion. I left home for Garrenden Park, January 24th, 1830, on Sunday night, after preaching two sermons in my Protestant church at Brington, in Northamptonshire, of which I was rector ; and little did I think then, that those two sermons would be the last I should ever preach in a Protestant church. All the time at Garrenden was nearly devoted to religious conversation, and I soon found that instead of my being able to teach Mr. Philipps to think more correctly about religion, I was obliged, in many points, to acknowledge that I had to be a learner myself. I found him well able to stand his ground in defence of the Catholic faith against me, and some other more experienced Protestant divines, who occasionally joined our conversation. At last, finding that I was contending with obstinacy, and not with the candour I professed, I made up my mind to look into the affair with a new feeling, and with a real determination to follow the truth. This resolution gave me immediate comfort, and the consequence of it was, I was soon delivered from all my doubts. I had intended to have gone home on Saturday, to resume my duty at Brington, but I first went with Mr. Philipps on Friday to Leicester, where we dined and spent the evening with Mr. Caestrack, an old French missionary, who had been stationed at Leicester for several years. The kindness and patience with which he met my objections, made me more willing to listen to correction ; his statements and reasoning came upon me with an authority and conviction which I felt I could not, and must not resist, and before night I declared my submission to the Church of God.

The conversation of Mr. Caestrack had satisfied me, that the Roman Catholic church was that church which our Saviour had founded ; and as he had promised that hell gates should never prevail against his church, and that he and his Holy Spirit should remain with it for ever, teaching it all truth, and had commanded it should be obeyed in words so clear, "he that will not hear the church, let him be unto thee as a heathen and a publican." Matt. xviii. 17. I felt convinced that in obeying it I was doing the will of Him, on whom I had placed my firm and only dependence for peace and salvation, and in doing this I knew I could not be led astray. Thank God ! I put aside the thought, which first offered, of going home and looking into the affair the week after. The step which I took the next day of professing myself a Catholic, is one on which I have never reflected with any thing but comfort, as I do even at the present moment. The truth is so plain that the Catholic Church was founded by our Saviour, that it has all the four marks of Christ's Church, and that it has Jesus Christ's infallible word that it shall continue until the end of the world. The Protestants indeed tell us that it was first the true church, but that it afterwards fell into idolatry, and damnable doctrine ; but they cannot show how, when, and where it fell into idolatry and damnable

doctrine. I thought it therefore more prudent (and so I now do think it) to trust to the infallible promise of our Saviour than to any man's assertions; and if my resolution to become a Catholic on this ground was sudden, I defy any man to prove it rash. I saw that God promised me no better opportunity than the present, so I sent a messenger home that night to announce my resolution, and I made my abjuration of the Protestant faith in Leicester chapel, on Saturday morning, the 30th of January. I had had for a long time no thoughts but of serving God in the ministry of that church, whichever it was, that I should find to be the true one; and so I at once offered myself to Doctor Walsh, Catholic bishop of the midland district, who sent me to the English college at Rome, where, by a happy coincidence of circumstances, I was ordained for the English mission, May 26, 1832, St. Augustine's day, in St. Gregory's church, the very spot from which St. Augustine received his mission from that holy pope to undertake the conversion of England; and I humbly ask your prayers that I may be, by his mercy, an humble instrument towards its reconversion, which I trust is not far distant, and which it is the dearest desire of my heart in this world to see accomplished.—I am, dear Sir, yours most truly,
 GEORGE SPENCER.
West Bromwich, Jan. 3, 1834.

INNS OF COURT.

THE income derived by the Inns of Court from the letting of chambers is immense. We have heard that the rents received by the Middle Temple alone greatly exceed 60,000*l.* a-year. This may be an exaggeration—it may, too, be greatly under the mark; but what the public and the members want to know is, the distribution and application of this money. These voluntary associations were instituted for national purposes—have they fulfilled the ends of their institution? The law has had a supervision over corporations by the exercise of a visitational power. Are the inns of court to be the only body in the state uncontrolled? for it seems now on all hands to be admitted, that the judges cannot compel them to admit a man to the bar, much less to say how they disburse their funds. If a deacon is refused ordination, the law provides him with a remedy. So if the bishop or ordinary refuse institution or induction to a clerk, regularly ordained, and not *minus sufficiens in literaturâ*. But the benchers of the parliament chamber are more sacred than the bishops, and less restricted than the King, for his Majesty is sworn at his coronation not only to perform certain acts and duties, but to abstain from performing others which would be deemed highly criminal.

One should think that in an apprenticeship to these inns, that it was meant by implication that something should be learned. So it was in the olden time; and with that view, readers were appointed by each inn to lecture the "apprentices at law." These readers were eminent men, who were paid a certain sum for their trouble, and some of their readings have been handed down to us. We believe, for we speak from memory, Mr. Anthony Bacon was one of the readers—and Mr. Callis—who wrote the Reading on the Statute of Sewers—was another of them. These were the guides and tutors, as it were, of the students of the inns of court in the dark ages; but in the present enlightened day, when laws are so much more voluminous—when the Statutes at large weigh nearly a ton in bulk, no such guides are deemed necessary—readers have been abolished—and the student is allowed, either to grope his way in the misty light of his own feeble reason, "darkening counsel by his imperfect knowledge," or to sit down in fat contented igno-

rance of *precipite and qui tam*, of *Habeas Corpus* and the Writ of Rights. At the end of his career, no examination takes place as to his sufficiency in law. He shall be admitted to the degree of utter barrister, if he be as indoct as the late worthy Mr. John Fuller; but woe to him if he be a Dissenter and a Church and State Reformer; and ten thousand miseries if he be a man of parts; for then the precedents of Horne Tooke and Whittle Harvey shall stand in his way, and he shall be thrust aside by some such simpleton as an embryo Justice Shallow, or some such "roysterer" as his worthy colleague, who was, in his day, of Gray's Inn, and who had oftener heard the chimes at midnight than the moot points in the Mooting-hall.

In the late discussions in Parliament, one would think from the tone of Sir James Scarlett, that in order to be a barrister, it was above all needful that the candidate should be of gentle blood. Sir Edward Saunders, one of the greatest lawyers that ever lived, had been a filthy and unwholesome beggar about the inns of court. He was an eminent punster, even when he carried the mendicant's wallet; for he used to boast, when waiting for the broken victuals that fell from the bench table, "that he was a better lawyer than any of them, for he had more *issues* in his body (he had no less than seven running issues) than the twelve judges together." This man became celebrated as a barrister, and he died a judge. In his Reports (the best which have ever appeared before or since), we find him unblushingly relating, as if it were a matter on which he plumed himself, that the bench had reproved him "for pleading subtly and deceptively, in order to trick the court." Later, we find an eminent barrister convicted of slitting a man's nose, and pleading, when indicted for maiming, that he meant not to maim but to kill; and so late as 1761, we find a barrister malevolently and dishonourably boasting that he had drawn the declaration in a lengthy and intricate way, to catch the defendant, and to scourge him with a rod of iron: and that he had so improved in the art of pleading, that the paper book would amount to 3000 sheets, and that he would, therefore, ruin his opponent; whereupon the court directed the settling of the case in a quarter of a sheet of paper. Yet these men were admitted to that degree which Mr. Harvey was denied. So true it is, in the words of the ancient saw, "that one man may steal a horse, while another may not look over a hedge."

Having said so much on the irresponsible power by which candidates are prevented from going to the bar, we shall now make a few observations on the tyranny exercised towards young barristers when they are admitted to practice. In the first place, in joining his circuit, he is not allowed either to rest or board at an inn, or to travel in a public coach. Peers and members of Parliament—baronets and esquires, think it not beneath their dignity to travel in these conveyances; but an utter barrister, who may not have five pounds in his pockets, *dare not* do so—it would be *infra dig.* and he would most surely be "cut" by the profession at large. Again, Royalty itself may eat, drink, and sleep at an inn; but the poor practitioner at the bar may do neither the one nor the other. If he is but to remain for even one day at a circuit town, he must rent lodgings, and pay from one to two guineas for his night's rest. This regulation may be very much adapted for the purposes of men making large annual incomes, but it is a serious practical grievance to the junior members of the profession.

On each circuit there is what is called a bar mess, to which admission is obtained by ballot, and one black ball excludes. If a junior be admitted, and do not find it convenient to dine, he is fined five shillings for staying

away. The great practical grievance is, however, the power of exclusion practised in the dark. The most honourable man may be thus wounded, under the cover of a ballot, by a relentless personal enemy, who has previously wronged and injured him, and takes this opportunity of stabbing him in the dark. It may be said that these regulations are necessary to the respectability of the profession. They are not found necessary in Scotland or Ireland, in both of which countries the bar has as high a character for respectability, learning, and gentleman-like conduct, as the bar of England. The great aim in England appears to be to make this liberal science a profession for the rich alone: to create a sort of monopoly for those who have abundant means and great personal connexions: and it must be avowed that they who have risen in the teeth of these obstacles—the *novi homines*, who have overstepped all impediments, are among the most strenuous enforcers of absurd and unjust systems of exclusion. We might cite the examples of two Scotchmen, one recently rejected by his constituents, and the other the Member for a metropolitan district, in confirmation of this statement.—*Parliamentary Review*.

CORRESPONDENTS.

We have received two letters from Southcottians of the old school, opposing our doctrine of Universalism, and quoting from their writings in confirmation of the truth of the old doctrine of the world, that God and Devil are two distinct, separate gods, enemies of each other,—one letter from Thomas Malby, another from John Pye. These gentlemen are both right. God and Devil are as much opposed to each other as light and darkness, as we have always affirmed; and we have also acknowledged (p. 207) that the doctrine of two separate beings is taught in the woman's writings, as well as in the Bible. How then can they prove us wrong, when they prove the very thing which we ourselves affirm and teach? If they were as condescending to us as we are to them, all would go on well; but they must have all to yield to them, while they yield to none. Don't they know that charity believeth all things? and have they forgotten the virtues of charity, described by their mother, as being the very mother of the child which should redeem them—"Charity and the child you'll see," &c.?

God and Devil are two principles of *one* nature—even as love and jealousy of *one* mind; there is no mystery in regarding them as both one, and yet two. If so, what do our correspondents say of the Father and Holy Ghost, which are one, and yet two? God merely sends himself from heaven when he sends the Holy Ghost. If our correspondents don't regard revelation as a mystery, *intended to conceal truth* from man, and framed on purpose to keep him in the dark until the end,—then we leave them to their own dreams and visions, and only hope that they may live and die rejoicing in them. The Bible and their own writings all declare that God purposely conceals the truth by similitudes, types, and dark language, and that this mystery was not to be unriddled until the end. That they know not this mystery is evident, for they have always been deceived in all their conjectures; but if they still fancy they know it, we don't begrudge them their knowledge. We are not analysing *their* private opinions, but only the books. We never meddle with persons, and we are no ways anxious to make converts of sects or parties. We want only to pick up the intelligent and discreet, who are disgusted with party strife and exclusive notions, and who are anxious to find a more liberal and generous system of doctrine than has yet been taught.

It is evident that our two correspondents do not under-

stand our doctrine. They have been too hasty in taking up the pen. They ought to have waited till they understood our meaning somewhat better. If they imagine that our doctrine does disparagement to the character of deity, they are quite mistaken. It is the only doctrine ever yet taught that justifies the ways of God to man; for it shows the necessity of evil to teach man knowledge, and consequently proves that evil is ultimately a blessing. Let them read the *Shepherd*, No. 19.

The wisdom of this world has always erred upon these sublime subjects. It must all be destroyed; and it is against the wisdom of this world that we fight, with weapons not carnal, but spiritual, and powerful to the bringing down of strongholds of delusion, as they have already proved with many of the Southcottians themselves. Our correspondents imagine that they are fighting with divine wisdom. Very divine, indeed, it must be, when it is merely the wisdom of all the old world, the old priesthood, and the delusion which has deceived them hitherto, and still deceives them with dreams and chimeras, which are nothing but ardent spirits to create spiritual drunkenness and spiritual folly! The works of God in the human mind are always advancing, not standing still because a man or a woman has died; but sectarians are blinded by their self-conceit, and will never believe that God is carrying on the work of human discipline, unless, forsooth, their vanity is gratified by the fulfilment of some of their own preconceived notions.

We advise our correspondents to wait a few weeks longer, with a friendly patience, and not suffer their zeal to carry them too far; and when they quote, if they want their letters to be inserted, they must quote very shortly; for we cannot insert much of the woman's doggerel poetry at once. There is too much *chaff*—we want the grain only. The quotations we made in page 207 are still unanswered, and unanswerable; and in addition to these we beg our correspondents to examine the following from the Bible. Compare John xii. 40, with 2 Corinthians iv. 4; also 2 Samuel xxiv. 1, with 1 Chronicles xxi. 1. We shall give them no more at present; but ask them to point out a lie that ever the Devil told, and how it happens that the Lord says he will make all the Devil's lies true in the end. And what is the meaning of the Lord having two complexions, a black side and a white? And if mystery is not deception, since it leads men astray to false notions? And what difference there is between deceiving a man by a bare lie, and deceiving him by a vision and an ambiguous oracle. Can they answer all these things by their human wisdom?—for our's is the wisdom of God, and not of man, inasmuch as it is universalism, the wisdom of the infinite deity.

We have a difficult course to steer between the two breakers of faith and infidelity, each of which is threatening destruction to the Universal Shepherd; but we are not alarmed; we shall do the work for which Nature, the Devil, and God have fore-ordained us. All the three are in us; Nature prompts us; God instructs us; and the Devil checks us; and so we get on, our hand against every man, and every man's hand against us.

A LECTURE upon Tellurism, or Animal Magnetism, by THE ALPINE PHILOSOPHER, at the request of the "Society for the Acquisition of Useful Knowledge," on Tuesday evening, March 17, at Eight o'clock, at 36, Castle-street East, Oxford Market.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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SYSTEM OF NATURE.

"As it is in Nature, so it is in grace;" we forget who says so, but so it is. The same law of succession, generation, and progress, prevails over all. That which is sown appears to die; it always corrupts, and communicates the vitality it once possessed to that which rises out of its ashes. Every species of seed has two extremes: one grows down, another grows up. It is not by accident, as your men of chaos teach, that the one is directed up and the other down; for, turn the seed which way you will, the growth which is destined for the earth will go downwards to the earth, and that which is destined for the atmosphere will ascend. In this one universal phenomenon, you see the history of man and of human society; the fall of man is the downward growth, the growth of the radicle, which takes root in the earth, gives stability to the plant, and opens up a communication with the soil, from which its nourishment is principally derived. Is this downward growth an evil? do we regret that it ever took place? are we sorry that the germ did not immediately rise upwards, without giving birth to such a monstrous apparatus of crooked roots and branches underground; barren, moreover, and destitute of any traces of beauty? This is a matter of fact for our fact-mongers—a universal fact; but what do they make of it? do they reason upon this fact, or do they reason in accordance with it? No; they do violence to the fact in the very elements of their philosophy; both believer and unbeliever laughs it to scorn. The Christian says, what a pity man has sinned, that is, grown downwards; and the unbeliever denies, doubts, and ridicules, *because* man has sinned. But the germ of universalism will grow up between these two foolish extremes, which are doomed to everlasting oblivion.

Jewism, as we observed last week, is the living seed of the word, which for ever grows, changing and modifying its nature as time progresses. How do we prove this? Why not some other religion, as well as Jewism? Because no other is progressive, and because it has gained the superiority of all others. The Brahmin religion is, perhaps, as ancient, but it is not progressive, and, moreover, it is entirely insulated; it has made no conquests, either by argument or by the sword, and, above all, it has been *subdued*; and that is the great test of inferiority. Its followers are several grades below the highest rank of civilization and intellectual eminence. Mahometanism made its conquests by the sword alone, and although for a long time a rival, if not superior, to the gothic invaders of Christendom in the dark ages, has now, long since,

yielded the palm to Christianity, or Judaism spiritualised. This is the greatest of all religions, and it can trace back its origin much farther than any other. Tacitus himself acknowledges that, whatever was the origin of the Jewish religion, certain it is that it is much older than any other. Here it is, then, standing supreme like man amongst the brutes, and bringing all those brutes under subjection to its paramount authority; for to Abraham, and to his seed, was the promise given, that they should be heirs of the world; but it was not the bodily, but the spiritual seed; for he is not a Jew who is one outwardly, but he is a Jew who is one inwardly.

But it was not until a scattering took place, and a gathering afterwards, that that promise was to be fulfilled; they were to be scattered amongst all nations, from one end of the earth to the other. In this respect they stand as types of truth, which is scattered amongst all people, sects, and parties, and broken into a thousand fragments. Before this broken body and shed blood of truth can be enjoyed, these fragments must be collected and joined together; therefore, the prophetic writings, speaking of truth under the emblem of a nation or family, uniformly maintain that Israel shall yet be gathered into his own land; Israel shall blossom and bud, and fill the face of the world with fruit.

This literal scattering was necessary for a literal or material church, such as the Jewish church was in its ceremonial character; but in the Christian church we have another species of type, representing, however, the very same universal truth, namely, the infinite division of mind, or sectarian opinion. The Christians are not scattered, like the Jews, in countries not their own, without princes and governors of their own faith; they have all those blessings, if blessings they may be called, which have been so much abused; but the scattering of their minds is quite as effectual and remarkable as the scattering of the bodies of the sons of Jacob; both are perfect counterparts to each other, and the two together make up the bipolar character of the church, consisting of body and mind, now experiencing, in the literal and most unequivocal sense of the word, the doom that was pronounced upon the future heirs of the world, namely, a universal scattering before a universal gathering.

Now, there are wise men in the world rash enough to suppose that they can extinguish the name and remembrance of this great family for ever, and that, however correctly its destiny has hitherto accorded with the ancient predictions concerning it, it shall no more. There is no harm in trying this; a man is always the wiser for ascertaining his own strength, which is only to be discovered

by experiment ; but such persons will find at last they have been labouring under a deep delusion, practised upon them by God himself, in order to bring into being an opposite extreme to that of old faith, that the germ of universalism might grow up between them, like the peabud from between the two lobes of the pea, which the fertilizing earth has torn asunder to give birth to her tender offspring.

It is for this very purpose that the world has of late years divided itself into two distinct lobes, of believers and unbelievers. Truth is with neither ; it derives its being from both. They are the parents ; it is the offspring. All this is in perfect harmony with the other proceedings of Nature. Even to suppose that either party could subdue the other, is an absurdity. To one who has analysed Nature, the very idea is ridiculous. It is only plausible to the ignorance of sectarianism, which looks at Nature through coloured spectacles, or through the loopholes of a prison of intellectual bigotry and degradation. Nor could universalism arise into being without both. We regard the two extremes as the very legs upon which we stand ; they are necessary to our being and our progress. Were the extreme infidel not aware of the powerful enemy he has to encounter in the ranks of faith, he would not lend an ear to one who reasons, like ourselves, from a book which he despises ; he would dash on in his favourite system of chaos, and rejoice in the anticipation of banishing for ever from the human mind the idea of God, and all the sublime conceptions to which that monosyllable gives rise. Were the believer not aware of the powerful opposition he has to encounter in the ranks of infidelity, he also would repose in the full assurance of an everlasting continuance to the antique dogmas of the church of his fathers ; and neither of them would lend an ear to a doctrine which shocks the prejudices of both, by reasoning upon principles which they were never taught in youth, and have never even imagined in riper years.

We shall witness the decay of these two parties as we go on. They will separate more and more distinctly from each other, and internal divisions will destroy them both. Christian will fall out with Christian, and infidel with infidel. The most deadly hatred will be experienced amongst those who hold the same name, and profess to belong to the same family. Christian will charge Christian, and infidel charge infidel, with knavery and imposture ; both will be right and both wrong ; the accuser as right and as wrong as the accused. Each will boast of his own worth, whilst he defames all the rest of mankind as deceivers, hypocrites, and scoundrels ; will believe only his own testimony, and complain of the illiberality of those who follow the example, and question the truth of his. "Teach the people our facts," cries one party. "Nay, teach them ours," cries the other ; "your's are all false." All this is taking place already ; and the evil will become more and more manifest. It requires no particular revelation to foresee ; it requires only a simple and correct analysis of the principles of the two parties, which fundamentally are nothing but chaos, and can produce no other effect than chaos.

In the meanwhile the principles of universalism must progress. They are the only mediator between the God

of faith on the one hand, and the MAN of infidelity on the other. It is impossible to devise or even imagine another mediator. It is quite inconceivable ; for it is a universal friend, and a universal solvent of all difficulties and doubts. It is in this conviction that we repose with perfect assurance on its ultimate success ; and it is by this assurance that we are taught to repress all inordinate foolish zeal in pressing it forward. We shall take advantage of every favourable opening which Nature, in her unerring providence, presents ; but we shall show little of the fury, or the enthusiasm, of political, ecclesiastical, or proselytising fanaticism, which has been the principal weapon of conversion in by-gone times, and is still considered, even by the wise, as essential to success,—such success, however, as always brings confusion on itself, by hurrying around a new and a plausible principle of action a host of impatient uninformed fools, who are eager to proceed to work immediately ; like the savage chief, who could not wind up his watch, they break it to pieces because it won't go.

The true gathering of the Jews is the gathering of all religions into one. Judaism is the beginning of progress, and universalism is the end. Universalism is only Judaism refined. The Jewish church was merely an emblem of the catholic or universal church. Its principle was unity ; the unity of God ; the unity of religion ; the unity of the temple. There was only one temple for the whole Jewish nation. There all the tribes and families of Israel resorted ; and one temple only there will yet be for the world, a universal church, without even a dissentient voice to disturb its peace. The foolish believers of old 'Mamma,' and the Jews themselves, actually imagine that the Jews are to be literally gathered as a people ; and many of them imagine that the Messiah is to build up the old city of Jerusalem, and make it the capital of the world. Experience teaches fools wisdom, they say ; but there are some exceptions ; and as neither Jews nor Christians have ever yet found their prophecies fulfilled as they expected them, they ought to have been persuaded that their literal interpretation was not the right one. And why should it be a right one? Why should one nation be set over another, upon the old barbarous principle of *hereditary* succession? Even Paul himself insists that the promise was not given to Abraham's seed in that sense. And moreover, why should there be family distinctions in a state of society where divisions are to cease, and there is to be one fold, and one shepherd? Is it not more consistent to suppose that all nations and families shall merge into one, and that all men shall become Jews, Christians, and Mahometans, by an amalgamation and marriage-union of the faith and blood of all? Yes, this is the consummation ; the everlasting oblivion of all family and national distinctions, by the spiritual and mediatorial influence of universal sympathy. It is not Jews nor Greeks who are to be gathered. It is principles only. The gathering is spiritual, or mental ; it takes place in every man's mind. Here all the Jews must be gathered ; this is the land which they are to inhabit ; this is the Jerusalem which is to be built up again ; this is the temple where God in unity must dwell. Any other gathering is useless with-

out this. To gather a whole nation bodily would profit them little; it would only be the occasion of petty individual contentions. But to gather the fragments of scattered truth into the human mind is the true and only useful gathering of the people, for it furnishes them with a principle of united action and prudence, which secures the happiness of each and all. When, therefore, we propose to gather the Jews, let not our readers imagine that we are looking after the black-eyed, hawk-nosed pawnbrokers or old-clothesmen of Sparrow-corner, or any of the other trinket-dealers and stock-jobbers, who go by the names of Moses, Solomon, and Issachar. The literal Jews are the very last who will see the truth. The Scripture law, "the first shall be the last, and the last first," is a law of nature which cannot be altered. The infidels are the first, the Christians next, and the Jews afterwards. The last move of the infidels is the very first; the last move of the Christians next; and the most infidel or least bigoted of the Jews next. This is the order in which they move. Nature teaches it, and the Scriptures confirm it. The old dogmatists of all the three will stand out to the last. These are wiser men than we are; and, having clearer eyes, must be expected to see better without spectacles! However, every man must follow his own eyesight, and not that of another.

THE SHEPHERD.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER XII.

"Sol et Luna ad rerum ortus, et obitus augmenta et detrimenta, divinitatis organa sunt."—HERMES *Asclep. Arc. 2.*

The Sun and the Moon are the organs of God for birth and death, for the increase and decrease of natural objects.

I HAVE indulged, as far as I could, the taste of our contemporaries; they are anxious to have facts, and I have given them facts in plenty.

To-day I will amuse myself in dealing at large with principles, and thus make my own letters the representatives of the great law of nature, which is the cornerstone of the edifice, for the construction of which the *Shepherd* collects the most important materials.

Science is also subjected, like every other thing in nature, to the law of bipolarity.

It is composed of two halves—analysis and synthesis, facts and principles, practice and theory.

The generality of scientific men have got but one half of the science; they are mere experimentalists, or fact-mongers. It is true, they pretend to have also a set of principles; but their principles are nothing but partial assumptions, wanting universality, unity, and consistency. Hence the facts which they have collected are like unto a chaos, wherein light and darkness, solids and fluids, are huddled together, expecting the *creative word* to bring them into harmony and life. This word is *bipolarity*.

Let us trace once more the outlines of the great system of nature.

There is but one principle, which is God; which principle, in order to give birth to life, divides itself into two opposites, the will and the unwill, (*voluntas, no-*

luntas), the male and the female, the positive and the negative. Life is action. Life is only life as far as it acts; but to act demands multiplicity of combinations. Combination, however, is only possible between two opposites—one that acts, and one that is acted upon. This difference between the two opposites causes the tendency to union and discord, to discord and reunion. If two principles were equal, motion would be impossible; both would be at rest. But rest is an absolute death, and God is absolute life; but since God is one and all, rest and death are absolute impossibilities.

The most universal form under which the law of polarity manifests itself is magnetism, the magnetism of the planetary systems.

In these systems magnetism reveals itself by attraction and gravitation; in them the suns are the representatives of the positive, and the planets of the negative pole. Light is nothing but the magnetic spark, formed by the rotations of these great revolving-batteries. Galvanism, electricity, and all chemical affinities, are but individual magnetical phenomena. In the universe, the sum of all individual lives remains the same, as being the sum total of the polarities.

All that *is, lives*; and all that lives is subjected, as a part of the whole, to the universal law of sympathy and antipathy; and, in its quality of individual, to a particular sympathy and antipathy.

There is a universal time, and a universal space, universal succession and universal extension; universal time and universal space are real and absolute. There is also an individual time and an individual space, which are ideal and relative.

The confusion between the twofold natures of time and space has caused the errors of Berkeley, Kant, and their followers.

In universal time, as well as in universal space, both succession and extension are one and indivisible. The past, the present, and the future are one. Here and there are one.

If one could form a clear idea of the *absolute* unity of succession, and of extension, in universal time and the universal space, he would have found the key of the sanctuary, in which lie the mysteries of somnambulism.

The vulgar mind regards as miracle that which it has never seen before, though the marvel is only in the novelty; that which is really wonderful escapes its notice. A Laplander would look upon a printing machine as a wonder; and yet he has noticed all his life the aurora borealis without thinking for a moment of unriddling this great wonder of telluric life!

If you throw a stone into a pond, all the water is agitated; do you think for a moment that nothing similar occurs when any of the great luminaries is moving in the great ocean of the universe?

Man, as a part of nature, is subjected to the universal law; as an individual, he has, moreover, the laws of his own nature. He is subjected to general and individual sympathies and antipathies. When he follows universal laws, he is subjected to necessity; when he follows his own laws, he is directed by liberty.

During the day-time he is subjected to the solar life,

the positive pole of his planetary system; during the night he is subjected to the telluric life, or negative pole. The one state we call being awake, the other being asleep.

In none of these two states are [we at rest: we are continually acting; with this difference, that during the day the brain is busy, during the night the ganglia are active.

Those ancient philosophers who thought that the stomach was the seat of the soul, were not so foolish as many modern writers would make them appear. The stomach, or the plexus solaris, is really the soul of the night. Van Helmont once put himself, by means of a narcotic draught, into a state similar to somnambulism. During this state, he thought, and felt, and saw with his stomach. This experiment suggested to him the idea of placing his archæus, or the spiritual principle of life, in the stomach.

We live, then, a twofold life, a day life and a night life; and in both lives we are living according to two opposite laws, the universal and the individual laws.

Both lives, both laws, form the life and the law, because the two halves form the one.

The magnetic spark kindles the whole of nature, and its ashes are nought but seeds of new combinations.

These combinations are brought about in the following succession:—first, gravitation and expansion, or centripetal and centrifugal power, which produce motion, motion produces light, light produces gas, the gases produce the air, and then, by combining together, the water, afterwards the earth and minerals.

From these combinations come, first, plants, then animals, and finally that being which we call man. These divers productions are continually composing and decomposing each other, in binary, ternary, and quaternary combinations, wherein one component part is always the positive, and the others the negative; and that which causes them all to move, to combine, and to harmonize in concord and discord, is the one universal spirit, which is the universal intelligence as well as universal love. And he who has known this spirit, lives in the spirit, and the spirit dwells in him; and he calls forth the powers of the elements, and performs, as it were, the acts of creation; he watches the movements of the stars, and listens to the laws of Nature; and, in all his endeavours, has but one grand object in view, which is to worship the bipolar God, in spirit and in truth, that is, in his spiritual and in his material form.

THE ALPINE PHILOSOPHER.

THE DOCTRINE OF THE "WOMAN."

NO. V.

In our last article we alluded to the three latest movements in scientific faith, infidelity, and revelation, in all of which some genuine fundamental truths are to be found; but as all the three have a separate and sectarian existence, unknown to and despising each other, there is no likelihood of any intercourse being ever opened between them.

In fact, intercourse between parties is now an impossibility. They are generally rooted to certain creeds or articles, beyond which they will never budge one step, and by which all the old adepts and disciples, with a few liberal exceptions, will abide with strict fidelity, till death

put a seal upon their obsolete dogmas for ever. As mind progresses, it generally picks up the young and the vivid, or those whose neutrality or ingenuous candour has seen enough of the imperfections of former doctrines to convince them that something more is a-wanting to give satisfaction to the curious and philosophic mind.

Of course the conversion of sects and parties is an idle and frivolous hope, which can only be entertained by those who are utterly ignorant of human nature. Such a thing never yet took place, and never can. Neither miracles nor mathematical demonstration are sufficient for such a purpose. The reasonableness of a doctrine is no good reason why it should convince or convert the human mind, which is as prone to combat the demonstrations of science as the fallacies of fable and imagination. Nor have those who propagate certain obvious truths any reason to complain of the indifference of others, for they themselves are equally blind and deaf to equally demonstrative truths of another sort, which are propagated by their opponents. The sectarian spirit is universal, and the infidel is not an exception in the list of division.

We have already witnessed this sectarian and illiberal spirit in some, we won't say many, of our readers. We knew we should try their boasted liberalism when we set out; and therefore we gave them a hint at the very outset. We knew what their liberality and their charity were; namely, mere prattle and moonshine; like Milton's Death, a thing without shape or form, or solid substance, but threatening death, and cherishing hatred to every thing but its own ghastly self. We hear much about liberals, but we know not where they are; for every specimen of liberal that we have ever yet met with, is merely the personification of contempt for that which it does not understand, nor deign to examine, accompanied by a most unmeaning cry of "teach the people the knowledge of facts," without knowing what facts are, and with a determination to shut its eyes to all facts but those of a certain species. In fine, we never yet met a liberal who was not afraid of some facts—afraid, because if those facts proved to be true, his system falls to the ground.

But will our readers point out one fact, or a possible fact, which would destroy our system of universalism? Let them imagine one if they can; try their wit upon it, and we shall answer them. We give them the greatest conceivable longitude and latitude, only preserving the present laws of Nature. Can any other party say so? If there never was such a man as Abraham or Moses, what becomes of the parsons? They would stumble and fall. If there ever was such a man as Jesus Christ, what becomes of the infidels, who deny his existence? If there ever were such phenomena as revelations by voice and vision, what becomes of the unbelievers, who deny them? And if there never were such things, what becomes of the churchmen, who depend upon this fact for the truth of their doctrine? If revelation has been continued to the present day, and new truths been made known as of old, what becomes of the old articles and chartered churches of eighteen centuries; and the matter-of-fact philosophy, which everlastingly prates about facts without knowing any thing about them? We can destroy all these sandy-bottomed fabrics of sectarian faith and sectarian infidelity, merely by a supposition. But let them bring forth a supposition which will destroy our doctrine, and we shall take that supposition as an undeniable fact, and prove the doctrine true in spite of it.

Here is an invitation which was never given to the world before. Ye matter-of-fact philosophers! come and fabricate your own facts, if you please, and we shall overcome you by your own premises. Ye visionaries! ye

midnight dreamers! that converse with spirits, angels, Deity himself! come with whole volumes of revelations to the contest; we shall acknowledge them all to be divine before we peruse them, and regard them all as conclusive in argument. Ye materialists, spiritualists, sceptics, nihilists, and all other personifications and representatives of the broken body and scattered fragments of our universal mother! come with your little baskets of small ware; your negatives and your positives, and all the little spangles and gewgaws of ignorant knowledge; come with them all, and however contradictory and incompatible they may all appear, we shall put them all together, and show you a living image of God himself, merely by setting each fact, each dogma, each conceit, each lie, in its proper place.

This is universalism; and any other sort of universalism is an impostor; but we shall receive him, for we are the universe, and reject nothing. [This is a digression, but not uncalled for.]

SOMNAMBULISM.

THE Belgian journals contain the account of a case of somnambulism or catalepsy, of a nature so extraordinary as to merit the attention of physiologists, and, if the assertions of those medical men who have seen her be true, must shake the scepticism of the most incredulous. The case of the patient, Sophie Laroche, a peasant girl of Virieu, in the French department of the Isère, aged fourteen, reminds one of the history of the Ursulines of Loudun, and the unfortunate Urbain Granadier, at the commencement of the seventeenth century; the details of which monstrous superstition, and of the still more monstrous cruelties practised on the unfortunate priest, filled all Europe with a scandalous celebrity during many years. In that instance, the whole was acknowledged to be an infamous deception; in the present, the facts appear to be well authenticated by many respectable and disinterested witnesses. Amongst others Dr. Dymard has published an interesting account of his visit to her during the last month. This is not a place for entering into details; suffice it to say, that the girl in question, in a complete state of somnambulism, with her eyes bandaged, or in total darkness—can read and distinguish by scent, voice, and touch, persons near or at a distance; that whilst labouring under the access, which lasts several hours, and sometimes days, she makes the most extraordinary revelations, discovers hidden and lost objects, finds her way about the town, understands Greek and Latin, penetrates people's thoughts, and answers questions upon subjects, which, during her natural state, she is wholly ignorant of. Her body, during some of these periods, appears to be endowed with a peculiar lightness and elasticity, so that she may be lifted up as though she only weighed a few ounces, or as if the mere approach of the hand served to render her buoyant. These, together with many other marvels, are recounted by hundreds of persons who have attentively watched her. It appears, however, that the accesses of catalepsy are gradually diminishing as she grows older, and that there is every prospect of their becoming totally extinct as her body gains strength. In the meantime, Sophie Laroche is the wonder and admiration of the whole department of the Isère, and has furnished fresh arguments for the speculations of the disciples of animal magnetism.—*London paper.*

GENUINE TORYISM.

"CARDINAL WOLSEY founded in Oxford the first chair for teaching Greek, and this novelty rent that university

into violent factions, which frequently came to blows. The students divided themselves into parties, which bore the names of Greeks and Trojans, and sometimes fought with as great animosity as was formerly exercised by those hostile nations. A new and more correct method of pronouncing Greek being introduced, it also divided the Grecians themselves into parties; and it was remarked that the Catholics favoured the former pronunciation—the Protestants gave countenance to the new. Gardiner employed the authority of the king (Henry VIII.) and council, to suppress innovations in this particular, and to preserve the corrupt sound of the Greek alphabet. The penalties inflicted on the new pronunciation were no less than whipping, degradation, and expulsion; and the bishop declared that, rather than permit the liberty of innovating in the pronunciation of the Greek alphabet, it were better that the language itself were totally banished from the universities."—*Hume.*

Such is a specimen of ancient legislation. Future generations will read with equal astonishment the historical records of our present law-makers, the ministers of stagnation, and the guardians of the vermin which it always begets.

NATURE AND ACTION OF THE BLOOD.

IN briefly glancing at this part of the subject, it is not necessary to enter into any investigation of the chemical nature and composition of the blood, because the action of that fluid upon the animal system is not chemical, that is, it does not obey the same laws which are obeyed in the chemical action of dead matter. Indeed, the whole action of the animal system is in opposition to these laws. The energy of life, though undefinable in any other way than by its phenomena, is more mighty than these laws, and holds them suspended as long as the organisation of the individual is capable of obeying the living impulse. When disease invades and deranges the system, the natural or chemical powers or properties of the component substances of the organisation begin to operate, and the disease takes more or less of a putrid type, so much so that, in certain states of disease, it appears that the matter given out by the affected body, even when in the form of insensible perspiration, and not discernible by any test, is capable of communicating the disease to healthy bodies in that mysterious way which we call infection. But it is not till the whole body has ceased to live, and a time longer or shorter, according to circumstances, has passed over it (always shorter the more the disease has of a putrid type, and the more energetic the action of nature around), that it yields wholly to the laws of inorganic chemistry—of that chemistry in which alone we can make experiments, and in so far explain principles by means of these experiments.

From these considerations, it is evident that, if we attempt to apply our common chemistry to investigate the composition of the blood, and thence venture to give explanations of any of the functions of life, we are in error; because we are attempting to explain the actions of the living body by means of agencies, the suspension of which is involved in the very notion and definition of life, and which cannot, by possibility, be exerted upon any part of the body till life itself is extinct.

It is necessary for us to be constantly upon our guard, lest we should confound dead and living action, because there is, not in the ignorant only, but in the scientific, and indeed in them more than in the ignorant, a constant tendency to this confusion. This arises from the succession of fashions in philosophy, which follow the same

law as fashions in common matters, but are far more inveterate, and we may add, far more mischievous, because they affect the whole character of society, intellectual and moral; while the others, if they do this at all, do it only at second hand.

When the principles of mechanical philosophy were in their prime, and, as it were, held the whole field of science, it was the fashion to attempt the explanation of everything upon mechanical principles, and not only the action of the living body, in all those functions which are necessary for the preservation of the individual, but sensation and perception, and even thought, were attempted to be explained on the same laws which determine the motions of the planets in their orbits, or the tidal motions of the ocean waters. When chemical science (the principles of which being of a more complicated and less obvious nature, necessarily came after those of mechanical philosophy) had made such advances as to take the lead and become the fashion, the whole action of the living body was considered as chemical, and explainable by the laws of chemical attractions and repulsions, with their attendant compositions and decompositions. This was not, in an intellectual point of view, carried so far as the other; for no one ever gravely supposed that sensation, far less thought, was a result of chemical action, or ventured to recommend alembics and crucibles, with sand-baths and fires, as appropriate substitutes for the old and vulgar process of thinking. They did not even attempt, by chemical means, to give sight to the eye, or hearing to the ear, as had been partially done by the application of mechanical instruments; but in so far as what may be called the proper functions of the body, those which develop its organisation and preserve it in a living and healthy state, were concerned, chemistry was the rule of action, and when the body became diseased, chemistry was the grand means of cure. It is true, that a mixer of medicines had been called a "chemist" before this time; but a chemist, in the general sense of the term, means one who is possessed of, or who deals in, secrets; and in the composition of medicines there are some real secrets, and many more which belong to that class which are most safely kept—those in which there is nothing that can be revealed. In addition to these two general modes of endeavouring to explain the functions of the living body by means of principles, the resistance of which forms the best definition of life, there were always minor modes of a transcendental nature (or which could not be reduced to any principles) breaking in still farther to confuse a subject which is certain at all times to claim much attention, but which has at no time been explained, or even clearly defined.

Life, that which puts into action all the organs and structure of the animal body, is so interesting in wild nature, and so useful in domestication, is the portion of creation which all are most desirous of understanding; and, whatever may have been the case with any other subject, there is no human being, learned or unlearned, that has not thought and speculated about this one.

"Who, to dumb forgetfulness a prey,
This pleasing, anxious being e'er resign'd?"

is true, not only when we consign to the earth the mortal remains of those who are dear to us, but of our own living bodies, and of those of all the creatures which live around us. Hence, be it as crabbed or as absurd as it may, a book upon the functions of life, and more especially one upon the functions of human life, is sure to find readers, upon the same principle that he who pretends loudly enough to cure human disease is sure to find

encouragement, be his knowledge ever so limited, and his nostrums ever so baneful. This universal craving might be, and no doubt was intended to be, one of the great inlets of knowledge; but unfortunately it is just as greedy of error; and hence, as is the case with all those which, under proper regulation, are capable of effecting much good, it is made the means of much evil.

Nor is it easy to say whether the pretender, who seeks merely that living which he is incapable of obtaining by honest industry, or the man of science, who seeks for fame in an honourable way, has done the most mischief here. The latter of the two is deeply learned in the laws of matter, and, like a pedant who darkens language, naturally obscure enough, by his constant efforts to show his learning, or a man who has become so much inured to the technicalities of his craft, that he speaks in an unknown tongue to all who are unacquainted with the minutiae of that craft—he will be constantly introducing his mechanical philosophy and his chemistry, whether they are consistent with the subject or not.

Chemistry, in that form which admits of experiment, and can be reduced to a system in the schools, cannot in any way help to explain one single function of a living animal. Even in the formation of carbonic acid in breathing, the result is a chemical result certainly; at all events, it is a result which could be obtained by means of a common chemical experiment,—in other words, a product similar to that which results from the process of breathing could be obtained by other means; but the process is not the same, and we dare not call that chemical; it is similar with all the operations which are carried on in the living body; in as far as matter is put in motion, they are mechanical; and in as far as they tend to decompose any substance, they are chemical; but the energy by which these are accomplished is neither the one nor the other—it is physiological, belongs to the living state only, and when that state is at an end, it exists no more, and leaves not upon matter any trace of its existence.—*British Cyclopaedia*.

[Chemistry, in the foregoing passage, is taken in its strictly material or physical sense; but there is a chemistry of mind as well as of matter, which is subject to the same invariable laws. The power of mind over the stomach is well known; intense study, and absorption of mind, almost invariably constipate; whilst anxiety, fear, and other exciting causes, generally relax the bowels. But this is a department of science which is too little known. Men have been too much of materialists in their philosophy; and indeed, to such excesses have they gone in this soul-degrading system, that it has become quite fashionable to decry imagination, fancy, &c., as deformities in the human constitution. Every excess, however, cures itself; and the enthusiasm of exclusive materialism is well nigh at its height. It has been tried, and found wanting. There is another department of nature, besides matter; another chemistry, besides that of the furnace and the crucible; other medicines, besides pills and powders, and such like nostrums of the materialists.—*Ed.*]

THE COMFORTABLE OLD TIMES.

Speaking of the increase of luxury, Hollingshed says: "Neither do I speak this in reproach of any man, God is my judge; but to show that I do rejoice rather to see how God has blessed us with his good gifts, and to behold how that in a time wherein all things are grown to most excessive prices, we do yet find the means to obtain and achieve such furniture as heretofore has been impossible

there are old men yet dwelling in the village where I remain, which have noted three things to be marvellously altered in England within their sound remembrance. One is, the multitude of chimnies lately erected; whereas, in their young days, there were not above two or three, if so many, in most uplandish towns of the realm (the religious houses and manor-places of their lords always excepted, and peradventure some great personage); but each made his fire against a reredosse in the hall, where he dined and dressed his meat. The second is the great amendment of lodging: for, said they, our fathers, and we ourselves, have lain full oft upon straw pallettes covered only with a sheet, under coverlets made of dagswaine or hop-harlots (I use their own terms), and a good round log under their head instead of a bolster. If it were so, that the father or the good-man of the house had a mattress or flock-bed, and thereto a sack of chaff to rest his head upon, he thought himself to be as well lodged as the lord of the town, so well were they contented. Pillown, said they, were thought meet only for women in childbed; as for servants, if they had any sheet above them it was well, for seldom had they any under their bodies to keep them from the pricking straws that oft ran through the canvas, and rased their hardened hides. The third thing they tell of is the exchange of treene platters, (so called, I suppose, from tree or wood) into pewter, and wooden spoons into silver or tin. For so common were all sorts of treene vessels in old times, that a man should hardly find four pieces of pewter (of which one was peradventure a salt) in a good farmer's house. * * In times past, men were contented to dwell in houses builded of willow, willow, &c.; so that the use of the oak was in a manner dedicated wholly unto churches, religious houses, princes' palaces, navigation, &c.; but now willow, &c., are rejected, and nothing but oak any where regarded; and yet see the change, for when our houses were builded of willow, then had we oaken men; but now that our houses are come to be made of oak, our men are not only become willow, but a great many altogether of straw, which is a sore alteration. In these the courage of the owner was a sufficient defence to keep the house in safety; but now the assurance of the timber must defend the men from robbing. Now have we many chimnies; and yet our tenderlines complain of rheuma, catarrhs, and poses; then had we none but reredosses, and our heads did never ache. For as the smoke in those days was supposed to be a sufficient hardening for the timber of the house, so it was reputed a far better medicine to keep the Goodman and his family from the quack or pose, wherewith, as then, very few were acquainted. Our pewterers in time past employed the use of pewter only upon dishes and pots, and a few other trifles for service; whereas, now they are grown into such exquisite cunning, that they can in manner imitate by infusion any form or fashion of cup, dish, salt, or bowl, or goblet, which is made by goldsmith's craft, though they be never so curious, and very artificially forged. In some places beyond the sea, a garnish of good flat English pewter (I say flat, because dishes and platters in my time begin to be made deep, and like basons, and are indeed more convenient both for sauce and keeping the meat warm) is almost esteemed so precious as the like number of vessels that are made of fine silver. With us the nobility, gentry, and students, do ordinarily go to dinner at eleven before noon, and to supper at five, or between five and six afternoon. The merchants dine and sup seldom before twelve at noon and six at night, especially in London. The husbandmen dine also at high noon, as they call it, and sup at seven or eight; but out of term in our universities the scholars dine at ten."

Froissart mentions waiting on the duke of Lancaster at five o'clock in the afternoon, when he had supped. These hours are still more early. It is hard to tell why, all over the world, as the age becomes more luxurious, the hours become later. Is it the crowd of amusements that push on the hours gradually? or are the people of fashion better pleased with the secrecy and silence of nocturnal hours, when the industrious vulgar are all gone to rest? In rude ages, men have few amusements or occupations but what day-light affords them.—*Hume*.

FINE ARTS.

We love the fine arts, because they are the original source of refinement in morals. Men first polish rude matter, then they polish themselves, then they refine their language, then ideas, and then actions: this is the simple career of Progress. We therefore occasionally amuse ourselves with a peep at the exhibitions of artists. The water-colour exhibitions we particularly relish. It is a department of art which is quite modern, but brought to such a high degree of perfection, that it may be regarded as the favourite child of imagination, possessing all the beauties of contour, of proportion, and complexion, without the power and the sublimity, of manhood. A few days ago we were much pleased with a novel exhibition of the Houses of Parliament, in Regent Street, called Meadows's Views. There are four dioramic scenes; but the one which particularly attracted our fancy was the conflagration scene, which was managed by aid of machinery in so ingenious a manner, that the flame and the smoke were seen to move with a delicacy and simplicity which had all the appearance of real nature. The scene commenced in a species of moonlight; by-and-by the fire made its appearance; and as it increased, the Cathedral, Westminster Bridge, &c., which had previously shone dimly and darkly through the mist of midnight, came into view, and were finally illuminated with the rich rubicund glow that gleamed from the funeral pile of the wisdom of our ancestors.

DIVISION OF LABOUR.

I HAVE known, says Mr. Cooper, coatse wool hats imported from Manchester into Philadelphia, at three shillings sterling each, by the invoice. 1. The land-owner furnished the land that fed the sheep. 2. They are reared by the farmer. 3. They are sheared and washed by those who are accustomed to this operation. 4. The wool is sorted. 5. It is boiled with a little lye, to take out dirt and grease. 6. It is packed up for sale, and sent from the mountains of Wales to Manchester. 7. It is carded at a carding machine. 8. It is bowed by the hat-maker, with a bow made for the purpose. 9. It is crisped by sulphuric acid. 10. It is felted by the journeyman hatter, who is occupied in felting as the former is in bowing. 11. It is sent to the dyer, who uses gall-nuts from Aleppo, log-wood from the Bay of Campeachy, sulphate of iron from the coal districts of England, sulphate of copper from Cornwall, or the Isle of Anglessea. 12. It is glued and stiffened. 13. It is steamed and formed on a block. 14. It is banded and lined. 15. A carpenter makes the case in which it is packed. It is then (16) shipped to the foreign port. 17. The merchant importer sells it and packs it off to the inland retailer, who (18) furnishes it, at about the price of a dollar, to the wearer. It is by this division of labour, and the dexterity thus acquired, that the exporter of woollen hats can obtain a mercantile profit from so low a price.

Eighteen different hands were employed, a few years ago, in making a pin; not one of whom, if left to him-

self, could make twenty pins a day; by this division of labour, and the tools employed, they can make 5,000 each per day. At present, an engine makes 64 every minute. The effect of labour-saving machines is still greater. The machine for making wool cards, that for making cut nails, and the machine for making screws, are American inventions; whose operation is to increase the product of labour one thousand-fold. A piece of iron wire, put into the machine, in a few seconds comes out a screw, perfect in all its parts. A blacksmith could hardly make fifty in a day.—*Cooper.*

PROTESTANT INQUISITION.

There cannot be a stronger proof how lightly the rack was employed in the reign of Elizabeth, the founder of our Protestant church, than the following story, told by Lord Bacon:—"The Queen was mightily incensed against Haywarde, on account of a book he dedicated to Lord Essex, being a story of the first year of Henry the Fourth, thinking it a seditious prelude to put into the people's head's boldness and faction. She said she had an opinion that there was treason in it, and asked me if I *could* find any places in it that might be *drawn* within the case of treason. Whereto I answered, For treason, sure I found none, but for felony very many; and when her majesty hastily asked me wherein, I told her the author had committed very apparent theft, for he had taken most of the sentences of Cornelius Tacitus, and translated them into English, and put them into his text. And another time, when the queen could not be persuaded that it was his writing whose name was to it, but that it had some more mischievous author, and said with great indignation that she would have him racked to produce his author. I replied, Nay, Madam, he is a doctor; never rack his person, but rack his style; let him have pen, ink, and help of books, and be enjoined to continue the story where it breaketh off; and I will undertake, by collating the styles, to judge whether he were the author or not." Thus, says Hume, had it not been for Bacon's humanity, or rather his wit, a man of letters had been put to the rack for a most innocent performance. His real offence was his dedicating a book to that munificent patron of the learned, the Earl of Essex, at a time when this nobleman lay under her Majesty's displeasure.

LINES

ADDRESSED TO MARIA M.—

You gave me a braid of your hair;
I impress'd on its beauty a kiss;
Like the brow whence it came, it was fair;—
But I want not such tokens as this.

A remembrance of warmth who can need,
When ensconced near the bright evening fire?
In the full glow of midsummer's noon,
A token of light who'd require?

No!—my mind has received the bright stamp;
'Tis so clear, it can never depart;—
That no help to remembrance I want
Is told in each pulse of my heart.

If less pure or less full were my love,
Were my mind's regard of thee remiss;
Then, inert, sluggish fancy to move,
I might look for such tokens as this.

F. K. H.

NOTICE TO OUR READERS.

Last week, when the Alpine Philosopher was lecturing at Castle-street, it was objected to him that all the cures he had enumerated were performed abroad; and in consequence of this one of his patients, W. F., wrote us a letter, attesting the great and important benefit which he had derived from the magnetic treatment of our friend. He wished us to insert this letter in the *Shepherd*; but we consider that it would be imprudent in us to make the *Shepherd* a vehicle for testimonials of the kind. Those who want private information or satisfaction have the address of the tellurist. We have to do with the principle and the science only; and we hope our readers will give us credit for not showing countenance to anything which has not a host of evidence to substantiate its truth. Many years ago we have written favourably of animal magnetism, nor have we any authority to dispute the truth of the facts alleged; since even the first French commission, which condemned the science, candidly admitted the reality of the effects produced by the magnetists.

Many private letters had been sent to our office, addressed to the Alpine Philosopher, which we had to send either by messenger or post; and to save trouble and expense, he requested us to publish his address at the end of the paper, but the paper being filled up in that quarter, we squeezed it in at the end of his letter, without consideration. This we regret, for we wish the *Shepherd* to assume the character of a purely scientific paper, and to avoid as much as possible the air of individualism. Not that we think such a subject as animal magnetism is more than any other deserving of such an imputation as this; but the mercenary and deceptive character of the present age, and of the press in general, has created such suspicions in the public mind, that an honest and benevolent man cannot act with sincerity, from the pure impulse of a generous and enlightened nature, without being immediately assailed by the malignity, the jealousy, and the suspicion of those very men who boast of their superior liberality.

For the sake of our country readers, however, we may state that the Alpine Philosopher has been practising for three or four weeks with remarkable success; and such is the favourable testimony we have received of the effects of the manipulative system, that we have resolved to submit ourselves to its influence, having for twelve months past been very deficient in bodily health, to the great detriment of our private studies.

Next week we shall make a few remarks of our own upon the subject.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 23rd inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 31.]

SATURDAY, MARCH 28, 1835.

[Price 1d.]

SYSTEM OF NATURE.

WE shall now, for the sake of embodying the great universal principles which we have been inculcating in this work, collect them together in as short a compass as possible. This we do as a sort of preparatory step to a compendium or summary of the doctrine of universalism, which we shall bring forth at a future period.

We carry our readers forward by little and little; "here a little and there a little;" not in that systematic and formal manner which we would have adopted had we been publishing a volume upon the subject, but administering only such gentle purges, or such nutritive aliments, as we thought our patients were able to bear. We know the prejudices we have to encounter, both in the religious and infidel world, and therefore we have judged it necessary to use such precautions as should not violently offend the extremes of either party; and we are happy to say, that we have succeeded at least in gaining the ear of both extremes, and picking up many eager and diligent readers of the *Shepherd* from the very ultras of both parties.

The first great and universal truth to which we call the attention of our readers is the unity of Nature.

I.

1. *The universe is one and indivisible.*

The meaning of this proposition is, that the whole universe is connected by one great uniting principle, or power: you may call it what you will—gravitation, attraction, chemical action, mind, or matter—we won't dispute with you about words,—they are but wind, as Dean Swift says, after all; and God and Nature are designated by as many different names as there are sects and opinions, dialects and languages, amongst men.

2. *The universe, though one and indivisible, contains within itself the spirit of antagonism, or action and reaction.*

This is what is called the bipolar principle, without which there could be no motion. Were it not for the centripetal and centrifugal forces in the solar system, there could be no revolution of the planets around the sun; without the centrifugal force, they would be attracted to the body of the sun; and without the centripetal, they would entirely abandon it, and fly off at a tangent from their orbits. These two forces are the bipolar principle of nature—the positive and negative.

3. *By means of these two principles, acting reciprocally upon each other, effects are produced, to which we give the names of solidity (matter) and motion.*

These three propositions constitute a general analysis of the universe. We now proceed a step farther, and specify two distinct phenomena in the universe, namely, matter and mind.

II.

4. *The most simple apparent (for it is not real) division of universal nature is that of power and matter.*

If matter consists of atoms, or particles, exercising an influence on each other, there must be a power between the particles which is not matter. Power and matter are conditionally distinct; notwithstanding, it may with propriety be said that power belongs unto matter, or is a property of matter; but it may with equal propriety be said that matter belongs unto power, or is a property of power. The existence of atoms cannot be demonstrated, but the existence of a universal power is self-evident.

5. *If matter be one thing, and power another, power is what is generally known by the name of spirit, or mind.*

6. *This power—spirit, or mind—is universal, infinite, eternal.*

If not universal, there must be some places in the universe where there is no motion, no weight, no pressure, hardness, action, or reaction.

7. *This power is intellectual, sensitive, conscious.*

If not, there could be no action and reaction; inasmuch as it is not by physical contact that motion is produced. The particles of matter do not touch each other, but they exercise an influence on each other, even as the sun and earth, which are a hundred millions of miles asunder, mutually affect each other. If not by physical contact, therefore, motion must be produced by metaphysical, that is, mental contact.

8. *Power, if either, is the original, inasmuch as it has the principle of action. Matter resolves itself into power, or is a spiritual compound.*

In other words, matter is one of the manifestations of the universal power. It is easier to conceive a time when there was no matter, than a time when there was no power; for if there was no power, matter could never move; but if there was power, it could generate matter.

9. *It is most reasonable to suppose that matter and power are coeternal.*

If not, then there was a time when power did not act, which is the same as saying there was no power at all. This is an absurdity, for it supposes an eternity of being, in which an active and inexhaustible power remained perfectly inactive.

10. *Power, being bipolar, or two-fold, communicates the same character to matter as its visible representative.*

Hence matter attracts and repels by virtue of the bipolar power. This causes the materialist to imagine that matter is the original existence; like the Protestant, he gives the ascendancy to the gross lump. The spiritualist, like the Catholic, gives the ascendancy to power. We

regard them as an infinite pair, spirit being male, and possessing the active nature; matter being female, taken out of the side of spirit, like Eve out of Adam, and possessing corresponding qualities, but of a passive nature; hence, the laws of the material and spiritual or mental world, bear a perfect analogy to each other.

III.

11. *Universal Nature being bipolar or sexual, particular or individual Nature is organised after the original model.*

Hence, plants and animals and chemical agents are all male and female, or positive and negative; in other words, "made in the image of God."

12. *The individual, or finite being, lives in the infinite, and the infinite in the finite.*

Hence, Universal Nature, or God, comprehends all existence, as Jesus Christ says—"I, father, am in thee, and thou in me;" for this reason we have two nervous systems, the voluntary and the involuntary; the former is moved by what we call our own individual will, the latter by the universal will; hence the actions of somnambulists, and the involuntary dreams and visions of the mind, are the immediate productions of the universal mind acting with the body, according to the unalterable laws of the bipolar power. Thus people foolishly talk of indigestion producing dreams and visions, and think they solve all difficulties in such a slovenly manner; even the Christians talk so, although, by this mode of reasoning, they reduce the God of the Bible, who wrought by dreams and visions, to a mere bodily disease or disorder of the stomach. What is disease but a principle of life, producing certain sensations of pain to the individual, but doing no injury to universal Nature? It is God in his character of painful experience. The actions of waking life are the union of God and man, or the involuntary and voluntary, the universal and individual Nature.

IV.

13. *In the progress of humanity towards a state of comparative perfection and ultimate enjoyment, evil is necessary to the production of good.*

This is evident from the simple fact that man must be ignorant before he is wise, and Evil is the natural child of Ignorance; in other words, man must fall, then rise again. In this simple truth is contained the doctrine of the fall and the redemption of man.

14. *God first leads men into error, and afterwards into truth.*

This not only corresponds with the history of all the sciences, which have always commenced in gross delusion, but with religion itself, and with the acknowledgment of all sacred and mystical writers, who represent God as blindfolding the world, until they have gained a certain amount of the experience of evil, to enable them to understand their own and universal nature: without this experience they would be irrational, i. e. brutes.

15. *The literal truth of any doctrine or system of religion cannot be demonstrated by prophecies, miracles, dreams, visions, or angelic missions, though these may demonstrate its divinity.*

This follows as a necessary corollary from the above, for divinity and truth are not synonymous. Thus Nature deceives us; and God himself says he sends us de-

lusions, with prophecies and miracles to confirm them. This is necessary to cultivate REASON, and ultimately enthrone it as the SON of MAN and Judge of all.

16. *The absurdity, falsehood, or cruelty of any temporary system, can never prove that it is not of God; and no eternal system can be absurd, false, or cruel.*

17. *The infidel, therefore, cannot confound the believer, nor the believer the infidel.*

18. *The same spirit which raises up, also destroys; hence Judaism was transformed to Christianity, and Christianity must evaporate into universalism.*

19. *Universalism is the doctrine of universal life, in opposition to atheism or universal death, in opposition to deism and every species of old religion, which are only atheism in disguise, inasmuch as they represent God as distinct from Nature, and Nature going on without the interference of God.*

If any portion of Nature can act without God, why not the whole? The man who acknowledges or maintains that any occurrence which takes place is not of God, is an atheist in the tendency of his principles; so are all the disciples of the old world; they are the sons of Atheism; they know not God; God is universal Being—Jehovah—I am—the living God.

Let our readers chew the cud upon these propositions.

THE SHEPHERD.

LETTERS ON TELLURISM, COMMONLY CALLED ANIMAL MAGNETISM.

LETTER XIII.

"Ante omnia sciendum est quod sit quaedam, inter celestia atque terrestria, inter ipsa elementa simplicia, sympathia et antipathia, quoddam odium et amicitia."—FLUDD.

Before every thing, you must know that there exists a kind of sympathy and antipathy, of hatred and love, between the heavenly and the terrestrial bodies; indeed, between the simple elements themselves.

TELLURISM may be considered under a twofold aspect; namely, as the science of the fundamental laws of Nature, or as the application of this science to the purposes of maintaining and prolonging, or restoring, health.

To-day we shall take a review of the application of tellurism to these important objects.

If health be the harmony of the principles of life, it is evident that none can obtain this desideratum, but he who has acquired the knowledge of the action and reaction, sympathy and antipathy, of the heavenly and terrestrial bodies, and of the elements. Astrology, physiology, natural philosophy, and chemistry, form parts of this science, which is the living or uniting principle of them all.

But, alas! what avails all knowledge, when the whole of mankind seems to conspire against the possibility of putting it into practice! The whole frame of society, by day and by night, counteracts the wise plans of Nature: Our mode of living and working; our food, our drink, our mode of dressing; all our arrangements are a continual reversion of the dictates of reason.

Eight parts out of ten among the inhabitants of London, for instance, over-work themselves, and destroy their constitution by unwholesome food, poisonous drinks, and filthy habits. There are in this wide metropolis no

warm baths for the middling and lower classes; and such is the want of care which they themselves show for health, that some pledge from week to week their Sunday apparel to procure unwholesome beverages; others deprive themselves of wholesome food to get showy dresses, or to frequent the playhouses; and none think for a moment of sparing a trifle to procure for themselves and for their children the benefits of bathing!

Envy, anxiety, and rivalry, engender passions which act worse than arsenic upon the human frame. Nervous diseases, consumptions, liver complaints, and many of the disorders which afflict the fair sex, are caused either by their *undress*, or by the fashionable folly of compressing their chest, lungs, and other noble organs, in that satanic contrivance called *stays*.

Instead of procuring digestion by exercise and a proper diet, the digestive power is impaired by intemperance and by purgatives.

Nature has appointed the great luminary to call us to our labours, and has spread over us the veil of night to invite us to rest. We have reversed this order; and we sleep away the best part of the day, in order to revel beyond the midnight hour.

The tellurist, in order to remedy these evils, demands new social arrangements. He does not trouble himself about names, and forms of governments—he knows that all these forms are but deceptions. He claims an order of things suitable to the happiness of all the members of the human family. Even as the one sun shines over all plants, or as the elements give their mite towards the sustenance of all living beings, to each according to its wants and functions; even so the products of the earth, the necessities of life and health, ought to be rationally distributed among the human race.

What should we say if a gardener should water but a few plants in his nursery, leaving the many to wither from want of water; or if he should only cultivate the few that bring no fruit, and leave the others, that bear the choicest fruits, exposed to all the inclemencies of the sky, and to the native barrenness of a sandy soil? But do the governors of the family of mankind act otherwise?

The many are either starving or suffering for want of proper arrangements; the few are pampered in luxuriant plenty.

Yet nature avenges these wrongs. The most loathsome diseases pay no respect to the enclosures of the rich. They cannot be fenced off from the palaces and villas of the rich, like ragged misery. They enter amidst the noisy routs and the pompous banquets; and gout, tic douloureux, migraine, scrofula, consumption, mental disease, dropsy, and other loathsome disorders, do not spare those who boast of princely blood, or millions of hoarded pelf.

To prolong life, to maintain health, is, under these circumstances, to demand impossibilities. The tellurist must then, for the present generation, confine himself to the most arduous task, which is to conquer diseases.

Yet not all diseases will obey his magic spell. Sometimes he is obliged to have recourse to the problematic, fallacious administration of drugs. However, in this department he will never poison his patients. The heroic

powerful medicines are entirely banished from his treatment. His maxim is rather to allow nature to work by itself, than to dare to bring about violent revolutions in the human frame.

But for some diseases tellurism is the only sure and certain remedy. All nervous diseases, even those which affect the mind, or impair the use of the organs of sensation, are absolutely under his control.

In such diseases, if they are not of long standing; if nature has not entirely been killed by previous ill-treatment, the cure is certain. In those of long standing, and those in which medical skill has been useless, the only hope of recovery, or at least of improvement, is afforded in tellurism.

Equally powerful and certain is the cure of all recent diseases which depend on obstructions, hemorrhages, or suppressions of periodical evacuations; in short, in all diseases known under the name of female complaints, in scrofula, and the many disorders depending on it.

In all chronic and complicated diseases, tellurism can be of paramount utility, particularly if its influence can produce somnambulism.

Some great authors have recommended this treatment in acute diseases, even in incipient consumption, and pleurisy, and fevers. The Alpine Philosopher, however, does not agree with them. Either the natural course of the disease is slow; in this case magnetism, by giving more energy to the whole system, can accelerate the course of the disease. In the contrary case, the action of magnetism being generally slow, it is unable to check the natural rapidity of the disease.

The Alpine Philosopher has now under his treatment a great number of cases of nervous and other disorders, subjected to the influence of the telluric power, the result of which he will make known to the public as soon as possible. With few exceptions, all his patients are long sufferers, and their diseases have been treated for several years without success by the most eminent men; wherefore his trial is the unfairest in the world. He has not only to battle against the disorders of nature, but also against the failures and mistakes of the doctors. Yet upon the whole he is sure that the results will be favourable.

And now, farewell, gentle reader! Whilst thundering against the disorders brought on by thwarting nature, the preacher himself has proved to be the greatest sinner. He has been obliged to borrow from the lamp the light that enables him to write these lines. It is three o'clock—past midnight. Gentle reader, farewell!

THE ALPINE PHILOSOPHER.

REVOLUTION OF PHILOSOPHY.

By R. WHALLEY. Published by Heywood, Manchester.

THIS is the production of a man who glories in the name of atheist, and uses all the arguments he can muster to prove that there is no universal intelligence in Nature; that the source of intelligence is not intellectual, the source of life is not alive, and the source of sensation not sensitive; that chaos rules the universe; that there is no plan, no system, no design, no ultimate

purpose or end in view. It is a perfect specimen of dead materialism.

The book seems to have been written expressly on purpose to prove the doctrine of *universal death*, with the exception of the animalcules, which we call men and brutes; who have been brought into being by what the author calls "*circumstances*," a most convenient word for puzzling a jury; but he seems to have forgotten that there are different kinds of circumstances, and especially "*intellectual circumstances*." "There is no such thing as a universal intelligence," he says, "*because intelligence is the result of ideas*." Is it not also the cause of ideas? "There is no such thing as a being endowed with infinite goodness, wisdom, and power." Why? because of the existence of moral evil, says our author; and he is so simple as to imagine that this stale argument is brought forward by himself for the first time! There never was an atheist since time began who did not use it. He says, if a universal spirit existed, there could be no space! if no space, no motion! and moreover, there can be no universal spirit, "*because modern chemistry proves to a demonstration that all existing substance is originally and essentially the same*." But modern chemistry cannot determine whether that substance is spirit or matter; for notwithstanding all that our author says about atoms, he cannot demonstrate the existence of one of them; and when he has demonstrated their existence, he has only demonstrated the fallacy of his own reasoning; for if matter consists of atoms, the space between them must consist of power to move the atoms, and what is power but spirit?

"Nature," he says, page 26, "is not a substance;" and in page 33, he says "Whatever does exist must be a substance at all events;" consequently there is no such thing as nature: this is infidelity with a vengeance! However, he says that every sensible person knows "that *matter exists*," and that is quite enough for a materialist. He says that this matter has six properties, but "these properties are not *natural* properties, not produced by nature; not circumstantial, but necessarily existing—coeternal with the atoms."

"Nature is not a substance of any kind, but the aggregate of powers, properties, or qualities which arise from substance." He might as well have said Nature is not God, but the aggregate of powers, properties, or qualities which arise from God.

"Matter moves of itself, by virtue of the difference of bulk or configuration of the atoms."—"Heterogeneity is in general the cause of motion;" but how one atom knows that another atom is of a different sex, species, or form, he informs us not; and experience certainly does not show that difference of form produces motion.

After attempting to reduce all nature to a system of universal death and infinite stupidity, he then informs us how this infinitely stupid mass or congeries of atoms conglomerated together and made the sun, whilst other atoms, equally stupid, but of a darker and more opaque nature (*nebulosities*), held also public meetings, and created the planets, satellites, and comets. After that, this huge lubberly mass of uncreated idiots (atoms), not content with their state of unconsciousness, or rather

without being able to act otherwise, arranged themselves by certain ramifications into certain forms, and produced vegetables, and animals, &c., and thus individual consciousness and intelligence began. Before this took place the earth was at one time in a sort of puddle, or mud, and the heterogeneity of the elements produced a strong intestine heat, which caused evaporation and solidity by degrees. During this process the various elements of oxygen, hydrogen, carbon, &c., must have met and combined with each other in every possible variable proportion, and therefore *could not possibly fail* of producing organic forms, both animal and vegetable. They could not possibly fail; but you must give the puddle credit for not having the least intention to create men, beasts, and fishes. The creation of these beings only took place by "*circumstances*." It could not possibly fail to take place. When a man arose out of the puddle, a woman could not possibly fail to follow him. It is natural for women to follow men. If a woman arose first, a man could not possibly fail to come after. It is natural for men to follow women. And it is quite as clear that those two must be sexually organised and fitted for each other by the law of infinite and eternal stupidity, which is the universal law of atheistical nature. In fine, Nature, according to this zealous materialist, is an infinite, eternal, unteachable, and brainless blockhead, puffing and blowing, and rolling, and clashing, and blundering, and mangling, with unwearied activity; but, by a fortunate combination of circumstances, occasionally bringing forth an infinitely complicated piece of living and intellectual machinery, which machinery, by a still more fortunate combination of circumstances, is always male and female, and capable of bringing forth its own likeness for ever, under the divine, and unconscious, and unintellectual providence of unfathomable ignorance and heterogeneity.

Well, admitting all this to be true, what can the author make of it? His chief aim is to enlighten the world, and consequently to destroy all religions, all ideas of a God, and all hope of a future state. But how can his system effect this? He does not inform us; for it is quite as possible for heterogeneity to produce invisible material beings (such as angels, ghosts, goblins, and fairies) as visible ones; and it is quite as possible for heterogeneity to prolong our existence in the solar or invisible world, as to bring us into telluric existence; and it is quite as possible for heterogeneity to prophesy and make revelations, by means of visions and audible voices, from unknown causes, as it is to produce sensation, volition, and judgment, and therefore it by no means follows from the author's system that religions are false; for even their confusion, contradiction, and chaos are an insurmountable argument in their favour, and show that the great principle of heterogeneity has been at work amongst them, and therefore *could not possibly fail* of bringing forth truth, both in prophecy, doctrine, and miracle; for as the elements of oxygen and hydrogen, &c., in the material puddle, *could not possibly fail* of producing men and women; upon the same principle, the elements of mysticism in the intellectual puddle of the human mind *could not possibly fail* of bringing forth a

divine revelation of futurity; nay, could not possibly fail of producing such a man as Jesus Christ, not a doer of miracles, but only a doer of works which required a little more than common of the principle of "heterogeneity." In fine, we think this doctrine of heterogeneity agrees in every respect with the doctrines of Christianity; but the author, from some aversion to the priests, which he himself knows best how to account for, seems bent against this charitable and liberal application of his system.

The book itself is a curiosity. The author is evidently a diligent and thinking man, fond of knowledge, and eager in its acquisition; his motives are, no doubt, good, and we have not the slightest doubt that he is thoroughly convinced that his views of nature are necessary for the regeneration of society. But we are pretty sure that human nature will resist for ever the philosophy of universal death. It is a species of suicide, a moral and intellectual suicide, and it is not more wonderful that some should be guilty of it than that some should be guilty of physical suicide; but these "some" are and ever will be rarities and exceptions to the bulk of humanity.

The author terms his work the Revolution of Philosophy; but it is only the old French materialism, which is far beyond its prime, and is fast decaying. The French themselves are rapidly deserting it; but it is quite in accordance with the doctrine of progress that it should make its last effort in Manchester, which is the end of the line of progress westward, and the great emporium of mechanical philosophy, alias materialism. In London we believe it is past its meridian. It gives no satisfaction; it is a chaos of facts, a sort of sand-bed, whose particles may lie well enough together if not disturbed, but the least puff of wind will scatter them abroad.

As for this philosophy of atoms, it is a mere superstition; there is no such thing as an atom. It is only the creature of the fantastic and whirling brain of the materialist. Matter is merely the principle of repulsion or solidity in the infinite mind, the negative or female spirit of universal Deity, which unites with the male in an infinite variety of modes and degrees, and produces a corresponding variety of forms and organisations. It is all resolvable into pure spirit, or mind; yet still it has a real existence, inasmuch as it is mind itself, or a peculiar manifestation of mind, just as ice is a manifestation of gas. Young has very correctly described the universe of the materialist as a "universe of dust;" and how that dust contrives to move without an immaterial power between the particles, neither Whalley nor his school have ever pretended to describe.

TO THE EDITOR.

DEAR SHEPHERD,—As you are not one of those who reject authority entirely,—allowing it its due weight, but no more than its due weight,—I send you chapter and verse from the writings of a great modern, as a make-weight to the facts adduced by the Alpine Philosopher from his own experience—if they require any make-weight. My author is Gottfried Reinhold Treviranus, one of the greatest, if not the greatest name, among mo-

dern physiologists; and the passage is translated from his *Biologie*, vol. v., p. 392. Gottingen, 1818.

March 13, 1835.

NO BARKER.

TRANSLATION FROM TREVIRANUS.

"It is known (from Pechlin's reports among others) that the influence of certain touchings by one human being of another has been observed. Mesmer seems to have been the first who discovered that this influence principally exerts itself when the person to be magnetised is stroked with the hands, by the manipulator, from the forehead down towards the peripherous ends of the nerves. This passing along of the hands is more effective than simply touching on isolated spots. In cases in which a strong predisposition for animal magnetism exists, the very imposition of hands, or even the mere living together of certain persons, can produce all the phenomena of somnambulism. I have had a case, in which a young girl of seventeen years of age, in all other respects sound and strong, was suddenly seized, in the period of her menstruations, with spasmodic attacks, and fell by degrees into somnambulism of the highest degree, for eight days uninterruptedly, without my having attempted to do more than pass the flat of my hand over her nerves once each time, and that only for a few days during the commencement of her illness. But still somnambulism is but a rare effect of magnetism. Usually, after the applications of the magnetic treatment, follow fever symptoms, during which certain evacuations that had been suppressed, particularly the monthly ones, resume their course."

TO THE EDITOR OF THE SHEPHERD.

SIR,—Agreeably to my promise, I have sent another trifle from H. C. J., being a few hypotheses drawn up in favour of the human soul's existence, (independent of the books called divine revelation,) and likewise an auxiliary to the articles of rational faith that appeared in the *Shepherd* of Saturday, March 7.

Hypotheses to prove the human soul's future existence.

1. That as organisation of whatever kind is equally within the power of the deity, that of spirit must of force be so; and that, from the subtlety and activity of its component parts, it must, when organised, be of all others the most coercive.
2. That, from the well-known properties of air, such a spiritual agent would be capable of contraction or dilatation to any conceivable degree.
3. That, from our experimental knowledge of heat and light, its pervasive and dissolvent powers would literally have no limits but such as were assigned it by the eternal organiser.
4. That from the astonishing velocity of the sun's rays, its activity may be fully conceived.
5. That from the possible reduction of almost every substance to vapour, or gas, and from the indispensable necessity of that spirit we call air, in the process of all animal and vegetable assimilation and accretion, it appears highly probable that both spirit and matter are in a mutual and constant state of conversion each to other.
6. That the same assimilative power which can, both in the animal and vegetable species, increase a scarcely visible embryo to the enormous volume of the cedar, or the leviathan, sufficiently suggests the impartability of such a power to a spiritual agent as should enable it, by a like assimilation, either to increase or contract its figure to whatever astonishing and irresistible dimensions its creator might be pleased to restrict it.

That all this is possible, no man who philosophically contemplates the many permanent wonders of nature will hesitate one moment to believe. Therefore, its essence proves a divine power, and the human soul's existence. And, as analogy is, in the solution of mathematical problems, not barely admissible, but often conclusive, I have drawn the aforesaid inferences from analogical comparisons; but, as every man is not a philosopher, I will endeavour to elucidate and exemplify some of the articles of this hypothesis.

That the solidity of any substance we are acquainted with is no impediment to its convertibility into spirit, is sufficiently exemplified in the reduction of gold to such tenuity as to rise in vapour or gas in the alembic, or by its mere solution in its own dissolvent, where the precipitate becomes (from saturation with the nitrous acid) far more inflammable and explosive than even gunpowder itself; that this is again reducible to its metallic state, is but a corroborative of the fifth article of these hypotheses. And that the hardest substances are equally reducible to spirit, has, by the late experiments on the inflammability of the diamond, been placed beyond a doubt. Nay more, they have been proved to consist of a phlogiston, so entirely pure and penetrative, as totally to pervade the pores even of glass, and, in one sense, to exceed in subtilty the particles even of light—the glass through which it was evaporated being opaque.

To object, that an organised and animated spirit, composed of such materials, would, by its combustible active qualities, be applicable only to irresistible and immediate destruction, will be of but slight availment to the pertinacious ingenuity of the sceptic. A spirit equally active, forcible, and pervasive, is not only producible by the most simple process of the electrician, but it is with the like facility conveyable into our bodies, which for any given time may serve it as a common conduit, with such perfect security and inoffensiveness as even to elude all consciousness of its being there. H. C. J.

ON PRAYER.

Why should we pray to God most high,
Omniscient Lord of earth and sky?
Our ev'ry want does he not know?
Or are his kind compassions slow?
Must we then importune and tease,
And cringe, and fawn, before we please?
Can God enjoy the groan, the tear,
Fit only for the despot's ear?
To God our wants why should we tell,
When we are sure he knows them well?
To grant them, will he still delay,
Unless we sigh, and groan, and pray?
If God be so supremely kind,
Unchangeable in deed and mind,
Why vainly, impiously, try
To change the monarch of the sky?
The Jew, he prays that God would bless
His chosen people with his grace.
He prays that Israel's seed, may be
As sands encircling yonder sea;
That Christians who have gone astray,
And wander'd in a dangerous way,
May all to Jacob's God return,
And deeply their transgressions mourn.
Then Jacob's God will take them in,
And purge them from their deadly sin.
The Turk devoutly, humbly cries
Before the Ruler of the skies;

That God is one, and great 's his view,
And Mahomet his prophet true.
He prays that God this faith would spread,
And make the Alcoran be read;
The world its sacred truths embrace,
Or perish all the sceptic race.
The Hindoo and the Brahmin pray
That all may of the Shaster say,
"Thou art alone the book divine,
In which true faith and doctrine shine."
Our king, our nobles, clergy, pray
That God our enemies may slay;
Whilst Frenchmen and their clergy cry,
That Britons may from Frenchmen fly.
Good Catholics sincerely pray
Their Holy Church may win its way;
That heretics of every nation
Believe in transubstantiation.
Whilst Protestants the Lord implore,
That he would slay the Scarlet Whore,
And end her horrid, barbarous reign,
Of deeds of blood, and martyrs slain.
All godly, pious people pray
The Lord to keep them in his way;
Lest he their welfare should forget,
Or at their silence take the pet.
Now all these fervent, holy prayers
Enter the great Jehovah's ears.
To grant them all, were he to try,
Would puzzle the Ruler of the sky.
If we our various duties do,
Love justice, wickedness eschew,
The God of justice and of love
Such conduct surely will approve.
Is he not humblest, wisest, best,
Who lets the Sovereign Ruler rest?
Who thinks his plans so wise, so high,
That he can't mend them if he try?

A NORTH WIND.

[True prayer is faith in the wisdom and providence of God. Therefore the Apostle says "Pray always; pray without ceasing." That is, live in confidence, and repose upon the Universal Mind.—ED.]

MADEMOISELLE SALIGNAC,

Of Xaintonge, lost her sight when only two years old, her mother having been advised to lay pigeons' blood on her eyes, to preserve them in the small-pox; whereas, so far from answering the end, it eat into them: Nature, however, may be said to have compensated for that unhappy mistake, by beauty of person, sweetness of temper, vivacity of genius, quickness of conception, and many talents which certainly much softened her misfortune. She played at revertis without any direction, and often faster than others of the party: she first prepared the two packs allotted to her, picking them in several parts, yet so imperceptibly that the closest inspection could scarcely discover her indexes; every party she altered them, and they were known only to her: she sorted the suits, and arranged the cards in their proper sequence, with the same precision, and nearly the same facility, as they who have their sight. All she required of those who played with her was to name every card as it was played; and these she retained so exactly, that she performed some notable strokes at revertis, such as showed a great combination and strong memory. A very wonderful circumstance was, that she learned to read and write; for she regularly corresponded with her elder brother, whom some mercantile affairs had called to Bour-

deaux; from her hand he received an exact account of every thing that concerned them. The mode adopted by her friends in writing to her was to use no ink, but the letters were pricked down on the paper; and, by the delicacy of her touch, feeling each letter, she followed them successively, and read every word with her fingers' ends. A person scratched, with the point of a pair of scissors, on a card, *Mademoiselle de Salignac est forte amiable*; she fluently read it, yet the letters were small, and very ill-shaped. In writing, she made use of a pencil, as she could not know when her pen was dry; her guide on the paper was a small thin ruler of the breadth of her writing. On finishing a letter, she wetted it, which fixed the traces of the pencil, so that they were not obscured or effaced; then she proceeded to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. Her writing was very straight, well cut, and the spelling no less correct. To reach this singular mechanism required such a subject, and the indefatigable cares of her mother, who, accustoming her daughter to feel letters cut out on cards or pasteboard, brought her to distinguish an A from a B, and thus the whole alphabet, and afterwards to spell words, then, by the remembrance of the shape of the letters, to delineate them on paper; and lastly, to arrange them, so as to form words and sentences. She learnt, and almost by herself, to play on the guitar, sufficiently for her little companions to dance by, and had even contrived a way of pricking down her tunes as an assistance to her memory; but, being at Paris with her father and mother, a music-master taught her in the common method, observing the way used in writing to the young lady by pricking, and, to distinguish the whites, they were made larger. She learnt to sing; and so acute were her organs, that in singing a tune, though new to her, she was able to name the notes for them to be pricked down whilst singing; she even told the movement of them. In figure dances, she acquitted herself extremely well; and, in a minuet, with inimitable ease and gracefulness. She was very clever in the works of her sex, having made a silk and silver purse, wrought in knotted points on a wooden mould. She sewed perfectly well; and, in her works, she threaded her needles for herself, however small. She never failed telling, by the touch, the exact hour and minute by her watch.

PRINTING.

BEFORE the art of printing, books were of incredible price. From the sixth to the thirteenth century many bishops could not read, and kings were scarcely able to sign their names; and hence the use of seals and sealing. These were the ages in which superstition, witchcraft, and priestcraft obtained so universal an ascendancy. From 500 to 1200, all learning was in the hands of the Arabs, Saracens, and Chinese.

Copying was, in Greece and Rome, a productive employment; but it afterwards fell into the hands of the monks, who copied chiefly theology.

A good copy of the Bible, on vellum, employed two years, and the works of either of the fathers still more time. Jerome states, that he had ruined himself in buying a copy of the works of Origen. Of course, copiers altered and vitiated, corrected the language, interpolated, &c., according to their honesty, taste, faith, or party; and hence the endless controversies among critics and theologians about words, phrases, and paragraphs. It thus appeared that, at the Council of Nice, in 325, there were two hundred varied versions of the adopted Evan-

gelists, and fifty-four several Gospels preserved in various Christian communities, but so scarce that no Roman historian or writer appeared to have seen any of them.

Some writers give the invention of printing to Gutenberg, of Mayence; while others ascribe it to Faust, (often called Dr. Faustus), of the same city; and others, to Lawrence Koster, of Haerlem. The copyists made so great a clamour, that the parliament of Paris at first, to oblige them, caused all printed books to be seized.

The first printed books were trifling hymns and psalters, with images of saints, and, being printed only on one side, the leaves were pasted back to back. One of the first was the *Biblia Pauperum*, of forty leaves, which, pasted together, made twenty. An entire Psalter was printed, in 1457, by Faust and Schoiffer; and a Bible, in six hundred and thirty-seven leaves, in moveable types, was printed at Mentz, between 1450 and 1455; but the most important part of the invention (that of moveable types) is uncertain, both as to name and date. The first characters were Gothic; and Roman type was first used in 1467.

Printing by blocks was an extension of the art of seal-engraving, which had been carried to great perfection in broad seals. The first printed sheets were worked only on one side the paper, and the impressions produced by a plane and mallet. The ordinary printing press was first made by Bleau, at Amsterdam; in England, the first types were cast by Caslon, in 1720. The printing-machine was first suggested by Nicholson, in 1790, and perfected by Koenig. Stereotype printing was used in Holland, during the last century. The rollers for inking the types was the suggestion also of Nicholson. Stereotype printing was introduced into London, by Wilson, in 1804. The last-adopted improvements have been the Stanhope press, and the Columbian press.

Caxton was the first English printer, and his printing-office was in the Chapter-house of Westminster Abbey. He learnt the art in Germany, and was liberally patronised in England. The first book printed by Caxton was in 1471, and bore for its title, "*Willyam Caxton's Recuyel of the Histories of Troy, by Raoul le Fevre.*" While the *Bibliomania* prevailed, a copy was knocked down, by auction, for 1060*l.* 18*s.*—*Million of Facts.*

TO OUR READERS.

According to promise we give a few remarks on the subject of the Alpine Philosopher's letters, which he has now finished, although he does not mean to forsake the *Shepherd*, but to give us occasional disquisitions on other interesting physiological subjects. We prefer the name of Human Magnetism to that of Tellurism, inasmuch as it is more expressive, and conveys a clear idea of the nature of the operation; but even this epithet is itself defective, inasmuch as the metallic magnetism is sometimes employed to facilitate the operation. But the manipulative department ought always to be distinguished by the name of Human Magnetism alone.

Since we last addressed our Readers, we have for the first time witnessed a case of somnambulism, in a young woman, a patient of our friend's, who was so ill at the commencement of last week that she could not leave her home, and is now, according to her own testimony, out of the list of invalids. On the fifth day she was thrown into the crisis, and spoke with difficulty; saying she would be better on Sunday at six o'clock. At that hour we went to the Doctor's house, and witnessed the treatment from the commencement. The patient heaved con-

siderably with her breast, waved her head and rolled her eyes, and called twice for magnetic water, of which she drank freely, and in less than ten minutes she was fast asleep. The Doctor asked if she would see any of his patients. She said she had no objection, but did not think she could say much. One woman was brought in who is paralysed on one side, and has lost the use of speech. The somnambulist took hold of her hand, and asked, "what is wrong with this woman?" The Doctor said, "Paralysed." "Oh, I see! Ah! you'll get better; I know you'll get better." She was asked when. She replied, "Two months; you'll recover the use of your speech." Another patient then silently took hold of her hand, and she said, "Whose hand is this—a gentleman? He has got a nervous complaint. You also will get better," &c. This is the substance, though not all the particulars, of what we saw and heard. The woman's husband was present at the operation, and confessed he had always ridiculed the subject till he had seen it verified.

This ocular testimony does not strengthen our faith in the science, which is too reasonable, when candidly examined, to be entirely rejected; although, at the same time, we are not disposed to give it such an exclusive share of our attachment as entirely to supersede the use of other medical treatment. We are universalists, and believe in the efficacy of both physical and metaphysical treatment; both external and internal applications; both gentle nervous excitement, and active vigorous muscular exercise; but each of these remedies ought to be used on their own proper occasions, and therefore the professors of the healing art ought to be intimately acquainted with the properties of each. Our present physicians are mere materialists, and therefore their science is merely experimental, and in many cases destructive of life and health.

Human Magnetism is strong or weak, in proportion to the irritability of the nervous system. A person exhausted with disease is more susceptible than a convalescent; but a person naturally nervous and sensitive is always easily affected by the treatment. This circumstance has caused the sneering materialists of the old school to raise their usual cry of "Imagination!" as if this despised and persecuted faculty of the human mind was quite sufficient to destroy the respectability of every science with which it is connected. But what is this imagination, but sensitiveness? and what is sensitiveness, but susceptibility of impression? and what is susceptibility of impression, but common feeling, which always operates by means of the nervous system? Consequently pleasure and pain are imagination, because they are nervous excitement, and, according to the reasoning of our wise materialists, must be both a delusion.

It matters not to us whether the physis be solid matter or mere imagination, provided it be effective: when effective, it is *real*; when not effective, it is merely imaginative, even though administered in a regular bolus of purgative materialism; and every physician, skilled in his art ought to enquire and to know to which of these two species of medicines he ought to resort, and in what manner they may be most beneficially applied.

All men seem to imagine that there is a line of distinction between mental and bodily medicine, and that a drug is of the latter description. There is no bodily medicine, strictly speaking. It is all mental, because it cannot operate upon a *dead* man. But there is a positive and a negative medicine. The positive acts directly upon the mind, by the nerves of volition; and the negative, such as pills, powders, &c., acts directly upon the mind by the involuntary nerves. The old medical science confines itself exclusively to the latter; magnetism employs the former, but does not exclude the latter;

it insists upon the necessity of a *revolution in medicine*, by giving the ascendancy to the positive over the negative treatment.

Our readers are not at all aware of the importance attachable to this question, in bringing about an important physiological reformation; but we shall not press them too hard at present, but conclude with a few remarks from Francis Corbaux, Esq., of Winchelsea, a magnetist, who published, in 1819, a translation of a work on the Sentient Faculty, by the Count de Redern, in which the Count makes frequent allusion to magnetism. Corbaux himself was (perhaps is) a magnetical practitioner. After giving an account of the abuses of the science by men of vain pretensions, and of the manner in which it was first introduced into England by Dr. Demainauduc, who destroyed its respectability by the air of mystery and secrecy under which he veiled it, Mr. Corbaux writes as follows:

"Partly from exaggerated pretensions in the early magnetists, and partly from some mistaken notion of injury to the medical interest, the body of medical men in England have long resisted the invitation to take the magnetic practice into their own hands, which would unquestionably have been the better course. They now labour under the unconquerable difficulty of openly retracting an opinion once inconsiderately maintained. The far greater number are still destitute of information upon the subject, but not the less reluctant to confess ignorance. Among the most eminent of that profession, many choose to remain silent, though now convinced of the reality of the magnetic action, and of its sanitary properties; whilst many others conceive themselves too old, either to learn, or, what is yet more repugnant, to *unlearn*; and some, more liberally disposed, are prevented by apathy only from venturing beyond the pale of classical systems, awaiting some new and extraneous impulsion. It is therefore too late to expect that the important benefits of human magnetism will be proclaimed through the instrumentality of a class of men by whom Harvey and Jenner have been persecuted and reviled. It is through the medium of the public, only, that conviction can now be brought home to them, and the spirit of intolerance be put to shame."

CORRESPONDENTS.

A. D. must remember we are not responsible for the opinions of correspondents, nor extracts.

We have not room to answer W. L. this week.

The articles on Astrology we did not mean to continue; but if our correspondents at Woolwich have any enquiries to make, they may send them. We admire the principles of the science.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 30th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

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SYSTEM OF NATURE.

LAST week we gave a general outline of the doctrine of universalism; an outline which agrees both with science and revelation, and on that account well calculated to form a conciliatory medium of intercourse between the contending extremes of society. But we do not flatter ourselves with very sanguine expectations at present. Some new stimulus must be given to the public mind before it can devote its attention to subjects of such general and all-engrossing interest.

We shall give a more perfect and comprehensive compend of the system at a future period, when our readers have well-digested the first nineteen propositions; and, in the meanwhile we shall shortly discuss the important question—What is the moral law of God and Nature?

Of all the institutions of Moses, the moral law is the only portion which has survived the wreck of spiritualization: the rest have been metamorphosed into types and allegories, shadows, and such like visionary and temporary vanities; but the moral law is considered binding at this very day. This is of itself a type, to show us that the moral law of Nature alone is eternal and imperishable. It runs down through the course of time, and survives the overthrow of all mystic ceremonies. And what is this moral law? and is it also not capable of refinement as well as the rest, and destined to assume a new and more spiritual character as the progress of civilization advances?

Yes; this also is changed as well as the rest; but the epoch of its change is the commencement of the new world, and the termination of the old. The moral law of the ten commandments is an eternal and perfect law; and as long as the present system of society lasts, it ought to be enforced in its literal and most obvious sense. Whilst exclusiveness and individuality of property and interest continue, all the restrictions of the moral law are necessary to preserve the order and keep up the spirit of industry in the world. Were it literally kept even now, there would be little of that sectarian rancour and animosity experienced, which desecrate the temples dedicated to God, and consecrated for the purposes of moralizing the people. The breach of the second commandment has been the main source of all the religious divisions of the human mind. The local gods, the personified gods, the images, whether dead or alive, of wood, of stone, or of flesh and bone, or of pure spirit, all on account of their partial and finite character, as comprehending merely a part, and not the whole of existence, are the chief reason why men now abhor and persecute each

other, because the objects of their respective worships happen to be different. Who is it that does not break the second commandment? Is it the Christian? He worships the image of God. Is it the deist? He worships only the spirit of Nature, abstract from Nature itself. Is it the infidel? He worships Nature alone, abstract from the spirit that gives it life, and organizes the universal fabric in whole or in part. It is the universalist alone who keeps the second commandment; for he alone refrains from rendering into separate parts the infinite and indivisible God.

The observance of the fourth commandment is as necessary for the peace of society as that of the other. One day of rest out of seven is not too much either for man or for beast. The Sabbath ought to be celebrated as a day of universal repose for all the sons and daughters of industry. It is not enough to make legislative enactments to force the poor from pursuing such employments as may be essentially necessary for supplying their natural wants, or to make restrictive laws against travellers and coach-drivers. This is merely abusing the spirit of morality by a hypocritical pretence of keeping the letter of the commandment. If the spirit of the commandment be despised by those in whose power it lies to recommend and establish the practical obedience by their example alone, no tyrannical system of police administration, in curtailing the liberty, and restraining the provident industry of the poor, can ever produce any other effect than that of desecration and irreverence on the part of the people. The commandment is simple: Do no work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant. Nothing can be more intelligible, and nothing more reasonable; and nothing, at the same time, is more evident than this, that the commandment has never yet been kept. It must be kept, however; and the very ignorance, bigotry, and intolerance of the fanatical Sabbath-bill law-makers will ultimately bring forth a voluntary emancipation of the domestic slave from the reluctant hands of the masters and mistresses of super-vulgar life, who now deign not to soil even one of their fingers in performing the simple duty of merely serving themselves.

A Sabbath bill can never be put into execution, according to the letter of those sectarian fire-brands, whose spirituality exhibits itself in anything but the spirit of the commandment they profess to revere. Let them dismiss their servants on a Sunday; let them persuade or insist upon the rest of the aristocracy doing the same; let them give leisure to their horses, and condescend to lower themselves for one day of the week to a level with the

rest of mankind; cook their own food, and brush their own shoes, and do any other menial office which their own bodily comfort requires; and there can be little doubt that the inferior gentry and middle classes will voluntarily follow their example, and universal relief will be obtained for all, according to the spirit of the precept. All this might be effected without any legislation. Custom and public opinion are more powerful than law; fashion is superior to an act of parliament; and there is quite as much good sense yet left behind in the people of England as to convince them at once of the justice and expediency of such a day of release. This, which is actually the true method of keeping the Sabbath, would be considered sacrilege and impiety by the Sabbath-bill gentlemen, and the disciples of the old school of sanctification. They keep their servants at work to prevent them from amusing themselves in the fields, or gossiping with one another; the latter evil being supposed much greater than the former, although the commandment never once alludes to it: they consider themselves divinely authorised to commit a flagrant breach of a positive statute, in order to withhold the opportunity of committing a breach of an imaginary statute.

It was by such twisting and commenting as this that the Roman Catholics of old got rid of the obstacles which the second commandment cast in the way of their images and idolatrous worship. There is no obstacle too great for a priest, no troop too formidable, no wall too high. "By thee," says David, "I have run through a troop, and by my God I have leaped over a wall." David is but a sample of all the rest; they have all been admirable leapers. If the spirit of a commandment is any way troublesome to keep, or revolting to flesh and blood, they make a spring by the grace of God assisting them, and leap over it in a twinkling, and soothe their conscience by paying due deference to the letter of the commandment. If, however, the letter be troublesome, it requires only another spring, and over they go, their wit never failing them for a suitable excuse and a learned apology, from the practice of the fathers, and the opinions of the most eminent divines. They are at no loss for authorities; and the next generation will be much less so, inasmuch as it will have all the authority of the fathers as a primary foundation, and the authority of the present school of the saints in addition; and thus, if they continue to pursue this system of authorities, they will perpetuate the system of disobedience, by dint of pure learning and faithful quotation.

The teaching of the parsons is shamefully corrupt. The world has departed from the spirit of the moral law; and they have either led the world astray, or suffered themselves to be led by it. In either case, they are false teachers and unfaithful stewards; they are set up as moral instructors, and it is expected from them that they should inculcate at least the principles of the morality which they profess to acknowledge as a standard. These, however, they have invariably kept secret; they teach no better morals than are taught by every ordinary industrious and honest mechanic or tradesman, and they practise no better than is practised by the infidel and the blasphemous. The morality of the Bible is infinitely su-

perior to the morality of either churchman or dissenter; it is the morality of a perfect system of brotherhood, a system of mutual help and mutual instruction; of a system which says, "love one another, help one another, instruct one another." But the morality of the priest is merely the essence of the morality of this world of division, which separates the interests of families and individuals, and makes the stage of life an arena of never-ending strife.

As for the morality of Nature, it is anything or nothing. Nature is as bad and as good as you please to make her; hence her laws are both evil and good; and it is not the question with us what is the moral law of Nature, but what is the moral law of good Nature? The character of the moral law is in exact correspondence with the intellectual advancement of mankind. In a state of rudeness, ignorance, and barbarism, the law is equally rude, and enforced by barbarous punishments; it becomes less and less corporeal in its administration as the mind becomes enlightened; but there cannot be any definite period at which the one system shall cease and the other commence. There is no determinate line of distinction between good and evil; they are merely comparative; what is good to one age is bad to another; that which gives pleasure to the child is a nuisance to the adult. That which confers the greatest amount of happiness is best; but the morality of the wise is too refined for the foolish, and the pleasures of barbarians, the pastimes of the illiterate and unpolished throng, are equally averse from the nature of the philosopher. Whilst men differ in degrees of polish, there can be no general system of morality. Unity of opinion, equality of education, and the privileges of society, alone can bring the conflicting systems of morals to a focus, and constitute a universal morality as well as a universal faith.

THE SHEPHERD.

THE DOCTRINE OF THE "WOMAN."

NO. VI.

MANY have imagined, in reading our articles on this subject, that we were paying an exclusive deference to an individual, and setting her up as a leader for the world. The Southcottians at first conjectured that we must needs entertain the same narrow and unsocial views as themselves; and the infidels shrunk from the idea of receiving even an iota of instruction from one whom they are pleased, in their spirit of liberality and charity, to call a notorious impostress. Both parties misunderstood us; for our principles are different from the principles of both. We were treating of a mere sign or type of a great universal principle, called the bride or female spirit, and not of the substance, which is neither a woman nor a party, but the negative principle of the universal mind.

God has always been represented as a male, but Nature as a female. These two words, and this beautiful distinction, must ever be preserved. Nature is the bride, the true bride, and the party which represents Nature in the world, at present, is that party which worships Nature in a particular manner—namely, the materialists. Materialism or infidelity is the bride. Notwithstanding, in the progress of the church, this character is represented in running or successive types, in the church of faith, and

at last a distinct personal bride and church of the bride appear with a new revelation, in the manner of faith. This however is not the end ; it is still a delusion, and a gross delusion. And even the last move itself, materialism, the great representative of the female nature, and consequently the real bride, even she is a delusion and an imposture, until she be united with her husband—faith or spiritualism. All is delusion till the last and general union of all that has preceded, and all that still exists. The bridegroom is a deceiver without the bride, and the bride a deceiver without the bridegroom. Faith, or Christianity, is the bridegroom ; materialism, or infidelity, is the bride. But Christianity has deceived us, because it wants the liberality, universalism, and justice of infidelity ; and infidelity deceives and bewilders itself, because it wants the uniting principle of faith.

Having discovered that we were not exclusives, some of the Southcottians are now offended. This is what we wanted ; we want to shake off the illiberal minds. Others are determined to see more, and some are reconciled. 'Tis so with the other party ; the two extremes are always alike. The all-wise infidels of the invulnerable and impenetrable school have taken offence. Some won't read at all. Then, good-by Messrs. Liberals ; not one of you is gone without leaving a substitute in his place ; and we told you many months ago that we should count our sheep, and send away the goats, if we found any.

Jesus Christ had no bride, because he was not destined to bring in the kingdom of peace ; but he had a representative of a bride—the disciple whom Jesus loved, whose name was John, whom the painters have generally represented without a beard, and with long flowing hair, and who leaned upon Jesus' breast ! John is Johannes, and means the grace of God. It is the masculine of Joan or Johanna. This name is famous in Christianity ; it was the last representative of the school of Christ. The Wandering Jew is John the Divine, who was supposed to live until the second coming of Christ ; because John represents the spirit of Christ. There have been more popes of this name than of any other, and amongst the rest a Pope Joan, whose sex was not discovered till she brought forth a son by miscarriage in the streets of Rome. Joan of Arc was an inspired deliveress of France. Joanna of Venice is the celebrated bride-mother of Postellus, who cured diseases, and spoke so many different languages by a species of intuition, and from whom Postellus, the most learned man of his day, received the doctrine of the feminine principle of God, which he asserts must be taught before the old world terminates. Joanna Petersen, in Germany, Joan, of Kent, and Joan or Jean Lead, in England, and finally, our modern Joanna, are all running types of the spiritual principle of free grace, most emphatically represented by John and Joanna in faith, and by Anne, without the Joh (God) in materialism or infidelity, where it closes. But in the course of this long stream, we do not regard any one stage as final, nor any one individual as a leader. All is delusion until the ultimate union of all, which embraces the whole truth, and completes the progress of the world of division and sectarianism. Universalism is the only resting-place for the mind, and contains in itself the two principles in sub-

stance, the bridegroom and the bride, or God and Nature.

Our view of the doctrine of the Woman, therefore, so far as we have gone, is simply this : that Nature has always, in one way or another, been enforcing it ; sometimes by revelation, dreams, and visions, and sometimes by simple reason. It has been taught in the school of faith and in the school of infidelity, and at last both schools have brought it forth systematically—the one setting forth a woman as the mother of Messiah, and the other laying claim to the equality of woman, and her emancipation from the thralldom of man. Farther than this we do not insist upon, and as far as this every liberal and rational mind must go along with us. We shall never forget our principles of universalism, and shall take pretty good care not to set up any individual, either male or female, as a guide to truth, which is only to be discovered by investigating the great fundamental principles of the Science of Nature. Whenever we depart, or appear to depart, from this impartiality of doctrine, we hope our readers will immediately check us, and call us to account for our apostasy.

REVIEW.

Letter to Sir Robert Peel on Church Reform. By Richard Carlile.

It is chiefly extreme productions in faith or infidelity that we think proper to review in the *Shepherd*, because at present we are particularly addressing the extremes of both parties. Mr. Carlile is well known to the British public as the champion of infidelity and atheism, which he has defended with great zeal, and at a considerable sacrifice of personal liberty and property for many years past ; but it is not so well known to the public that he has within the last few years been so far reconciled to the Jewish and Christian scriptures as to regard them as a profound philosophical enigma, containing the essence of everlasting truth, concealed under a veil of allegory and mystery. But along with this respect (and we believe it to be perfectly sincere) for the scriptures of the Christian church, he still holds the atheistical doctrine of *universal death*. Chaos is the origin of all things. Life is only to be found in the individual organisation ; there alone is intelligence ; there alone is consciousness ; there alone is knowledge. The skull of man, finite and individual man, is the only source of system and intellectual arrangement.

Of course, he looks not to *universal*, but individual nature, for the original plan and direction of the progress human society. He searches amongst the Druids, the Egyptians, the Brahmins, and all the other demi-gods of the ancient world, for the original elements of Christianity, and then he supposes the scriptures to be manufactured in the form of a history by some individual, or college of individuals, and imposed upon the world as a literal fact, without any other proof than the paper and the ink which constituted the manuscript. Jesus Christ had no existence : he is merely the personification of a principle. Even the Jews are denied an existence, or the proof of an existence, before the time of Alexander the Great ; and the

whole world of letters has till now been deceived both by Greeks, Romans, Jews, and Christians, respecting the history of ancient Palestine.

What Mr. Carlile's object in making these assertions is we cannot divine; for it is clear enough that they are not capable of demonstration, and without even the shadow of an argument from history. A negative argument is of no use. If Roman historians have also omitted to mention Jesus Christ, English historians have omitted to mention Valentine Greatrex, and German historians Prince Hohenlohe and Mesmer; and it was a century and more before Christianity was of political importance to entitle it to be mentioned. If the Gnostics denied the reality of Jesus Christ's body, they never denied the reality of his appearance; they all agreed that a phantom appeared in the streets of Jerusalem, taught doctrine, and wrought miracles, and seemed to be crucified; but out of respect for their spiritual god, they said it was a vision. What has all this to do with the non-existence of Christ as a man?

Moreover, suppose he were to gain his point, what advantage would he derive from the victory? We see none. He acknowledges the truth and beauty of the scriptures as a *literary* allegory. Why should a *literal*, or matter-of-fact allegory, not be equally beautiful? If an imaginative scene be beautiful, just, and true, as delineated by the pen of a poet or the pencil of a painter, why should the same scene be considered as deformed in living nature? Why should the universal mind be denied the privilege of making living allegories on the stage of external nature, when man, his image and imitator, is making literary allegories on the stage of imagination? What is beautiful and just in the eye of the mind, is also beautiful and just in the eye of the body.

We cannot, therefore, see any propriety in rejecting the *literal* allegory and receiving the *literary* allegory, for the very same argument serves to defend and justify both. But the literary allegory is made by the individual mind, and the literal, or living allegory, by the universal mind; and Mr. Carlile puts a negative on the latter, because he advocates the doctrine of universal death, and the non-intelligence of Nature. "There is only one step," said Napoleon, musing on his Russian defeat; "there is only one step between the *sublime* and the *ridiculous*." There is also one step only between extreme infidelity and enlightened universal faith. Yet that one step entirely transforms the mind and its opinions; it makes a thorough revolution in its ideas and modes of reasoning. We are not without hope that Mr. Carlile will yet take this step into universal life, and abandon the gloomy and horrific doctrine of death and universal ignorance, which is out of all harmony and keeping with an age of *intelligence*. If Nature herself be infinitely stupid, stupidity is surely the perfection of humanity. Why should men follow Nature as their guide, if Nature be a brainless, thoughtless, blundering dunderhead? A philosophy which pretends to teach wisdom to man, should at all events hold up to view a model of intelligence. But atheism has no such model. Its universe is chaos, derangement of ideas, and total negation of purpose. Where is its model? Is it Nature? The Nature of the

atheist is worse than a fool; it is a dead block, a puff of wind, or a volume of gas. If we are to imitate this, the greater fool the greater philosopher. Is it God? atheism has no God. Is it man? there is no perfection in man. But the atheist says the laws of Nature are perfect. And yet Nature is not intelligent? Consequently, non-intelligence, or stupidity, is greater than wisdom, and ought to be cultivated by every good man, and admired above all things by every lover of Nature.

With the exception of this peculiar feature of Carlile's philosophy, (which may be, and no doubt is, palatable to him and many others,) and a few egotisms, which rather spoil the effect of what is reasonable and conclusive, the pamphlet recommends what very many, even of the Christians themselves, and indeed every reasonable man, would rejoice to see realized; it recommends a conversion of the Church establishment into a system of national education in the great principles of everlasting truth. That ultimatum will arrive; but it is not by the dictate of a minister, nor at the request of an individual or a party, but by the natural and gradual progression of the human mind in the pursuit of knowledge. Of this, moreover, we are thoroughly convinced, that it is not by any doctrine that puts a negative upon the literal or literary allegory of the Jewish and Christian scriptures that this important object will be attained; these two are the body and soul of the system, the matter and the mind, which must both be united to give life and vigour to "*Christianity Reformed*."

PLANTS.

THE motions of plants approaching nearest to those of animals are the following:—Many creeping plants detach shoots from their advanced stems, which spring up several feet distant from the parent plant; but this is a species of locomotion unconnected with volition. The *Helianthus*, or sun flowers, turn to the grand luminary in his progress from rising to setting, in consequence of the stimulus of heat and light. And they also open and shut their leaves, at stated hours, from a similar condition of the atmosphere. The *Mimosa sensitiva*, or sensitive plants, droop their leaves upon being touched, and they soon afterwards recover their former situation. The *Dionea muscipula*, or Venus's fly-trap, closes its prickly leaves when touched by a fly, and keeps them shut until the insect becomes quiet. But the most wonderful instance of irritability is observable in the *Hedysarum*, or moving plant of Bengal, which approaches and recedes its ternated leaves without ceasing, as well in the dark as in the light. All these motions are as distinctly the effects of mechanical impulse as the expulsion of the pollen by moisture, its transportation by the wind, and the bursting of the pod by heat.

But it is a much more difficult problem to explain the nature of the principles which determine plants to act in a way only that is most conducive to their own preservation, and so greatly resembling the instinctive impulses of the animal kingdom. Thus the propensity of the root to descend in the earth, and of the duck to dive in the water, the stem to ascend perpendicularly in the atmo-

sphere, and the eagle to soar in the air, are not less inviolable and uniform actions in one kingdom than the other. So little do some of the movements of plants depend upon external circumstances, that the husbandman is never solicitous how he sows the seed, as he is certain that, when it germinates, the root will infallibly strike downwards, and the stem will rise upwards. Nay, some plants are known to extend their roots to considerable distances in poor soils, while others overcome obstacles of the greatest magnitude, to arrive at a scanty supply of food, in a wonderful manner.

But the law of the ascending stem is not so uniform as that of the descending root, since many plants deviate from it, when their existence is at stake, and grow in a lateral direction, to arrive at the pure streams of air and light; nay, some stems will grow downwards to imbibe these celestial fluids. The ivy, for instance, and many other scandent plants, advance their stems several yards in one season, and escape out of doors and windows of buildings; nay, they will divide their branches, that they may take possession of both openings. The hop and honeysuckle will seize a pole any where near them, and ascend on it spirally, as if they knew from geometrical principles that it was the best method of rising on a weak body; and, when they are completely obstructed, will descend again in a straight line, to render their progress more speedy; thus demonstrating movements in consequence of a living principle, which we cannot explain.—*Dr. Jameson.*

CURIOUS INEQUALITIES IN THE AMERICAN PENAL LAWS.

TREASON, which, in mostly all the North American States is punished with death, is punished in Pennsylvania, for the first offence, with imprisonment for not less than three nor more than six years; and for the second offence, for not exceeding ten years.

Arson, in Maine, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, and Virginia, is punished with death; in New Hampshire, with solitary confinement, for not more than six months, and hard labour for life; in Vermont, if life is not lost in consequence, nor person nor limb injured, with hard labour not exceeding ten years, and fine not exceeding 1,000 dollars, or either of said punishments; and in Pennsylvania, with imprisonment in the penitentiary for the first offence, for not less than one nor more than ten years, and for the second offence, for not more than fifteen years;—by the code for Louisiana with imprisonment for life.

Rape, in Maine, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, and if by a slave in Virginia, is punished with death; in New Hampshire, is punished with solitary confinement for not less than six months, and afterwards with hard labour for life; in Vermont, with hard labour not exceeding ten years, and fine not exceeding 1,000 dollars, or either of said punishments; in Pennsylvania, for the first offence, with imprisonment not less than two nor more than twelve years; and in Virginia, if by a free person, with imprisonment in the penitentiary for not less than ten nor more than twenty years;—by the code of Louisiana, with hard labour for life.

Burglary, when the offender is armed with a dangerous weapon, in Maine and Massachusetts, and whe-

ther thus armed or not, in Rhode Island and Delaware, and for second offence, in New Jersey, is punished with death; in New Hampshire, it is punished with solitary confinement for not more than six months, and hard labour for life; in Vermont, with imprisonment in the state prison not exceeding fifteen years, and fine not exceeding 1,000 dollars, or either of said punishments; in Connecticut, imprisonment not exceeding three years, or if attended with personal abuse, or armed with a dangerous weapon, for life, or for a term of years not exceeding seven; in Pennsylvania, first offence, imprisonment not less than one nor more than ten years; for second offence, not exceeding fifteen years; in Maryland, with restoration of property, or paying the value, and imprisonment in the penitentiary not less than three, nor more than ten years; and in Virginia, with restoration or payment, and imprisonment in the penitentiary not less than five nor more than ten years;—by the code for Louisiana, with imprisonment for not less than ten nor more than fifteen years.

Sodomy, second offence in Rhode Island, second offence in New Jersey, by a slave in Virginia, is punished with death; in Maine, with solitary imprisonment not exceeding one year, and imprisonment at hard labour not exceeding ten years; in Connecticut, imprisonment for life; in Massachusetts, solitary confinement not more than one year, and hard labour after not exceeding ten years; in New Jersey, fine and solitary imprisonment with hard labour not exceeding twenty-one years; in Delaware, solitary imprisonment not exceeding three years, and whipping publicly with sixty lashes on the bare back; in Pennsylvania, first offence, for not less than one nor more than five years, second offence, not more than ten years; in Maryland, imprisonment in the penitentiary for not less than one nor more than ten years; in Virginia, imprisonment in the penitentiary for not less than one nor more than ten years.

Robbery, in Maine and Massachusetts, when the offender is armed with a dangerous weapon, and intends to kill, is punished with death; in Rhode Island, with death; in New Hampshire, it is punished with solitary confinement for not more than six months, and afterwards with hard labour for life; in Vermont, imprisonment not exceeding fifteen years, and fine not exceeding 1,000 dollars, or either of said punishments, second conviction, imprisonment for life, or not less than seven years; in Connecticut, imprisonment not exceeding seven years; in New Jersey, fine and solitary imprisonment with hard labour not exceeding fifteen years; in Delaware, on or near the highway, or in a dwelling-house, fine not less than 1,000 dollars nor more than 5,000 dollars, the pillory for one hour, sixty lashes on the bare back well laid on, imprisoned not exceeding four years, and afterwards sold as a servant for fifteen years—if committed in any other place than as before, fine not less than 500 dollars nor more than 2,000 dollars, thirty-nine lashes as before, imprisonment not more than two years, and afterwards sold as a servant for ten years; in Pennsylvania, first offence, not less than one nor more than seven years, second offence, not more than twelve years; in Maryland, restoration or payment of the value, and imprisonment in the penitentiary not less than three nor more than ten years; in Virginia, restoration or payment, and imprisonment in the penitentiary not less than five nor more than ten years;—by the code for Louisiana, with imprisonment at hard labour for not less than seven nor more than fifteen years.

Mayhem, in Connecticut, when the tongue is cut out, or the eye is put out with malice, is punished with death; in Maine, with solitary imprisonment not exceeding one

year, and imprisonment with hard labour, or in the county gaol not exceeding ten years; in New Hampshire, solitary confinement not less than six months, and hard labour not less than one year nor more than twenty years; in Vermont, imprisonment for life, or a term of years not less than seven; in Rhode Island, with a fine not less than 50 dollars nor more than 2,000 dollars, and imprisonment for not more than two years; in Massachusetts, solitary confinement not exceeding one year, and hard labour or imprisonment in the county gaol for any time not exceeding ten years; in New Jersey, fine not exceeding 1,000 dollars, or imprisonment at hard labour not exceeding seven years, or both; in Delaware, fine not exceeding 2,000 dollars nor less than 400 dollars, whipped on the bare back with sixty lashes, imprisoned for not exceeding two years, and afterwards sold as a servant for not less than four years nor more than seven years; in Maryland, penitentiary imprisonment for not more than ten years; in Virginia, penitentiary for not more than ten nor less than two years, and fine not exceeding 1,000 dollars.

Duelling, killing a person in a duel, in Vermont and Virginia, is punished with death; in Maine, fighting a duel, giving a challenge, or acting as a second, is punished as a felonious assaulter, and disqualified for twenty years from holding any office under the state government; in New Hampshire, accepting a challenge, imprisonment in the common gaol not exceeding one year, and disqualified from holding any office for five years; in Connecticut, sending or accepting a challenge to fight a duel, a fine of three thousand dollars, and bonds to keep the peace and good behaviour during life, and disabled from holding any office—delivering a challenge, the same punishment, except not finding securities for good behaviour; in Rhode Island, though death does not ensue, to be carried publicly in a cart with a rope round the neck to the gallows, and sit thereon for one hour, and be imprisoned not exceeding one year, either or both; in Massachusetts, when death shall not ensue, and challenging to a duel, though no duel be fought, and a second, aider, or abettor, punished as a felonious assaulter, solitary confinement not more than one year, and hard labour not exceeding twenty years, and disqualified from holding office for twenty years—accepting a challenge, though no duel ensue, and thus aiding and abetting, imprisonment in common gaol not more than one year, and disqualified from holding any office for five years; in New Jersey, challenging to fight a duel, though no duel be fought, or knowingly being the bearer of a challenge, or in any way aiding or abetting, fine not exceeding five hundred dollars, or imprisonment with hard labour not more than two years, or both—fighting a duel when death does not ensue, or being a second, or aiding or abetting in such duel, fine not exceeding 1000 dollars, and imprisonment at hard labour not exceeding four years, or both; in Delaware, giving or accepting a challenge, carrying or delivering such challenge, engaging in and fighting a duel, or being a second, whether the duel take place or not, or any way concerned in aiding or encouraging, fine 1000 dollars, imprisonment three months, and for ever disqualified from holding any office in the state; in Maryland, fighting a duel, and killing an antagonist, or wounding him, so that he shall die thereof within twelve months and a day, and aiding and abetting, confinement in the penitentiary for not less than five nor more than eighteen years—challenging or accepting a challenge to a duel, declared incapable of holding any office, civil or military, in the state; in Virginia, challenging to a duel or accepting a challenge, for ever disqualified for office; by the

code for Louisiana, if in a duel the criminal kill his antagonist, he shall be imprisoned not less than two nor more than four years, and forfeit for ever his political rights, and his civil rights of the first and third class, and if such death or mortal wound be by treachery, he shall be deemed guilty of assassination, and suffer the punishment for that crime.—*Report on Prison Discipline.*

THE LIBERTY OF THE PRESS.

NOTWITHSTANDING the imperfections of our Government, there is no country in the world where the liberty of the press is more uninterruptedly enjoyed than in England. True, we have a heavy tax upon newspapers, which we hope to see very speedily repealed; but in every other respect England is decidedly in advance of every country in the world. Even in the mere typography and external aspect of our literary productions, we are an age beyond all others. What a contemptible looking thing is a French, or an American, or a German paper, compared to an English one. The clearness and smallness of the type, the quantity of matter, the quality of the paper, give an immeasurable superiority to the English press. And how few prosecutions, after all, take place by order of Government! In France they are a hundred to one compared to the prosecutions in England, whilst our English editors express themselves with as much spirit and deadly hostility to the powers that be as the public mind is willing to countenance. In fact, the moral influence of the public is much more restrictive than the jealousy of the Government. Not so in Germany, the cradle of Protestant Reformation, where so little liberty is enjoyed, that a member of the Diet was obliged to fly from the relentless indignation of the supreme power, for merely giving publicity to the debates; and Professor Funk, of Frankfort, has been cast into prison, for publishing a short history of his country, in which he represents it as lying in a state of slavish degradation, fettered by the chains of a domestic foe, and impatient to throw off the badge of servitude and imbecility. The book has met with a remarkable circulation, and this is quite enough to rouse the suspicions of the petty lords of Germany.

ON MENTAL DISEASES.

LETTER I.

"Animum rege, qui, nisi pareat
Imperat." *Horace*, 1 Epist. ii., v. 62.
Curb thy mind, which must be ruled, or rule.

A FEW months ago I announced a lecture on mental diseases; the apathy of the public, however, to scientific lectures, was so great, or rather the antipathy to the lecturer so strong, that no living soul deemed it worth the while to honour him with their presence. And yet what subject more important both for the philosopher and for the physician, indeed for the every human being, than to know what a mental disease is, how it originates, and by what means this most terrible affliction can possibly be cured?

On seeing the total want of desire of acquiring knowledge upon this topic, one might be tempted to believe that this disease had been extirpated from this country, or that the means of curing it were so well known as to make it superfluous to devote a single moment of attention to such an important subject.

But every day's experience proves quite the reverse of this supposition. No country in the world presents so many instances of mental derangements as England; in

no country in the world are individuals more exposed to be deprived of their liberty, and of the power of disposing of their property, under the plea of insanity, than in England: and in no other country are those who are unhappily insane exposed to the irrational treatment of those quacks who keep private mad-houses.

In no department of the medical science has the canker of materialism and mechanical experimentalism done more mischief than in the treatment of insanity. This being the fact, it becomes a duty of my conscience to impart to my readers all the knowledge which I have acquired upon this matter.

This paper, through the medium of which I have spread the seeds of a new science (tellurism); this paper, which, by advocating the only true doctrine of nature (universalism), opens the gates to all important enquiries; this paper will be the organ through which I shall endeavour to broach this important topic.

If men lived according to the laws of nature; if our desires could always be rationally satisfied; if our social arrangements did not create unnatural wants, poisonous passions, diseased feelings, and tyrannical fashions; if our laws were given or administered with the aim of promoting the happiness and morality of the many, our public life would not present the horrible spectacle of so many crimes, and our private life would not be saddened with the occurrence of so many diseases, among which the mental disorders are the most afflicting.

I can say with truth, and this truth I have found out by a long series of observations, mental derangements are the offspring of that state of immorality, despotism, over-refinement, and misery, called civilization. Among the tribes who live in the wild state of nature, insanity is unknown to exist; among the eastern nations, who live in a state nearer to nature insanity is so scarce, as to make the insane be regarded as the favourites of divinity. Among the inhabitants of the Alps, and of the northern countries, insanity is seldom to be met with. London, Paris, and other great metropolises of the continent, present the greatest number of mental derangements. These metropolises, however, are the focus of civilization. Indeed, for those who do not acknowledge a providential place in the development of the human species; for those who do not know that the present civilization is like unto a corrupted mass, from which a new organic life must come, this only effect of civilization is enough to justify, in the eyes of the true philosopher, the follies of the modern Utopists, who dream to save mankind by making it retrograde to the original state of animalism.

We find, then, mental derangements coeval, and connected, as it were, with civilization. The first general cause of this disease are the bad passions, feelings, and regulations, originating from our social arrangements.

I have visited the principal mad-houses of England, France, Germany, Italy, and Holland. I have perused the statistics of the different public and private establishments. There are three principal causes assigned therein for mental disorders:—love, pride, and religious fanaticism. Love in women, pride in men, and religious fanaticism in both. Are these causes not all to be retraced in the corresponding badness of our laws and fashions? Are not the affections of the fair sex exposed to the seduction of the libertine, or repressed by the despotism and avarice of the parents, or by the still more oppressive tyranny of fashion? Are not all our arrangements artificial engines, by which pride and rivalry are put continually into violent motion? Where is to be found that sound religious instruction, which instead of making our belief a spring to social virtues, does not torture the heated

fancy with the life-consuming terrors of eternal damnation?

These, these are chiefly the causes that have bereft, and are daily depriving, many individuals of both sexes of the greatest privilege of humanity, viz., the harmony of the intellectual, moral, and physical faculties.

Can these causes be counteracted with bleeding, vomiting, physicking, solitary confinement, strait-jackets, and similar remedies?

Are the doctors who resort to those means, if they adopt them conscientiously, not as insane, if perhaps not more insane, than their patients?

I am not ignorant that there are cases in which insanity depends on malformation of the brain, or on some other organic defect; I know that often the disease, which originally was accidental, becomes constitutional. But all these are exceptions. In most cases the harmony of the intellectual, moral, and physical faculties of men is destroyed by moral influences; and in my future letters I will show that the nature of most of the mental diseases is purely mental, and can only be cured by psychical, that is, spiritual and moral, remedies. In cases in which the nerves, however, are affected, no internal drugs, but tellurism, ought to be employed.

I will show, also, what internal remedies are the most useful in the exceptional cases.

These matters deserve a minute investigation, and will give the opportunity of a new series of letters to

THE ALPINE PHILOSOPHER.

OPINIONS OF EMINENT CHURCHMEN ON CHURCH REFORM.

It pleased God in his unsearchable wisdom to suffer the progress of this great work, the reformation, to be stopped in the *midway*, and the effects of it to be greatly weakened by many unhappy divisions among the reformed." (Dr. Lowth, afterwards Bishop of London: Visitation Sermon, 1758.)

"The innovations introduced into our religious establishment at the reformation, were great and glorious for those times; but *some further innovations are yet wanting* (would to God they may be quietly made!) to bring it to perfection." (Dr. Watson, Bishop of Llandaff, Misc. Tracts, vol. II., p. 17, &c.)

"I have always had a true zeal for the Church of England,—yet I must say—*there have been many things in it that have been very uneasy to me.*" (Bishop Burnet: Hist. Own Times, vol. II. p. 634.)

"Cranmer, Bucer, Jewel, and others, never considered the reformation which took place in their own times as complete." (Simpson's Plea.)

Long after Cranmer's days, some of the brightest ornaments of the church still thought a reformation was needed. Tillotson, Patrick, Tennison, Kidder, Stillingfleet, and others (Simpson's Plea) endeavoured a further reformation, though in vain.

"We have been contented to suffer our religious constitution, our doctrines and ceremonies, and forms of public worship, to remain nearly in the same *unpurged, adulterated, and superstitious state* in which the original reformers left them." (Simpson's Plea.)

I attribute this want of reformation primarily to the political alliance of the church. Why should those who have the power refuse to effect it, unless they feared some ill result? And what ill result could arise from religious reformation, if it were not the endangering of temporal advantages?

"I would only ask," said Lord Bacon, two hundred

years ago, "why the civil state should be purged and restored by good and wholesome laws, made every third and fourth year in parliament assembled, devising remedies as fast as time breedeth mischief; and *contrariwise*, the ecclesiastical state should still continue upon the dregs of time, and receive no alteration now for these five-and-forty years and more?—If St. John were to indite an epistle to the church of England, as he did to them of Asia, it would sure have the clause, *habeo adversus te pauca*." (Works: edit. 1803, vol. ii. p. 527.) What would Lord Bacon have said if he had lived to our day, when two hundred years more have passed, and the establishment still continues "upon the dregs of time?" But Lord Bacon's question should be answered; and though no reason can be given for refusing to reform, a cause can be assigned.

Bishop Porteous informs us that himself, with some other clergymen (amongst whom were Dr. Percy and Dr. Yorke, both subsequently bishops), attempted to induce the bishops to alter some things, "which all reasonable persons agreed stood in need of amendment." The answer given by Archbishop Cornwallis was exactly to the purpose—"I have consulted severally, my brethren the bishops; and it is the opinion of the bench in general that nothing can in prudence be done in the matter." (Works of Bishop Porteous, vol. i.) Here is no attempt to deny the existence of the evils,—no attempt to show that they ought not to be amended, but only that it would not be "prudent" to amend them. What were these considerations of prudence? Did they respect religion? Is it imprudent to purify religious offices? Or did they respect the temporal privileges of the church?—No man surely can doubt, that if the church had been a religious institution only, its heads would have thought it both prudent and right to amend it.—*Parliamentary Review*.

BREAD FROM WOOD.—Dr. Prout has clearly proved that all the chief alimentary matters employed by man may be reduced to three classes, viz., saccharine, oily, and albuminous substances, the most perfect specimens of which are respectively sugar, butter, and white of egg. The saccharine principle, in its extended sense, includes all those substances which are chiefly derived from the vegetable kingdom; means, in fact, the same thing as what we commonly call vegetable diet. It comprehends all those substances, whatever their sensible properties may be, into the composition of which hydrogen and oxygen enter in the proportion in which they form water; for example, the fibre of wood, which chemists call *lignin*. Much skilful manipulation and delicacy of experiment were required to establish this result; but the nutritive property of the woody fibre—in short, that a tolerably good quartern loaf can be made out of a deal board—has been proved by the recent labours of a German professor, and may be verified by any one who will take the trouble to repeat them. The following, says Doctor Prout, was the method he employed for this purpose:—In the first place, every thing that was soluble in water was removed by maceration and boiling; the wood was then reduced to a minute state of division, not merely into fibres, but actual powder; and after being repeatedly subjected to the heat of an oven, was ground in the usual manner of corn. Wood thus prepared, according to the author, acquires the smell and taste of corn flour. It is, however, never quite white, but always of a yellowish colour. It also agrees with corn flour in this respect, that it does not ferment without the addition of leaven, and in this case sour leaven of corn flour is found to answer best. With this it makes a perfectly uniform and spongy bread;

and when it is thoroughly baked, and has much crust, it has a much better taste than what, in times of scarcity, is prepared from bran and husks of corn. Wood flour also, boiled in water, forms a thick, tough, trembling jelly, like that of wheat starch, and which is very nutritious. The nutritious properties were first tried on a young dog; afterwards he fed two pigs upon it; and then taking courage from the success of the experiment, the professor attacked it himself. His family party, he says ate it in the form of gruels or soup, dumplings, and pancakes, all made with as little of any other ingredient as possible; and they found them palatable and quite wholesome.—*Mechanics' Magazine*.

JACOB BEHMEN.—This is one of the most extraordinary mystics who ever lived. His writings are very voluminous, and generally illustrated with plates, which give a better idea of his system of philosophy than the language which illustrates them. Unless a man have a natural genius for mystics, it is impossible for him to read one page of Jacob's works without exhaustion, they are so unfathomably profound, and in many respects perfectly incomprehensible. They exhibit, however, proofs of a very powerful mind, and the plates in succession form a very beautiful system of progress and universalism, partaking of the imperfections and exclusiveness of the pietists, and the age in which he lived. The foundation of his system is as follows:—"That the divine grace operates by the same rules, and follows the same methods, that Providence observes in the external world; that the minds of men are trained and purified in the same way that metals are purified from their dross." Dr. Mosheim calls this a chimerical notion; yet nothing is more agreeable to reason and scripture. What is the experience of evil but a furnace? and the scriptures say that man must go through the furnace of affliction, and come out like gold seven times purified. Jacob is a better philosopher than his critics. Amid all the reveries of the innumerable sects of pietists in Germany there was this universal feature, the prediction of the glorious establishment of Christ's kingdom on earth, and the overthrow of all reigning systems—they were merely the natural types or forerunners (in ignorance and imperfection) of the great social revolution which is to be effected by the union of science and revelation.

CORRESPONDENTS.

Mr. Rutlish may state his views of *Astrology* to the Shepherd, provided he do so in a brief, a liberal, and delicate manner. He must remember the prejudices of the world are strong against the science; and though we defy all the prejudices of the old schools, we use and recommend great caution in doing so. We have no doubt but the Society at No. 36, Castle-street, would be happy to hear a lecture on *Astrology* from Mr. Rutlish, if he has no objection to give one, and stand the test of some opposition. He will find friends to defend him against all his enemies.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 6th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

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SYSTEM OF NATURE.

WE affirmed last week that the morality of Nature was either good or bad, as you pleased to make it. Its character is inversely proportioned to the degree of cultivation. This, however, is only true in respect to its specific and individual character. There are general rules of morality, which hold good in all ages, and are eternal as the laws of Nature herself.

The fundamental law of all morality is individual happiness. This is the first object of animal pursuit, and may be called the first moral law. In a state of ignorance this object of individual happiness is eagerly pursued at the expense of the happiness of others. *Me* and *mine* are unsocial and abstract terms, which do not involve the consideration of the happiness of the species, because no system of social arrangement has been projected or instituted to create any necessary connexion between the happiness of the individual and the happiness of the whole.

The want of such a system of social interest corrupts the principle of individual selfishness, and compels it to resort to broils and contentions, the greatest enemies of public and private happiness.

Individualism, or the love of self, is the first movement of Nature; and the extreme limit of its progress onward is universalism, or the love of all. This, however, though nominally different, is virtually the same as the other. Individual happiness can never be enjoyed at the expense of the happiness of others. Human nature revolts more or less at the idea of inequality in the enjoyments of life. Even the tyrant and the wealthy aristocrat cannot refrain at times, when they think of the sufferings of the poor, from expressing their sympathy with the forlorn condition of poverty, and wishing that Nature had ordained it otherwise; although their self love will not permit them to sacrifice an iota of wealth or privilege to better the condition of the poor. Individual man is never so divinely happy as when he sees universal man, or society, all rejoicing around him.

Self love and social love therefore are one and the same thing, when under the influence of an enlightened mind; but not so when ignorance is in the ascendant; and as ignorance is the first state of humanity, it follows that self love must first be productive of evil, before it be productive of good.

The morality of Nature, therefore, is either good or bad, according as it is directed by wisdom or folly. The original motive, the love of happiness, is always good; but that motive must be misdirected before it can dis-

cover the true path to universal happiness. Man *must* fall, and rise again.

As the love of individual happiness is the fundamental and only law of individual morality, so the love of universal happiness is the only law of public morality. There is no occasion for any other fundamental principle of morals than this:—Individual and universal happiness are the end and purpose of all human actions. How are these to be attained? In this question is comprehended the whole of morality.

Judge Blackstone says, that if man were to live in a state of nature, unconnected with other individuals, he would need no other law but the law of Nature and of God; but in a state of society another law, namely the law of nations, or artificial law, comes into operation. The judge has evidently divested himself of his usual shrewdness in making such a distinction as this, which has the unfortunate effect of leading men to suppose that there is a necessity for other precepts and restrictions than those which Nature herself directly points out as indispensable for our happiness.

The distinction between natural and artificial morality is a false distinction, and in order to remove the erroneous impressions which it creates, we shall shortly subject it to critical examination. The law of Nature, according to Judge Blackstone himself, is contained within this one rule of obedience, "That man should pursue his own happiness." One would suppose from this definition that every law in existence ought to be contained within this single universal rule, since the attainment and promotion of happiness is the professed object of all. But it has been a general, though ignorant, belief of all past ages, that society is not natural to man, and that the passions, appetites, and impulses of individuals have no necessary connexion with, or control over, one another; that Nature only provides an impulsive movement for the individual, and leaves it to reason or art to form whatsoever other arrangements are necessary for the general good. There is some apparent truth in this; but the movements of society are not more under the control of reason or art than the movements of individuals. Wherever reason resides, there it governs and directs; but the individual has no occasion to write down laws for himself, inasmuch as he is his own lawgiver, and can enact and repeal at pleasure. The body of society is also its own lawgiver, but, consisting of many individuals, it must commit its laws to paper in order to form a link of communication and general understanding between all the members. But there is not more or less of Nature in the one mode of government than in the other. The

reason and the conscience of a savage is quite as artificial as the Code of Justinian. It is only less complicated, by embracing a more limited scope of thought and action.

The law of Nature, therefore, applies to both the individual man and the collective man, and the same test of excellence will serve for both. Let us, then, imagine to ourselves a single individual, such as Robinson Crusoe or Alexander Selkirk, on a desolate island, living in a state which our learned civilians and divines have unanimously designated a state of nature; by what process of reasoning do we come to the discovery of what is or is not the law of good morals for the regulation of that individual's conduct? In the first place, the preservation of his health is necessary; he must avoid all excesses which tend to weaken his body or derange his mind. If he has a strong propensity for any indulgence which is injurious to his constitution, it is his duty to repress that propensity, and if possible destroy it; if the palate rejoices in that which is injurious to the stomach, the palate must sacrifice its own pleasure for the satisfaction of its helpmate; if the bowels rebel against the predilections of both, then both must give way to the humour of the bowels: in fine, if one limb, one smallest member of the body, should suffer from any particular indulgence which is granted to the cravings of another, the man's morals are imperfect, his prudence is defective, the balance of his different appetites is not in a state of adjustment. In other words, his morals are bad, and his system will ultimately suffer in consequence of this partiality of conduct, this unjust preference which he gives to particular desires.

The body collective is merely the prototype of the individual. As the individual has a head to govern his body, so must society have a head to direct its movements. As the individual has other inferior members of different degrees of influence and honour, so also must the body collective have its various grades of employment for its component members, each individual being respectively placed in the capacity for which Nature has originally predisposed him, by talents or inclination; so that the ultimate result may be that all shall be as content with the various offices which they fulfil, as the different species and sexes of animals are with the species and sex to which they belong, nor have good cause to murmur at the usurpation of any particular class, which satiates itself, and paralyses the vital energies of the other departments of society by its own unrestrained selfishness and inconsiderate indulgence. This is an abstract general outline of the morality of Nature; the standard is in ourselves, in the individual man, in the body, in the passions, which all manifest the eternal and unchangeable law of gradation of rank, but so beautifully harmonised that every member rejoices in the happiness of its fellows. When human society shall have attained this harmony, the universal man may be said to be created; till then we are merely a chaos of conscious atoms, clashing against each other, to the infinite annoyance and misery of all.

To accomplish this, it is not necessary that one individual, or class of individuals, should take possession of large territories or tracts of land, and employ them for the

exclusive advantage of themselves and those of their own body begotten. We have already seen that this is a vice in the individual, and of course it must also be a vice in the collective, or social body. But if it be contrary to prudence and the harmony of nature thus to confer exclusive property upon individuals and families, it is not out of harmony with the law of good public morals to confer superior power and control upon superior individuals. Our own nature teaches us the necessity of this law. The eye is our guide for motion, the ear for sound, and the other senses have their corresponding sphere of action, in which the whole body obeys them, and obeys them willingly, and only that care is bestowed upon each which is necessary to keep it in healthy action. But of all the senses, the sense of feeling is the only universal sense, and this represents the people. We consult the interest of this sense above that of any other, and always consider ourselves extremely foolish if, in a state of absorption, indulging the pleasures of sound, or of vision, of taste or of smell, we encounter any bodily injury which irritates the most vital of all the senses.

And what have the Governments of the old world been doing, but giving way to the appetites and inclinations of small fractions of the body politic, and thus exposing the great bulk of society to the dangers of misgovernment? Why do the poor cry out against the rich, but because they are plundered of their due? Why do the weak cry out against the strong, but because they have found oppression instead of defence? Why does society complain at all, but because it is *immoral*? It is destroying its own constitution by imprudence, by pampering one portion of its nature, and neglecting to dress the wounds which afflict its extremities, which are now so sorely cankered as to threaten destruction to the universal system of ignorance and misgovernment.

THE SHEPHERD.

P. S. We forgot in our last to say that the morality of the Bible, as well as the morality of Nature, is good or bad, as we are disposed to make it. The omission might cause erroneous impressions on some, but we have illustrated this view of the Scripture morality on a former occasion. The base, or vital principle of the moral law, is eternal; but is capable of many transmutations and refinements as society progresses. Thus it is possible that the commandment, "Thou shalt not steal," may one day become a dead letter, when all private property shall be thrown into a common stock; still the principle is *valid*, though the breach should become impossible. Ceremonial laws entirely disappear, and are as fickle and local as human fancy or the head-dresses of the ladies; but the moral law of the ten commandments contains the principle of immortality in an eminent degree; it holds a place amongst all other laws and customs, like man amongst the brutes. Notwithstanding, Jesus Christ's summary of the decalogue is better than the decalogue itself: "Thou shalt love thy neighbour as thyself." This is "universalism," the divided law reduced to a single proposition. The change or refinement of the letter of the moral law is a very delicate subject; it is the only subject upon which we have any fear of entering.

ON MENTAL DISEASES.

LETTER II.

*Durum, sed levius fit patientia
Quicquid corrigere est nefas.*

Horace, 1 Ode, xxiv. 19.

It is hard, indeed; yet patience makes us bear whatsoever is impossible to mend.

I HAVE often laboured very hard to find out a definition which might convey a clear idea of insanity; but after having lost many days and many nights in this undertaking, I found at last that my labour was lost. Insanity is the opposite to soundness. In order to know what unsoundness may be, we must know what soundness is. But who can point out clearly enough what soundness is, and soundness of the mind in particular? Mind—these four letters, how many different ideas do they not comprehend! Indeed, this word alone has put many philosophers out of their mind; and yet, without knowing what mind is, it is preposterous to dare to talk of the diseases of the mind.

The word mind signifies the unity of the perceptive, imaginative, judging, and creative faculties; like unto the word life, it comprehends all forms of being and acting. In the same way that a bodily disease affects one or the other form or mode of vitality, or one or the other system on which the animal, sensitive, or vegetative process of life depends, or a single organ, or a part of the organ, in the same way the spiritual disease affects some particular form of the modes of intellectual life.

The perceptive faculties may be sound, and the imaginative be diseased; or, *vice versa*, the judging faculty may be impaired, and the creative faculty—will and reason—may be healthy. The whole mind is seldom or never diseased. In order to judge with discrimination of the mental diseases, we must first analyse the different forms of spiritual life.

If we pay a little attention to our perceptive faculties, we find that they are, generally speaking, equally good in all human beings. The difference between a thousand individuals is, mathematically speaking, = 0. Yet there are a few exceptions, and the question is, whether the greater or less degree of quickness in perception be a mental disease.

The common sense, which in all matters assumes the authority of a supreme judge, is ready to apply the epithet of stupid fools to those who want quickness of perception. I beg leave to impugn this judgment. Quickness of perception is often more the step-ladder to folly than slowness of perception. Those beings, whose nerves are so sensitive to smell a cat in a room, or to shriek at the noise of a creeping insect, or to shut their eyes at the flash of lightning, deserve more the name of fools, than those who seem untouched by all that surrounds them.

I have known many sensitive mothers who would have lectured their children for whole hours, when they, moved by the same instinct that impels the naturalist to analyse an object of nature, had torn to pieces a picture or a watch, or even an insect. I say I have seen such mothers torture to death their servants, drive into madness their grown daughters, yet read with rapturous joy

the accounts of a murderous battle, in which the husband or the son had soiled their hands with human blood!

People with too fine perceptive faculties are, according to my experience, more liable to diseases of the mind than others in which these faculties are more obtuse.

To cure these diseases there is no other drug but the reasoning power of the philosopher, or the causticity of the satirist. Yet the last remedy is often dangerous; when the former, on the contrary, is always harmless, and often more efficacious. But how few have the moral courage to counteract by sound reasoning the follies of over-refinement and fashionable sensibility!

Next to the perceptive faculties comes the imagination, which, in most cases, is liable to fatal diseases.

I do not, however, agree with those who ascribe to this faculty all the woes of mankind; on the contrary, I regard the imagination as one of the noblest faculties of the human mind. Indeed, if I should live to be deprived of this heavenly power to create a world of my own wherever I am forced to live, to spread a charm over all my desires, to impart an energy to all my actions; if I should be condemned to live in the society of beings deprived by some caco-demon of this magical power, methinks I should become instantly a misanthrope and a myogin, and bury myself alive in the forests among apes and tigers.

Yet this power, if not properly cultivated and pruned, is like unto the power of the wine: it deprives the man of his senses.

A friend of mine had gone to take a sea-bath, with his brother. The first was an excellent swimmer, the other a very indifferent one. My friend, in the prime of his age, swam far into the sea; his brother remained behind. Whilst the swimmer was playing with the waves, his brother was seized with the cramp, and perished; my friend, returning from his sport, sought his brother, but in vain. He called him, but received no answer. He swam in all directions, but no track of his brother was to be found. This event plunged my friend in deep melancholy, and his imagination represented constantly to his eyes the sea-shore, and his brother struggling with the waves, and perishing in the main. He travelled from country to country; the same picture was always present before his eyes. In all other respects he was of a sound mind. Yet, often amidst the most serious conversation on scientific subjects, he broke out into loud lamentation, threw himself over chairs and tables, and swam with all his power. His head was dropping with perspiration; and after a while he fell into a state of exhaustion and stupor. All means adopted to restore his energies were useless. "His unbridled imagination at length destroyed his bodily health; he died of exhaustion after having once swam for about an hour on the floor.

The diseases of imagination can be cured by acting upon the imagination. In such cases the power of music is great; yet greater is that of some terrible event, true or fictitious, which may give to the imagination a new scope. An acquaintance of mine, who had a private mad-house, has cured several diseases of a similar nature, either by communicating to his patients some dreadful news, or by using the phantasmagoria, or similar contrivances to create fear, or to awaken hope.

A diseased imagination turns pride into madness. Pride in itself is nothing but self-esteem; but when a man esteems himself for possessing that which he does not possess, or for deeming himself worthy of esteem for that which deserves blame or contempt; in the first case pride turns into folly; in the second, into madness. Unbridled self-esteem is always accompanied with silliness, or insolence; it generates the coxcomb and the villain. The emperor Nero was a mixture of both.

This disease is most difficult to be cured. How will you persuade a man who thinks himself to be a witty fellow that he is but a ninny? How can you convince one who is proud for having offended the laws of God and nature? How can you convince a Duke of Alva, a Napoleon, or similar madmen, that the actions for which they glory themselves are infamous and contemptible?

Perhaps you can cure of this folly a poor devil with whom you can speak plainly, and without fear that your words be countermined by flatterers. Among the higher classes this kind of disease is utterly incurable. But I perceive that, whilst tracing this picture of human folly, my own mind begins to totter; wherefore I must leave the *Shepherd* and his flock, and retire to rest. Rest and patience are two of the best preventions against madness.

THE ALPINE PHILOSOPHER.

REPRODUCTION.

Microscopic animals are produced by such an obscure process, that the doctrine of equivocal generation, exploded by the discovery of the microscope, which demonstrated eggs and seeds in certain substances undergoing the process of fermentation, has in some measure been renewed, by the further observation of animalcules, living in watery infusions of animal and vegetable matters, after their ebullition and exclusion from the atmosphere; and there is reason to believe that as the microscope undergoes further improvements, others will be found in decreasing series, which must preclude every kind of explanation of the subject from actual observation. Dr. Darwin's account, of what he terms solitary generation, is not a satisfactory one. He says "Organic particles of dead vegetables and animals, during their chemical changes into putridity or acidity, do not lose all their organisation or vitality, but retain so much of it as to unite with the parts of living animals in the process of nutrition, and produce new complicated animals by secretion, as in generation, or produce very simple microscopic animals and vegetables, by their new combinations in warmth and moisture."—Temple of Nature, note to canto I.

We are however convinced that every living creature has been unequivocally derived from parents of the same species with itself, and that ova of infusoria animalcules, and seeds of vegetable mucor, float in the atmosphere in states of imperceptible minuteness and indestructibility.

Oviparous animals, strictly so denominated, deposit their embryos, with a portion of prepared nutriment, in some foreign situation, where it can receive warmth for development, and food for future support, which enables the parents to multiply their brood to an immense amount.

Most small animals generate in this way, and their fertility being nearly in the ratio of their size, they constitute by far the most numerous orders of the animal kingdom. Thus the ova of gnats, butterflies, and birds, are propagated profusely several times a-year. Their eggs are laid, and completely hatched in three or four weeks at farthest, and the young are immediately capable of providing for themselves.

The egg of the domestic fowl derives its yolk from the ovary, and its nutritious white and shell from the oviduct, which conveys it to the external world. The changes commence from external heat in the cicutricula, by a white spot appearing at the obtuse end of the egg. In three days the spine, eyes, and pulsating heart of the young animal become conspicuous. In two days more, lungs incapable of function are discovered. On the fourteenth day feathers appear; on the nineteenth the chick makes noises; and it breaks through its shell on the twenty-first day. The chick derives nutriment during incubation, from the white, and at last from the yolk of the egg, which waste gradually as it increases in size, not unlike the germination of a plant, from the mucilaginous cotyledons of the seed.

Viviparous animals, consisting of man and quadrupeds, do not confide their scanty and valuable progeny to a precarious supply of heat and nutriment, but they retain the embryo within their own bodies, which they nourish until it acquires a certain size, and the mother's organs are sufficiently developed to supply it with food, in the helpless state of its infancy. Hence their long periods of gestation and suckling allow time for a greater increase of size, and perfection of organization, but at the same time limit the number of the species. Quadrupeds, of course, seldom produce more than three or four young in a year, and the human species not more than one upon an average of two years. In short, every species of female animal, except zoophytes, possesses one or two ovaries, wherein the rudiments of the embryos are formed, and the only difference among them consists in the ovum of the one species being immediately conveyed by oviducts to the external world to be nourished, and in the viviparous by fallopian tubes to the uterus to be supported by the mother, in the manner we have described of the human body.

Gemmiparous animals, such as zoophytes and some articulated worms, which connect the two kingdoms, discover no distinction of sexes, and multiply like plants, by shoots on their surface, as has been accurately traced in the polype. The young issue in clusters from the side of this animal, appearing at first in protuberances, the size of a pin-head, which enlarge and put forth arms; and as they drop off, others succeed, and often push forth another generation before the first falls from the parent; but the most remarkable circumstance of this animal is, that on cutting it, every minute portion becomes a new animal, probably from an infinity of germs existing on its surface, in the manner of vegetable bodies.

Plants are propagated by seeds, or by buds analogous to seeds, in a way similar to oviparous and viviparous generations.

The seed containing the embryo, takes shelter, on the

appearance of winter, in the bosom of the parent of nature, and when the great birth-day of vegetable bodies approaches, its vegetative powers are roused to action by the stimulus of heat and moisture. After four or five days, the rosette of the seed, the living ens, sends forth a radicle like a white prominence, from the bottom of the seed, which subdivides into two or three smaller radicles, that strike downwards to form roots. Hence it appears that the radicle constitutes the plant, and that the stems, leaves, and flowers are only prolongations of the root, to prepare juices to characterize the species. The plumule, or rudiment of the stem, sprouts in a day or two after the radicle, from the same end of the seed, ascends upon its surface, and, in many instances, in less than ten or twelve days penetrates the husk, and assumes a leafy appearance. It is nourished during this period by the lobes of the seed changing to a saccharine matter, which is conveyed by vessels to the radicle, and from thence to the plumule, until the whole lobes are absorbed, and the plant sends forth the seminal leaves for respiration. It then prepares its own nutriment from the fluids of the soil and air. This process is, therefore, not unlike the birth of an *oviparous* animal.

In like manner, the embryo plant protected from the cold of winter in the *bud* of the tree, or *bulb* of the root, derives its nourishment from the circulation of the parent, like the *fœtus* in utero, and in the manner the *oviparous* plant does from the cotyledons of the seed. When the annual influence of solar heat returns, it is protruded through the bark to form shoots, which continue to receive nourishment from the parent tree after the offspring has arrived at the light of day. After this manner, the vernalization of germs, which every where exist on the surfaces of the branches and bulbous roots of plants, gives the vegetable kingdom inconceivable powers of reproduction, by a process of propagation, which is not very dissimilar to the gestation of a *viviparous* animal.—Jameson, on the Changes of the Human Body.

SHELLEY.

SHELLEY is by many accounted an atheist, because he said "There is no God." This, it must be confessed, is to all appearance sufficient evidence; but his own comment upon the text removes much of the offence of the abrupt and positive assertion. "This negation," he says, "must be understood solely to affect a creative deity. The hypothesis of a pervading spirit, co-eternal with the universe, remains unshaken." It is impossible for a poet to be an atheist; and Shelley was a poet. He argued very inconsistently, however, with this doctrine of a pervading spirit, when he tried to refute the external evidences of Christianity. It is a curious specimen of the *argumentum ad absurdum*, when a man begins by admitting a universal spirit the author of all things, and ends by proving, or trying to prove, that this universal spirit was not the author of Christianity. The following specimens of the poetry of his *Queen Mab* are curious contrasts to the infidel logic of the prose:—

"Spirit of nature! here!
In this interminable wilderness
Of worlds, at whose immensity

Even soaring fancy staggers,
Here is thy fitting temple.

Yet not the lightest leaf

That quivers to the passing breeze

Is less instinct with thee:

Yet not the meanest worm

That lurks in graves and fattens on the dead

Less shares thy eternal breath.

Spirit of Nature! thou!

Imperishable as this scene,

Here is thy fitting temple."

"Spirit of Nature? no.

The pure diffusion of thy essence throbs

Alike in every human heart.

Thou, aye, erectest there

Thy throne of power unappealable:

Thou art the judge beneath whose nod

Man's brief and frail authority

Is powerless as the wind

That passeth idly by.

Thine the tribunal which surpasseth

The show of human justice,

As God surpasses man.

"Spirit of Nature! thou

Life of interminable multitudes;

Soul of those mighty spheres

Whose changeless paths thro' deep Heaven's silence lie;

Soul of that smallest being,

The dwelling of whose life

Is one faint April sun-gleam;—

Man, like these passive things,

Thy will unconsciously fulfilleth: (!!)

Like theirs, his age of endless peace,

Which time is fast maturing,

Will swiftly, surely come;

And the unbounded frame, which thou pervadest,

Will be without a flaw

Marring its perfect symmetry."

FOREIGN ANTS.

Among the foreign ants, we may mention a small yellow ant of South America, described by Dampier, which seems, from his account, to construct a nest of green leaves. "Their sting," he says, "is like a spark of fire; and they are so thick among the boughs in some places, that one shall be covered with them before he is aware. These creatures have nests on great trees, placed on the body between the limbs: some of their nests are as big as a hog's head. This is their winter habitation; for in the wet season they all repair to these their cities, where they preserve their eggs. In the dry season, when they leave their nests, they swarm all over the woodlands, for they never trouble the savannahs. Great paths, three or four inches broad, made by them, may be seen in the woods. They go out light, but bring home heavy loads on their backs, all of the same substance, and equal in size. I never observed anything besides pieces of green leaves, so big that I could scarcely see the insect for his burden; yet they would march stoutly, and so many were pressing forward that it was a very pretty sight, for the path looked perfectly green with them."

Ants observed in New South Wales, by the gentleman in the expedition under Captain Cook, are still more interesting. "Some," we are told, "are as green as a leaf, and live upon trees, where they build their nests of various sizes, between that of a man's head and his fist. These nests are of a very curious structure: they are formed by bending down several of the leaves, each of which is as

broad as a man's hand, and glueing the points of them together, so as to form a purse. The viscous matter used for this purpose is an animal juice which nature has enabled them to elaborate. Their method of first bending down the leaves we had no opportunity to observe; but we saw thousands uniting all their strength to hold them in this position, while other busy multitudes were employed within, in applying this gluten that was to prevent their returning back. To satisfy ourselves that the leaves were bent and held down by the efforts of these diminutive artificers, we disturbed them in their work; and as soon as they were driven from their stations, the leaves on which they were employed sprang up with a force much greater than we could have thought them able to conquer by any combination of their strength. But, though we gratified our curiosity at their expense, the injury did not go unrevenge; for thousands immediately threw themselves upon us, and gave us intolerable pain with their stings, especially those which took possession of our necks and hair, from whence they were not easily driven. Their sting was scarcely less painful than that of a bee; but, except it was repeated, the pain did not last more than a minute.

"Another sort are quite black, and their operations and manner of life are not less extraordinary. Their habitations are the insides of the branches of a tree, which they contrive to excavate, by working out the pith almost to the extremity of the slenderest twig, the tree at the same time flourishing as if it had no such inmate. When we first found the tree, we gathered some of the branches, and were scarcely less astonished than we should have been to find that we had profaned a consecrated grove, where every tree, upon being wounded, gave signs of life; for we were instantly covered with legions of these animals, swarming from every broken bough, and inflicting their stings with incessant violence.

"A third kind we found nested in the root of a plant, which grows on the bark of trees in the manner of mistletoe, and which they had perforated for that use. This root is commonly as big as a large turnip, and sometimes much bigger. When we cut it, we found it intersected by innumerable winding passages, all filled with these animals, by which, however, the vegetation of the plant did not appear to have suffered any injury. We never cut one of these roots that was not inhabited, though some were not bigger than a hazel-nut. The animals themselves are very small, not more than half as big as the common red ant in England. They had stings, but scarcely force enough to make them felt: they had, however, a power of tormenting us in an equal, if not in a greater degree; for the moment we handled the root, they swarmed from innumerable holes, and running about those parts of the body that were uncovered, produced a titillation more intolerable than pain, except it is increased to great violence."

The species called sugar-ants in the West Indies are particularly destructive to the sugar cane, as well as to lime, lemon, and orange-trees, by excavating their nests at the roots, and so loosening the earth that they are frequently uprooted and blown down by the winds. If this does not happen, the roots are deprived of due nourishment, and the plants become sickly and die.—*Insect Architecture.*

EFFECTS OF ARDENT SPIRITS.

SOME of my readers may have made the remark, that the face of particular drunkards, at certain times, appears as much like a burning coal as any thing can well be

conceived. It was probably a face of this kind that suggested Shakspeare's description of Bardolph's nose:

"*Falstaff.* Thou art our admiral; thou bearest the lantern in the poop, but 'tis in the nose of thee; thou art the knight of the burning lamp. I never see thy face but I think upon hell-fire; but, for the light in thy face, thou art the son of utter darkness." When thou ran'st up Gadshill in the night to catch my horse, if I did not think thou hadst been an *ignis fatuus*, or a ball of wild-fire, there's no purchase in money. Thou hast saved me a hundred marks in links and torches, walking with thee in the night betwixt tavern and tavern; but the sack that thou hast drank me, would have bought me lights as good and cheap at the dearest chandler's in Europe. I have maintained that salamander of your's with fire, any time this two-and-thirty years."

Tumors and leprous eruptions, of various size and colour, appear about the nose and other parts of the face. The vigorous circulation, and determination to the head, may have some effect in increasing the disposition to these cutaneous affections; but I have some suspicion that they are induced in a great measure by the chemical qualities of alcohol, most likely by the evolution of hydrogen in the course of the circulation; and they appear in the face, where the superficial blood-vessels are more numerous than in any other part of the body. It is in these vessels that the hydrogen attracts oxygen from the atmosphere; the blood in them becomes preternaturally florid; the skin is thus excited and inflamed, and the spots appear in consequence. Darwin speaks of them as being sympathetic of diseases of the liver. Although predisposition may much assist here, yet, I think, from what I have observed, that a long use of spirituous liquors will cause the growth of these eruptions in any constitution whatever. There is no deformity incident to the human body more disgusting than this.—*Dr. Trotter.*

GENERAL NORTON, the Mohawk chief, who was in this country a few years ago, was asked by a professional gentlemen concerning the state of the teeth amongst the Indians. His reply was decisive upon this subject:—"When the Indians are in their own settlements, living upon the produce of the chase and drinking water, their teeth always look clean and white; but when they go into the United States, and get spirituous liquors, their teeth look dirty and yellow; and I have often heard that they were frequently afflicted with the tooth-ache, and obliged to have their teeth drawn."

WOMEN'S SOULS.—It is generally supposed that the Mahometans deny the immortality of the souls of women, because they are not present at public worship, and are not buried in the same burial-ground with men. But Mahomet was not so hard-hearted towards the ladies. The following passages are from the Koran:—"Whosoever doth good works, whether man or woman, and believeth, shall enter into paradise." (Surat xvi. 99; xiii. 23.) "They shall enter into gardens of pleasure, together with those of their fathers and wives that were good." (xlvi. 5). "Believing men and believing women shall enter into the heavenly paradise." (lviii. 12; lx. 12; lxxi. 11).

ORACLES.—At the oracle of Claros, Tacitus informs us, a man gave oracles, and they needed only to give him the number and names of enquirers, and then he retired into a grotto, and having taken some water from a fountain, he answered in verse to whatever the enquirer had in his thoughts, though in general he was a very ignorant fellow.—*2d Book Annals.*

MILK.—Dr. Prout, observing that milk was essentially composed of three ingredients, which he calls saccharine, oily, and albuminous (the first consisting of starches, gums, acetic acid, &c.; the second, of oils and fats, alcohol, &c.; the third, of animal matter and vegetable gluten), analysed the different species of food used by man, and found that, amid all his cooking, his sugar, flour, eggs, and butter, he was creating nothing but disguised imitations of the great alimentary prototype, milk, as presented to him by Nature. All food consists of at least two, if not all, of these elements; but in the artificial food, especially, this great model is followed instinctively. Thus man instinctively adds oil or butter to farinaceous food, and fattens animals with a view of combining the oleaginous with the albuminous principle. This is a beautiful illustration of types, or the successive stages of progress: each type or stage containing the elements of the succeeding under different aspects. Thus Judaism contained Christianity, and Christianity Universalism. It is only the milk of the word adapted to different ages.

HEATHENISM.—Jupiter is always represented by the ancients as subject to the Fates, and these Fates were both pious and impious. Thus Virgil, "*Infelix Dido, nunc te Fata impia tangunt.*" Wretched Dido, the impious or cruel Fates now press upon thee. These Fates were always represented as a trinity—Clotho, who holds the spindle; Lachesis, who spins the thread of life; and Atropos, who cuts it. This is the natural division of life and all being, into beginning, progress, and termination. The philosophers, however, regarded these personifications in their proper light, and represented the Fates as merely the council of divine wisdom. Jupiter thus became subject to the Fates as a wise man is subject to the dictates of his own judgment. "He himself (says Seneca), the author and governor of all things, has written the decrees of fate, but he follows them; he at once commands and obeys."

THE ANABAPTISTS.—The following outline of the doctrine of the Anabaptists of Germany, by Dr. Mosheim, will show that the very same ideas prevailed then as now, only in modern times a curious division has taken place between the political and religious portions of the doctrine—the spiritualists having preserved the one, and the materialists the other. "The church of Christ ought to be free from all crime; that all things ought to be in common amongst the faithful; that all usury, tithes, and tribute, ought to be entirely abolished; that civil magistrates are absolutely useless; that every Christian has a right to preach the gospel, and consequently the church has no need of pastors; and that God still continues to reveal himself by dreams and visions." This is the Community, or Social System in the ore, abused by the extravagant absurdity of repressing industry and all the dictates of human reason, to be guided by what they called a divine impulse, which produced the most mischievous consequences to themselves and others. But the life of the new world was there, although the organization was not sufficiently advanced for the important office of self-government.

RICH AND POOR PAUPERS.

Those whose minds have been moulded by the operation of the poor-laws appear not to feel the slightest scruple in asking to be paid for the performance of those domestic duties, which the most brutal savages are in general

willing to render gratuitously to their own kindred. Why should I tend my sick and aged parents when the parish is bound to do it? or, if I do perform the service, why should I excuse the parish, which is bound to pay for it?

At Princes Risborough we turned over the minute-book of the Select Vestry, and found the following entries:

"Samuel Simmons's wife applied to be allowed something for looking after her mother who is confined to her bed: the mother now receives 3s. 6d. weekly. To be allowed an additional 6d. for a few weeks."

"David Walker's wife applied to be allowed something for looking after her father and mother (old Stevens and his wife), now ill, who receive 6s. weekly. To be allowed 1s. weekly."

"Mary Dacey applies for something for waiting on her mother, now ill. Left to the governor."

"Elizabeth Prime applies to have something allowed for her sister looking after her father, now ill. Left to the governor."

We shall conclude these selections with an extract from the evidence of Mr. Thomas Raymond Barker, a gentleman who has taken great pains in administering the parochial affairs of Hambledon. He says,

"In the year 1824 or 1825, there were two labourers who were reported to me as extremely industrious men, maintaining large families. Neither of them had ever applied for parish relief. I thought it advisable that they should receive some mark of public approbation, and we gave them 1l. a piece from the parish. Very shortly after they both became applicants for relief, and have continued so ever since."

Mr. Barker stated that he was not aware that any other cause existed for this change in the conduct of these two men, than the above-mentioned gratuity.—*Mr. Cameron's Report from Buckinghamshire.*

[If Mr. Cameron were to put himself to the trouble of looking over the books of another "select vestry" at the Treasury of the United Kingdom, he would find many similar entries of a more hideous character, and amongst the rest, "The Duke of York to be allowed 10,000l. per annum for paying a monthly visit to his aged father." This rich pauper refused to do an act of filial duty without being paid for it; and he even grumbled, like all other paupers, at the smallness of the allowance. The spirit of pauperism is the same in high and low life—very modest and independent at first; as impudent as the devil at last.—*Ed.*]

IMMORTALITY.

The subject of P. A. S.'s letter is one of the most important, and certainly the most sublime, that can engross the attention of the finite being; and for that very reason we have always spoken of it with great caution, resolved, before we addressed ourselves formally to the task of critical analysis, to build a good subterranean foundation of elementary principles upon a universal base, after which we shall arrive at the doctrine of individualism, to which the subject of "the immortality of the soul" especially belongs.

Hitherto we have aimed at the demonstration of the life of Nature, or God, the universal Being, without form, without circumference, but comprehending within himself all form and all circumference, without the life of external sensation, inasmuch as he is without external senses or organs of sense, and inasmuch as he can have no perception of any thing beyond him; but possessed of active infinite intelligence, which, by its own creative

imagination, generates within the immensity of its own nature all the machinery of individual life and organization—a life which is the very opposite pole or extreme to that which we possess; a life which we cannot comprehend, but must acknowledge, unless we entangle ourselves in a more ravell'd thread of absurdity than even incomprehensibility itself.

The individual life is characterised by this peculiarity: 'The impressions come from *without*.' God is therefore 'mind with *internal* senses;' and man 'is mind with *external* senses.' This is the true generic distinction, although we cannot comprehend either; and it certainly cannot seem very wonderful that the life of God should be a mystery, when the life of man, of our ourselves, is infinitely beyond our understanding.

Having established the life and immortality of the great original, the infinite and the universal, we come in due order of time to the subject of the life and immortality of the individual. The argument divides itself into two, namely, the *possibility* and the *probability*. The possibility cannot be reasonably disputed by any man, not even by an atheist or thanatologist (*death philosopher*); for it is quite as possible for the particles of matter to assume a more refined and spiritual form as a gross and corporeal form; quite as possible for sylphs, and invisible, intangible beings, to be created by the influence of circumstances, as for such subtle elements as light and magnetism, and other spiritual substances, to move through the wide expanse of Nature, and penetrate the most solid bodies, without themselves affording any resistance to matter. When all Nature is a mystery, and not a single cause or effect *understood*, but merely a few circumstances *known*, how can it be reasonably said that one thing is more possible than another, unless the latter involve an arithmetical or mathematical contradiction? This contradiction is not involved in the doctrine of the immortality of the soul, even upon the principles of atheism itself; and therefore no man can dispute our first proposition, namely, the *possibility* of individual immortality.

We come now to the *probability*. This is manifest from the nature of the human soul itself. It exhibits the type and earnest of immortality in its own nature. There is a general species of immortality which belongs to all nature; and there is an individual species of immortality which belongs to organic nature in particular, in the reproduction of the specific individual for ever. An acorn has the spirit of immortality within it, inasmuch as it can generate acorns as long as our planetary nature continues her present modes of action. A dog, a horse, every animal, has this species of immortality, which is that of the succession of the species, and man has this immortality in common with others; but the individual is mortal and perishable, whilst the species is everlasting. Were we to look no farther than this sensual, carnal view of human nature, we should say it is all over with man when his body is disorganised; but man is specifically distinct from every other organic being. Man has within him a principle which grasps infinity and eternity, as if they were his birthright, his paternal and maternal inheritance. He alone can travel mentally and spiritually to the extremities of time and of space. He lives not the life of an individual only, like a dog, which is not influenced by the conduct or experience of other dogs, and can neither reflect upon the history of the past, nor anticipate the future. Man lives the lives of the species and the individual *in one*; he borrows the mind of his neighbour, and lends him his own in return; the mind of his ancestor is still alive to him, and *his* will be living in human society when his body has crumbled into

dust. Thus there is a universality about the life of a man which no other finite life possesses; a mental life, which embraces infinity and eternity. So far, then, we have demonstrated that the mind of man is less finite and less mortal than that of any other species of animal.

We shall finish the remainder of the argument next week.

CORRESPONDENTS.

We entirely overlooked W. L. last week, till our answer was too late for insertion. Nitrogen is found both in opium and in animal matter, but it is now pretty generally believed that nitrogen itself is merely a compound of carbon, oxygen, and hydrogen, and we have no doubt that future analyses will demonstrate the compound nature of all the known gases. Matter is infinitely decomposable. There is no ultimate material element, no original atoms, to whose variegated union we can ascribe all the phenomena of the outward world. Hence we may with strict propriety say, not only that animal matter and opium are composed of the same ingredients, but in fine all matter is merely a compound of the two elementary spirits of Nature. We may have some idea of the possibility of this from the five known compounds of nitrogen and oxygen. One of oxygen and four of nitrogen make common air; one of oxygen and two of nitrogen make intoxicating gas; one and one make nitric oxide; three and one make nitrous acid; and five and two make nitric acid, or aqua-fortis.

G. N. enquires what becomes of nitrogen in respiration? We answer, that part returns in expiration, and part must be absorbed by the absorbents of the system, inasmuch as it is found to be an essential ingredient of animal matter; if we cannot clearly trace its course, it is because our scientific skill has not yet attained sufficient penetration. The subject is yet a puzzle to our experimental chemists. Suffice it for us to say that it is in the air, and it is in the body; and chemical analysis is yet so imperfect, that a gas may enter into an unknown combination, and escape the observation of the analyst, by assuming the character of what he considers a simple body.

Mr. R. has associated his subject too much with an authority which is questioned by many. To build upon the broad basis of Nature is the only successful mode of teaching now—let any finite or party production be used as a staff only.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 13th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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SYSTEM OF NATURE.

If we could possibly invent a system of society in which the selfish and the social spirit would so intimately combine, that the expression or exercise of the one would be tantamount to the exercise of the other, we might with strict propriety be said to have invented a system of political perfection. This is the "*beau ideal*"—individualism and universalism in one.

At present we have got individualism without universalism. Each individual is left to himself, a straggler in society; a being whose movements are known to himself alone, and whose conduct is only watched and questioned by the ministers of justice, when it seems likely to be productive of mischief to others. As long as he does no harm, he is his own master, and responsible to no one. In fine, one of the most striking features of this present system of society is non-responsibility or freedom of action. We are never taught, either by education, or by the laws and practices of the country, to consider ourselves as servants of the public. Our whole business in life is to accumulate individual property, and to promote individual interest. No account is taken of our proceedings; no general register is kept of our names, our dwellings, and our modes of occupation; no public use is made of our talents; no concerted plan of action is pursued, by which the whole mass of public mind may be concentrated upon the main point to which society should ever direct its attention—universal good.

In one sense this is liberty, inasmuch as no one controls our movements, provided we do not injure their persons or property; but in another sense it is slavery, inasmuch as we become the slaves of one another. Every man we meet is a tyrant, for he has always something collected around him, either land or moveable property, which it is illegal for us to touch or appropriate; and thus we live in a land of tyrants, where every man is both master and slave to his neighbour.

We may call it what we like, liberty or slavery; it matters not; both terms are equally appropriate, and equally incorrect; for there is no such thing as slavery or liberty in the abstract sense of the word, nor is there more of good or evil contained in the one idea than in the other. A species of refined slavery is the very perfection of society, in which all men are bound by a moral sense of duty to become the servants of one another; and true liberty is that state of refined sensibility in which the will of individual selfishness becomes identified with the love of our neighbour. There is too much liberty at present; that is, the moral tie that ought to bind together

the members of human society is not sufficiently strong, and on that account we are obliged to employ a substitute for the moral law, namely, the law of the magistrate and the police-officer, to supply its place.

The moral law is the goal to which society is progressing. The perfection of society consists in a complete abandonment of the political or magisterial law. But perfection is unattainable: it can only be held up as a model for our imitation, a standard for estimating the degree of progress to which we have attained. But although perfection be unattainable in the extreme sense of the word, there are degrees of perfection; and moreover, there is a faint line of distinction between the system of division and discord, and the opposite system of union and harmony. That line of distinction forms the boundary of the old and new worlds.

To pass that line of distinction, it is necessary to new-model the entire system of government. It is necessary to number the people, to gather them into tribes like the children of Israel, according to their respective modes of life, and to keep an exact register of all their names, so that no man shall be lost in society; no man be without a tribe, without a class, without a department of industry, in which his character is known, and to which he is ever responsible for the employment of his time. By this registry he loses his liberty; he is no more his own master, to roam abroad over hill and dale, through cities and towns, to haunt the lurking-places of depravity, and plunder unseen the produce of industry. He can no longer act the part of an impostor; for in every town, every city which he frequents, his name and character is as well known as it is in his native village. He can only travel as an honest man: disguise must be attended with immediate detection and infamy.

Such is the character of political universalism; and it is accomplished by a very simple process. In a state of ignorance, such a system is impossible, because it requires the very highest refinements of art and science; therefore there is no use in putting the question to us, Why was not this accomplished ere now? It is a childish question, and too foolish to deserve a reply. But now, when the facilities of social intercourse are brought to such perfection, when we can travel with greater rapidity than the pigeon can fly, and carry on conversation with our fellow-men in all parts of the habitable globe,—nothing more is necessary to regenerate political and social life than a classification of the people and a strict system of registry, for all their public movements and employments. By this registry it will be known at once how every individual employs his time; what is the

amount and quality of his labour ; and what are his public and his private character. Whenever he moves he shall carry his passport along with him, so as to be known at once in every spot of the world which he visits. If ever he should be guilty of political misdemeanour, his passport will be withheld. If it should prove a forgery, it is high treason against his species, and will be punished according to the spirit of the age.

The effect of such a system would be overwhelming. It is a moral inquisition ; and without a moral inquisition, save the world who can. This system is the extreme opposite of the present. It is a system which links the individuals which compose the species together into a compact concerting body, whose members communicate with one another like the atoms of the human frame. To extend such a refined and scientific system of legislation will require many generations ; but in such a country as England the scheme would be comparatively easy, and so moralising, so ameliorating in its tendency, that the mere formality of a passport, if necessary at first to correct the depraved and villanous propensities of the old system, might speedily be entirely dispensed with.

It can only be by some such system as this that unity can be accomplished. We will not enter more minutely into detail upon the subject, because, in the first outline of any project, it is necessary to confine ourselves almost entirely to generalities, confiding the particulars to the imagination of the reader. In recommendation of the adoption of such a system of political intelligence, it may be remarked, that the moral power is always strongest where the individual is best known, and his conduct most strictly scrutinized. The thief and the swindler always prefer those places of residence where they are entire strangers by name and countenance ; and the man of rank and fortune is extremely nice in his behaviour in whatever portion of the world he resides, because his circle of acquaintance is wide, and there is every chance of detection and exposure, if ever he should degrade his character by any mean or fraudulent action. It only requires a little more refinement and universality to make the law of honour, which now prevails amongst the higher classes, sufficiently powerful to establish public tranquillity and contentment. It is not universal at present, because it only includes a class, and legislates for a class. A nobleman or gentleman is strictly accountable to his order for his behaviour to every individual of his order, and therefore preserves the most punctilious decorum in the company of his equals ; but the law of honour does not comprehend the poor ; he may vent all his long imprisoned spleen upon the working man, and exercise any species of barbarity to which his despotic temper is disposed, without being liable to an arraignment for his behaviour before the tribunal of the honour of a gentleman. Still the principle of a perfect law is dimly seen through the thin shadow ; and that principle extended to the species, is the great desideratum of the philanthropist.

Moreover, we think that the establishment of a real tribunal of honour will very soon be found extremely conducive to the well-being of society. This tribunal of honour would be the necessary consequence of a classification of the people. The privacy with which all trans-

actions are at present conducted is a kind of passport for roguery ; and when one individual imposes upon another there is in general, unless it amount to a civil crime, no public official exposure of the transaction upon which we can depend. One individual informs another ; the story flies about like private scandal, and we either turn a deaf ear to the tale, or remark that it is the way of the world, and much may be said on both sides. We thus cultivate villany by the system of liberty as we call it ; such liberty as enables a man to sneak like a thief through the world, without giving an account of his proceedings to any one, unless he becomes a felon in the eyes of the law. But the actions of which the law takes cognizance are not the worst actions of mankind. Much greater mischief is occasioned by those which no civic officer can punish, or even challenge. For these actions there is no law and no punishment ; they are merely subjects for private scandal ; and the information is so defective, that the greatest villain can shelter himself under the allowance which is always made for defamatory tales. All those actions would be exposed by means of a classification of the people. The behaviour of tradesman to tradesman, of merchant to merchant, and of each to the public in general, would be strictly scrutinized, and no other punishment required than merely publication of the evidence in the public journals. The moral law requires no more. It lets the prisoner loose upon society, which must, as it improves, become more and more a prison to the detected scoundrel. This is the way to reform the trade and the morals of the country.

But even such a system as this, which we have described, is only a step in the graduated scale of ascent to the *beau ideal* of perfect socialism ; a state to which we must for ever be advancing, and for ever discovering a new horizon in the distance. The system of national classification is the beginning of political universalism ; but it is a system which is susceptible of indefinite improvement ; which will for ever be superinduced upon the original model, as the people advance in intelligence and morals.

This system existed in the bud in the political divisions of the old world. The Roman citizens were divided into thirty-five different tribes, and registered accordingly. With them it was subject to all the imperfections inseparable from an immature state of progress in science and art ; but that wise and politic people perceived the necessity of a general classification to give vigour and efficiency to their combined proceedings. There is no comparison between the system pursued by the ancients and that which we anticipate, but the name. The old classifications were invidious distinctions, which ranked a man in a higher or lower scale, according to the amount of property which he possessed, or the nature of his family connexions. We anticipate a system of universal amalgamation, in which men shall be ranked according to their pursuits in life, without any reference either to their talents or their property, and without any restrictions by which they shall be confined to any particular caste, beyond the limits of their own good pleasure.

THE SHEPHERD.

ON MENTAL DISEASES.

LETTER III.

Amor, ch' a cor gentil ratto s' appende.—Dante.
Love, which quickly moves a gentle heart.

THE faculties of perception, the creative power of imagination, together with the deepest feelings of human nature, are at work when passions take a strong hold in our bosom. When these passions are violently opposed, or otherwise frustrated in their aim, the mind is too often exposed to fatal derangements. Among the passions, however, which most powerfully predispose to insanity, none is so dangerous as love; consequently, love particularly deserves our attention. But what is love; how does it originate; and by what means can the medical art cure the mental diseases which are caused by love?

The generality of modern writers, immersed and drowned, as it were, in the mire of materialism, have endeavoured to spread abroad the absurd idea that love is nothing but that want of sexual intercourse which the human being has in common with the brute creation. The political economists, the rationalists, the philanthropists, have laboured in common to establish this erroneous idea. This fallacy had done more harm to the dignity of human nature than all the despotism of church and state put together: it has destroyed the purest source of happiness, and sacrificed many thousand victims to the cowardly selfishness of cold-blooded profligacy.

The human beings, male and female, are each but the halves, the poles of the one perfect human being. Both are endowed with peculiar faculties, which make them seek each other, in order to form a unity of feelings, sentiments, and actions. The man wants gentle, tender sensibility; the woman strength, courage, inflexibility. There is nothing more monstrous in nature than an effeminate man, or a masculine woman: they are hated and despised by both sexes. But the man loves the woman for the qualities which he does not possess: the woman loves the man for the same reason. But these qualities exist in the different sexes in different degrees; and each individual has but one counterpart which exactly responds to his individuality. This being the case, and the number of male and female being on the average the same, the human race is evidently destined by nature to live in couples, in order to fulfil its destination.

Polygamy and polyandry, or community of men, or community of women, are crimes against nature. The union for life of the couple is the eternal law of human perfectibility; or, when a man or a woman finds within their own bosom that an individual of the opposite sex possess those qualities which appear to respond to the wants of his human nature, that is, to possess feelings, sentiments, and energies, the deficiencies of which make each insulated being imperfect and unhappy, then love flies abroad winged; then these qualities, clothed in the most vivid colours by the creative power of the imagination, stand before our eyes as the aim and end of all our happiness.

Love, and all the nobler qualities of mankind, lie concealed and dormant in the first stage of human society.

Man without education is apparently the most helpless, ignorant, and brutal of all animals. And yet our pretended philosophers are so stupid as to seek in the state of nature for the *beau ideal* of human perfection. The fools! as the diamond before divested of its outward crust, and cut and polished by diamond, presents nothing but the appearance of a common pebble; so also man, without the help of civilization, presents nothing but his animal nature. Yet there is a diamond in us, the spark of a divine spirit, and this divine spirit is even manifested in love; because love is not to be found among savages; love is, for those mole-sighted fact-mongers, a mere artificial produce, matrimony an invention of designing priests, and purity a mere hypocrisy. Let us pity the ignorance of those miserable chattering!

Love is the offspring of our perfectibility; the happiest energy of our nature, if well directed and satisfied. But in the state of over-refinement in which we live, the defective education that some receive, the deceptive disguise that many assume, the prejudices of rank and fashion, the miseries which arise from the contrast of luxuriant opulence with starving poverty, all these circumstances make love the cause of the most hideous crimes, and of the most horrible mental disorders.

O, ye doctors, where are your drugs for such diseases? are they to be found in the nervous or in the vegetable kingdom?

The general form under which disappointment in love manifests itself, is melancholy, with loss of appetite. The stupidity and brutality of unfeeling beings laugh at these first symptoms of human misery, or even employ rigour and austerity, sarcasm and contempt, to counteract the effects of love. These means have often driven to suicide or madness. I have saved many, with a quite opposite method; indeed, I can lay down here as the first rule to cure mental diseases, that in order to bring the mental faculties into harmony, the doctor must identify himself with the particular mode of thinking and feeling of his patient; he must strive to elicit in him a confidence that there is a human being that feels equally with him. If he succeeds in creating this sympathy, he can save his patient.

Once I was on a visit to a gentleman, who had an only son, who was afflicted with melancholy, bordering on madness. I took a great interest in the young gentleman, who was in all respects amiable and well-bred, and I resolved to make a trial to cure him. I communicated my plan to his father, who promised me his assistance. One day, watching the moment that his son was a little better, he told him that I was afflicted with melancholy and insanity, and begged of him to try to elicit the cause of my malady, and to endeavour to alleviate it with his kindness. The affinity between both was thus soon established. As soon as I had made him acquainted with my fictitious sorrows, he communicated his real ones to me. It was an unfortunate love affair; both rank, fortune, and several other circumstances, were in opposition to his wishes. Well, said I, if we cannot obtain our wishes as gentlemen, we must learn some handicraft, and become independent mechanics; we can thus live with the earnings of our hands.

We continued discussing our plans, and planning our future course of life. After a few days' conversation I induced him to become a gardener, as his paternal estate gave him the opportunity of learning this art without further trouble than that of putting himself under his own gardener's tuition. The sympathy between us, the new plan of life, the exertions in gardening, had the desired effect; my young friend was restored to health.

The second rule which can be drawn from this instance is, that as soon as the affinity is established, some plan must be formed to call the energies of the mind and of the body into full exertion. This plan, however, must be in strict relation to the ruling passion.

I cured a female friend, who had lost her lover in a battle, and had become insane, by persuading her to learn to paint, in order to possess a picture of him at full length. This occupation gave to her mind a new turn.

But I may be asked, how can a man come into such affinity with an insane person, how can he exercise any influence upon a mind already diseased? He can do it through the magnetic influence of benevolence, moved by the spiritual power of the will, without any other instrument but the eye, which communicates to the insane, particularly those whose insanity is caused by love, the inmost thoughts of the soul. Those spiritual means are not always sufficient. Sometimes this kind of insanity has ruined the digestion; sometimes caused inflammation of the brain; in other instances it affects the whole nervous system. In such cases a methodical scientific medical treatment is necessary.

The next letter will contain something more upon this important subject.

THE ALPINE PHILOSOPHER.

TITHE.

"OF all institutions," says Paley, "adverse to cultivation and improvement, none is so noxious as that of tithe. A claimant here enters into the produce who contributed no assistance whatever to the production. When years, perhaps, of care and toil have matured an improvement, when the husbandman sees new crops ripening to his skill and industry, the moment he is ready to put his sickle to the grain, he finds himself compelled to divide the harvest with a stranger. Tithes are a tax not only upon industry, but upon that industry which feeds mankind—upon that species of exertion which it is the object of all laws to cherish and promote."

With regard to the payment of tithe in Ireland, all denominations of the people are unanimous in deprecating it, not on the principles of injustice alone, but of inexpediency. The feeling which exists in this respect, is not that silent sense of dissatisfaction which would imply a passiveness in payment, accompanied with unwillingness; it is one of a more deep-rooted and resentful character, such as ever attends the abstraction of property against the owner's consent. However established by time, custom, or legislative sanction, it still is felt as an oppression, and serves to keep alive discontent, and an earnest desire to get rid of it altogether.

Tithe has in its train many evils which deeply affect

the interests, both of the clergy and people. The demand is in itself odious from its injustice; and this is so obvious, that, in order to avoid the personal pique and annoyance which is almost sure to arise in the collection, the disagreeable duty is commonly transferred to a valuator or proctor, who becomes thereby empowered to institute an expensive process in the name of the incumbent; and the character of this agent, who is usually of the lowest class, and, perhaps, notorious for crooked scheming and unblushing villany, not unfrequently communicates its taint to his employer. Hence a new source of misery to the people, and of hatred to the system; for the sins of the servant are, in most instances, placed to the account of the master, whilst execration is unsparingly dealt out in return for oppression.

In a worse situation, if possible, stands the concern when tithes are let to farm. The multiplied mischiefs which this practice produces are finely depicted in the immortal eloquence of Grattan:—"From a situation so ungracious, from the disgrace and loss of making in his own person a little bargain with squires, farmers, and peasants, of each and every description, and, from non-residence, the parson is obliged to take refuge in the assistance of a character, by name a tithe-farmer, and by profession an extortioner; this extortioner becomes part of the establishment of the church by interest and situation. There are two descriptions of men he is sure to defraud; the one is the parson, the other the people. He collects sometimes at fifty per cent.; he gives the clergyman less than he ought to receive, and takes from the peasants more than they ought to pay; he is not an agent who is to collect a certain rent; he is an adventurer, who gives a certain rate for the privilege of making a bad use of an unsettled claim—this claim over the powers of collection; and what is teasing or provoking in the law is, in his hands, an instrument not of justice but of usury. He sometimes sets the tithes to a second tithe-farmer, so that the land becomes a prey to a subordination of vultures."

In one instance, related on authority, in an opulent and fertile part of Ireland, the property of a nobleman whose name is not permitted to be mentioned, a beneficed clergyman had his tithes, amounting to six hundred pounds, collected by a tithe-farmer, who levied on the people one thousand three hundred every year. The parishoners, anxious to relieve themselves from such an imposition, proposed to raise the tithe themselves to the rector to eight hundred pounds, and get rid of the "extortioner;" but the offer was declined, unless the latter were secured in an equal sum upon the same tithes! Embarrassments so disgraceful to the clergy as this, created by the villany of tithe-agents and tithe-farmers, are not uncommon; and this case forms but one link in those heavy chains that trammel intellect, respectability, and industry, in a state of inactivity worse than useless.—*Reid's Ireland.*

ANIMATE AND INANIMATE LABOUR.

It seems to be a pretty general belief at present that animate labour will, in a great measure, be superseded by inanimate labour; that the tendency of progress leads

directly to the employment of the elements of Nature, such as steam, air, heat, &c., as substitutes for muscular and human power. Our doctrine of progress leads us to question this general belief by reminding us that in the gradual development of the human faculties we must be for ever raising and refining the character of the animal nature by occasional intervals of apostasy, from which, after a little experience, we return, like prodigal children, with new and more enlightened ideas respecting the latent virtues of volition and animal power. There is a species of rivalry between animation and inanimation in Nature; and we do not suppose that either party will ever consent to acknowledge itself entirely defeated. The energies and capabilities of the human body are not yet known, nor indeed can they ever be known; they will for ever compete with the power of the elements, and the elements with them, so that we may expect a succession of changes, in which men will pass from animate to inanimate labour, and from inanimate to animate, each new stage being a refinement upon the past, and to all appearance a final victory. The employment of steam in travelling is generally accounted so superior to human labour that rivalry between the two powers has been considered preposterous and absurd; but we have little doubt that an age is coming when the improvement of machinery will supersede the use of steam itself, and substitute, for a season, human labour instead of inanimate power. In proof of this we may advert to the improvement of Mr. Snowden on railways and railway carriages, in the use of rack-rails and cogged wheels, and Mr. Ward's improvement on Mr. Snowden's plan, namely, the substitution of manual for steam power.

The following is from the pen of Mr. Buckingham, member for Sheffield, upon the subject:—

"The great national advantages to be obtained by Mr. Snowden's inventions, and their vast superiority over all others hitherto discovered, may be comprised under the following heads, viz.:

"The expense of the railway is reduced to little more than the cost of the iron; and the first cost of the propelling carriage, instead of being 1000*l.*, as is the case when steam is used, would not exceed 100*l.*, and the wear and tear be comparatively trifling. These alone would give his inventions a substantial claim to public support, facilitating as they do, in a most extraordinary degree, the general extension and use of railroads throughout the country; and when viewed with reference to the employment of manual labour, their value surpasses all calculation; they then diminish the first cost of vehicles to be used on the railway to a mere trifle; they do away altogether with the expense of fuel and the inconvenience of smoke; explosion and danger are rendered impossible; and the unemployed labourer is supplied with an inexhaustible source of remunerating employment, not solely on the score of humanity, but because it will be found both the cheapest and the best.

"It is well known that much attention has been bestowed, and vast sums expended, in endeavouring to substitute inanimate for any other power of conveyance; but hitherto no one has contemplated the immeasurable advantages which would ensue, by displacing horses from the conveyance of goods and passengers, and substituting in their place manual labour; yet this truly desirable object is now fully capable of being accomplished, and only

requires to be duly aided by patriotic and influential parties, desirous of conferring so great a boon upon their suffering countrymen, and insuring abundant employment for the industrious classes, and 'opening up to more distant parts of the empire the sources of wealth and industry;' whilst it will effectually abolish the many cruelties that are at present inflicted on that noble animal the horse, particularly those connected with overdriving, to keep time in our mail and stage-coaches.

"It is a received opinion that steam power cannot be used economically in preference to horses, when the rate of travelling is less than four miles an hour; and it is an indisputable fact, that horses employed as they now are in stage-coach travelling, are unable to compete with steam power, either profitably or in point of speed; and this arises from the circumstance of the animal being forced to do his work in so short a period of time as soon to ruin his constitution; permit the horse, however, to proceed at an easy pace, and he will work eight or nine hours per day without the least injury to himself, live three times as long, if well treated, and yield ample profit to his owner.

"The result of every examination of the subject, hitherto, has been a decided opinion, that steam power must be necessarily more economical than horse power, where velocity is required; now the truth is, that by an easy adaptation of animal power, it far excels steam power in economy, and is quite equal to it in speed. Nor is this circumstance so extraordinary as at first sight it may appear; for it has been admitted that horses can work cheaper than steam locomotion, when travelling at or under four miles an hour: an admission which is decisive of the position now advanced. In both instances, of the horse or locomotive engine, it is the rapid travelling that causes the great expense: in the case of the animal, he is soon destroyed; and in practice we find the wear and tear is exceedingly great of a ponderous and a very complicated machine, weighing from seven to ten tons, and travelling occasionally at a speed of twenty-five miles an hour, frequently rendering the engine out of repair, and consequently in its use entailing very heavy expenses. To obviate these difficulties, the inventor of the improved railway and carriage, has arranged the machinery in so effective a manner, that if propelled by manual labour, the men employed would perform their work whilst sitting, although the rate of travelling by the carriage would be twenty miles an hour; when the carriage need only be one-tenth of the weight of those now used, and the machinery being so extremely simple, the wear and tear would be reduced in proportion, as well on the carriage as upon the rail; and it is certain that, with reference to economy in slow motion, as well as quick travelling, Mr. Snowden's invention will be found to maintain the same preference.

"Independent of the incalculable advantage contemplated by the introduction of Mr. Snowden's invention of railway and carriage, in dispensing with the necessity of levelling the country; together with its importance in giving immediate employment to man, instead of horse or steam power; it is capable of being satisfactorily shown, that fast travelling can be attained much more economically by manual labour, under every view of the question, than by steam locomotion, and hence the great object sought after is now attained—that of securing employment for the many individuals seeking for work, but looking for it in vain.

It is too generally contended, without duly considering the enormous expense thereby incurred, that cutting down hills and filling up valleys is the *only* method of con-

structing railways with advantage to the capitalist; some writers, treating on railways, have gone so far as to assert, that the moment a hill of even very trifling ascent is to be overcome, all advantage of a railway over that of a common road from that time ceases. Nothing can be more erroneous; it is, in fact, assuming the impossibility of propelling carriages with their merchandise up the inclined plane. It being proved that it is possible to propel the carriages up an inclined plane 1 foot in 12, it may be asked, whether the labour expended in cutting down the hills and filling up the valleys, would not be more profitably employed in the conveyance of passengers and goods? It is certain that all labour unprofitably employed is a waste of money which *never* can be recovered; in the construction of the London and Birmingham railroad five years probably will elapse ere any returns are made, and the outlay labour exceeding 1,500,000*l.* (independent of other charges incidental to the levelling system); the interest on such outlay for labour at 5 per cent. is 75,000*l.*, an annual charge upon the undertaking, amounting to more than would be required by Mr. Snowden's plans, for the supply of the labour or motive force by man, for the transit of all the traffic over hill and dale, at a velocity averaging twenty miles an hour, passengers being charged 1*d.* per mile each, and goods at about 1½*d.* per ton per mile, when the Liverpool and Manchester charge is 5*s.* or 2*d.* per mile for passengers, and 7*s.*, or 2½*d.* per ton per mile for goods. Mr. Ward concludes by saying:—

“I feel that in bringing this most important subject before the public, I am only performing an imperious duty, and having done my part, it remains for the Government to do theirs also; by giving every facility and the utmost encouragement to the extension and general use of a means which will so largely promote the trade, manufactures, and commerce of the country; and which above all will carry content and comfort to every fireside. In the same feeling I also call for the best aid of every patriotic and influential individual in the empire, and more particularly upon the landed proprietary, to give their undivided assistance in advancing by this means the well-being of society. But let me be rightly understood: I require neither of the Government, nor of any individual, to be satisfied with the averments of Mr. Snowden, the inventor, or with the statements made by myself, as the commentator upon his inventions. What we require is, that a fair trial shall be made, when Mr. Snowden will be able to demonstrate the great superiority as to efficiency and cheapness of his railway, and I shall be enabled to prove the still greater cheapness, safety, and perfect efficiency of my substitution of manual labour for steam power; and that by its general introduction there shall no longer be pretence for saying there exists a redundant population; neither will any willing labourer be afterwards driven to participate the pauper's mess, for want of remunerative employ; but on the contrary, the whole body of society will receive a new and vigorous impulse, that cannot fail to diffuse health and happiness to all. Mr. Snowden and myself are solicitous to submit the merits of the inventions to such an impartial test, as may be conclusive: and if I shall be the humble instrument of rendering so essential a good to my country, it will be my proudest boast, and my ample reward.”

OLD POOR LAWS.

“Some time ago there was a shoemaker, who had a wife and family of four children, who demanded relief of the

parish, and obtained an allowance of 5*s.* per week. He stated that he worked for Mr. Adderley, the shoemaker, who now lives in the High-street in the Borough. The man stated, in applying for relief, that, however he worked, he could earn no more than 13*s.* per week. A respectable washerwoman informed me, that the way in which this family lived was such, that she was convinced the man earned enough to support them honestly, without burdening the parish, and that it was a shame for him to receive relief. In consequence of this information I objected to the allowance; but one of the overseers, taking up the book, said, ‘But here is the account, signed by Mr. Adderley himself; can you doubt so respectable a man?’ Still I was not satisfied; and I watched the man, and found him going to Mr. Pulbrook's, in Blackfriars-road. When the man quitted the shop, I went in and asked whether the man who had just left worked for them. Mr. Pulbrook stated that he did work for them, and had done so during the last twelve months: that he was one of the best shoemakers who had ever worked for him; that he earned only about 12*s.* a week, and that he (Mr. Pulbrook) regretted he had not more work for him. The man had left his book, which I borrowed. When the man came to the board, I said to him, ‘Do you know Mr. Pulbrook, of Blackfriars-road?’—‘Yes, I do very well.’ Do you ever work for him?—‘I have done a job now and then for him.’ I then asked, whether he had not earned as much as 10*s.* or 12*s.* per week from him. His reply was, ‘No, never.’ I then produced the book between him and Mr. Pulbrook, from which it appeared that he had earned from 10*s.* to 12*s.* per week for the time stated. This took him by surprise, and he had no answer to make. The relief was refused him, and he never came again. I afterwards ascertained, that, in addition to the 13*s.* a week which he earned from Mr. Adderley, and the 12*s.* a week which he earned from Mr. Pulbrook, his wife and himself worked for Mr. Drew, the slopseller, living at Newington-causeway, and earned 7*s.* a week from him. On the average of the year round they did not earn less than 30*s.* per week. The man was afterwards spoken to about the loss of the parish allowance, when he said,—‘I did not like to lose it: it was a d—d hard case; it was like a freehold to me, for I have had it these seven years.’

“No inspector would have found out such a case except by constant watching or favourable accidents. It might be supposed strange that a shoemaker could have earned no more than 12*s.* a week; but his answer was, that his bodily infirmities were such, that he could not sit long enough to enable him to earn more than such a sum. This morning, I said to a man of the name of Taylor, a tinman, who is receiving 4*s.* a week,—‘Taylor, how can you come here and waste your time to get your lazy shilling, whilst, if you stayed at home, you might earn your honest eighteen-pence, and set your family a good example?’ His reply was, ‘I have no work; I can't earn any thing.’ I answered, ‘Why, every time I pass your house, except on relieving days, I always find you hammering.’—‘Yes, so I may be—penny or two-penny jobs: will you find me work?’ I replied, ‘That I could not seek pans to mend for him.’ He went away with his money. Had I positively challenged this man, the first question with the annual officers would have been, ‘What is your family?’ ‘There are six of us,’ it would be replied. ‘What a family for a poor man to maintain!’ exclaim the overseers; ‘let him have the money.’ The overseers are in perpetual fear of a man with his wife and family coming into the workhouse.

They usually say, in such a case as this, 'We pay 4s. per head for their keep in the workhouse; here is six times 4s.—what a difference this is! Let us keep them out at all risks.' We have had instances of sawyers leaving their work and paying men to work for them, whilst they came and got relief. Within these few days we found out the case of a cabinet-maker named Baylis, working for a Mr. Edwards, in Lambeth-walk, and at the same time receiving 6s. 6d. per week from us, under a pretence that he was out of work. In fact, such discoveries are perpetual."—*London Report.*

IMMORTALITY.

(In answer to a Correspondent—continued from our last.)

LAST week we demonstrated this undeniable fact, that the human mind is less finite and less mortal than that of any other animal. It embraces the past, the present, and the future in time, and it extends its wings to the infinities of space: it is thus a little type or model of the universal mind. Every thing in Nature may be called an image of deity in some one or more respects; it lives, or moves, or rests; it is hard or soft, bitter or sweet, cold or hot, all of which are individual attributes of universal nature. But of the human mind alone can it be affirmed that it can look back and forward into eternity, and encompass the whole circumference of infinity, if we may be allowed the use of such an absurd expression.

Nature having thus formed man so very differently from all other organised beings, it certainly seems very probable at least that his destiny is different; and when we consider that she has implanted within him a universal belief (for the exceptions are not worth speaking of, any more than suicides are worthy of being regarded as a refutation of the universal love of life), that his conscious being is indefinitely prolonged throughout successive changes of existence, we arrive at a moral certainty that that universal hope of mankind will be literally realized. It is a universal law of Nature that every animal anticipates the end or purpose of its being; they build their nests or their huts, they lay in their winter stores, and make provision for all future contingencies, according to the prophetic inspiration of instinct with which each species is individually endowed; it is an impulse which belongs to the species, which is not given by experience or by reflection; it acts like the breathing of the lungs or the circulation of the blood—they must obey it; it is an unerring impulse, which always leads the species aright, although in many cases the individual may commit extravagant blunders in blindly following it. Pursue this physiological law into the intellectual constitution of the great image of the Devil and God upon earth—man progressing from the lowest state of intellect and morals up to the highest conceivable pinnacle of individual perfection, and you find that, in conformity with this universal rule of action, man has invariably provided for or anticipated a more extended career of individual being than that which is comprised within the narrow limits of what we call the present life. If this be a delusion, it is an exception to the universal practice of Nature, for it is not individual or partial. Were it sectarian, or confined to the breasts of a minority, which had never influenced the public morals or political movements of society, the force of the argument might be considerably weakened; but we believe that no nation ever existed, or can exist, in which this sublime and characteristic hope of humanity is not experienced, with the exception of a dissentient minority.

But then, it may be asked, why should not this mino-

rity be in the right as well as another? We answer, the minority are not altogether wrong; they are necessary as a corrective of the absurdity and abuse of the original faith, which, like all the other productions of Nature, is first rude, unpolished, and hideous in its aspect, but is at last refined by the fire of criticism, through which it is made to pass by means of a negative doctrine. The old opinions of the world respecting Heaven and Hell, as two separate localities, are monstrous in the extreme, and many just and liberal minds, not knowing any other mode of interpreting the hopes and fears of mankind respecting futurity, have, according to the universal practice in all similar cases of opposition and apostasy, made choice of a decided negative in preference to the popular creed of the species. This is a wise provision of Nature, to force discussion, and draw the ignorant, and mere instinctive credulous mind out of the first state of unenlightened faith, or superstition, into a rational system of philosophical and universal faith. The two parties are pretty fairly balanced in respect to truth; for the one has the original basis of individual immortality, which is perfectly necessary to make Nature consistent with herself, and maintain the harmony and inviolability of her laws; and the other has the principle of eternal justice, in rejecting the horrid doctrine of an extreme distinction of parties in respect to the happiness and misery of both in another life. They are perfectly reconcilable; thus, the believer is *right* in saying there is a heaven and a hell; because virtue and wisdom will always be rewarded with pleasant sensations, and vice and folly be eternally punished with unpleasant sensations. For as man is a finite being, and finity involves the necessity of ignorance, and ignorance of folly, and folly of vice, it follows, that into whatever state of being man immingles, he must to eternity be guilty of a greater or less degree of evil, and suffer accordingly; and produce a certain amount of good, and enjoy its proportionate reward. Heaven and hell are within him; they are both omnipresent and eternal. The infidel is *right* in denying the existence of heaven and hell as separate localities, where one party enjoys excess of pleasure without pain (a contradiction and an absurdity), and the other an excess of pain without pleasure, which is a genuine *diabolism*. Our doctrine thus demonstrates the truth of both parties, each having one-half of the truth only; by which rending or separation of its component parts, they have each brought forth a doctrine, which, as a whole, is contrary, in its literal sense, to the fundamental laws of Nature, and appalling to the feelings of the species.

Moreover, it may be urged against this view of the subject, that, as we have already demonstrated, Nature herself is a deceiver, and God, according to every species of revelation, acts the same equivocal and delusive part. What faith, then, it may be asked, can be reposed in a being who thus sports with the confidence of his creatures, and leads them astray by false and hypocritical promises? May not the negative be as true as the positive? If it can be demonstrated that annihilation is a greater good than immortality, then we admit the very great probability of the truth of the former, for Nature, or God, has never yet deceived mankind, either in science or revelation, without conferring a greater good by the deception than could have been realized by the expected boon. It has only been in partial promises and exclusive illiberal expectations, that man has been deceived. When he expected party supremacy, deliverance to himself, his seed, or his nation, in preference to all others, he has invariably found the promise illusory; but the deception has only given a more general and universal character to

the promise at last, which so far from being falsified, has only progressed, from a limited and exclusive application to one which embraces the whole human species. The ultimatum of the progress of Nature must be good; its perfection, its harmony, its almighty power, are at variance with any other supposition. Final evil can only be the result of disorganization, discord, and chaos, none of which are observable in universal Nature; the only specimens of such incongruities are confined to small and subordinate sections of the great whole. Hence we conclude that the final destiny of the human species is good; and the promises of Nature can never be falsified by a fulfilment which is not in full accordance with the most exalted hopes and generous feelings of humanity.

(To be continued.)

NESTLINGS.—It is a curious provision made by nature that the dung of all nestlings is enclosed in a thin membrane, which enables the old birds to carry it away in their bills, which they do regularly each time they bring food to the nest. The young instinctively, even before they can see, protrude their hinder quarters to eject the dung from the nest; but if the parent did not carry it away, there would be a congeries of dirt under the nest, which would not only be uncleanly, but would attract attention, and discover their retreat. As long as young birds are kept to their nests, in a basket or box, the membranous covering continues; if they are let out to perch it ceases; if they are shut up again in the nest or basket it reappears. The warmth and quiescence of the nest certainly occasion it, and principally the quiescence; but how it should have that effect we cannot pretend to understand. It is a marvellous provision of almighty wisdom.—*Field Naturalists' Magazine.*

In the memoirs of Dr. Holyoke, who died at the age of one hundred, at New Jersey, in 1829, it is stated that for several years his vision was so disordered that everything appeared four or five-fold; when he looked at the moon, he saw five moons. Mr. Prevost, the celebrated professor of Geneva, is similarly annoyed in reading; the letter o appears like 8.

ZINC MILK-PAILS.—Among the patents lately taken out in America, one is for a process for extracting cream from milk by the use of zinc. It is said that if zinc be put into the milk pail, or the milk be put into a vessel made of that substance, the same quantity of milk will yield a greater proportion of cream, or butter.—*Repository of Inventions.*

It would require more patience than a dog is possessed of, to bear with some people, and we don't pretend to be equal to dogs either in patience or faith. There is a set of tempers in the world which must have every thing their own way, and who are utterly destitute of the spirit of conciliation. Victory, victory, is what they want, and no compromise. We have a specimen of this occasionally at our lectures, where two or three individuals are determined to have it acknowledged that there is nothing but matter in existence. We told them that we had no objections to have it so, provided they allowed that matter was spiritual and intellectual. But, no, no; they have a sort of nervous horror at the word spirit. No spirit, no mind; mind is nothing, it is only an effect. Matter kills mind, but mind cannot kill matter; therefore mind is mortal, and matter immortal; and yet mind is nothing at all! They talk of the properties of matter, and when you ask them what the properties of matter are, they reply, "*Matter.*" The properties of matter are matter itself. Consequently matter has no properties at all. But they do not see this inference; their logic can-

not go beyond tangibility and visibility. Reason is of no use, for it deals with abstract terms; it works with the imagination—a bump which ought to be scooped out of the head of every child as soon as it enters into this arena of intellectual strife. With such people there can be no termination to controversy; but there must be a termination to patience. If they are not satisfied with our doctrine and replies, the metropolis is before them to choose better; but if they want to convert us and our hearers, we advise them by all means to come prepared with definitions of the words which they employ. One man calls life, *Motion*. When asked what is the difference between a dead man and a living, he replies, "*None at all*": they are only placed in different circumstances." This is the doctrine of individual immortality, which he denies.

TO OUR READERS.

We shall complete the *Shepherd* at its first anniversary in August; when we shall give a copious index of all the matter contained in it. It will then make one neat volume,—the prophetic messenger of a new era in the history of man, and the fundamental base of a system of doctrine, which will yet harmonize all religious and political sects in one.

CORRESPONDENTS.

H. M. C. is mistaken in supposing us to be Astrologers.

We have only expressed our admiration of the principles of the science; and moreover we are of opinion that nine-tenths of those who practise it as an art, know little or nothing about it. To cast a nativity is one good day's labour, and we are not willing to spend so much time in enquiring into the future destiny of any of our readers, even supposing we were able: it puzzles us sadly to discover our own. We don't value astrology as a bo-peep into futurity, but merely as an evidence of the general harmony of the universe. There is evidently some perceptible correspondence between the celestial and terrestrial movements; but we do not think that the finite mind of man can dive so deeply into the infinite mystery as to specify particular times and minute circumstances. The aspects, when very striking, will verify a prediction; but in general the aspects are not striking, and therefore delusive to the utmost degree of human skill, and much more delusive to human ignorance and mercenary indifference. We must humbly confess we cannot rule the planets.

G. H.'s Address closes very prettily; but the first half is laboured, and the first line is unintelligible. It is much inferior to his last as a whole.

Mr. Bankhead's rambling and rhyming genius is very funny, and pretty smart upon some folks; but there are one or two words which render the poem "unprintable."

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 20th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 35.]

SATURDAY, APRIL 25.

[Price 1d.]

SYSTEM OF NATURE.

UNIVERSAL being, or existence, naturally divides itself into two aspects, which we call matter and mind; the one gross, the other refined. We call that matter which can be seen, or felt, or measured, or weighed; and we call that mind which acts by will and intelligence; yet we cannot draw a line of distinction between them, any more than we can distinguish bitter from sweet, or cold from heat. It is evidently a law of Nature that the two extremes run imperceptibly into each other. We see the great type of this in the outer or external manifestation of the universe; namely, the material world, which divides itself into three kingdoms. The mineral kingdom is the representative of matter, the animal kingdom of mind, and the vegetable kingdom is a medium between. All these three kingdoms run imperceptibly into each other, so that the line of distinction escapes the scrutinizing eye of the naturalist; but we do not hesitate to speak of minerals, vegetables, and animals, as three distinct modes of existence. So also mind and matter are essentially distinct in their extremes, although indistinguishable at the line of separation.

In the vulgar sense of the word, *Nature* is the material or gross portion of existence, and *God* the mental or refined portion; although, properly speaking, we cannot draw a line of distinction between them; but accommodating our language to the language of the society in which we live, we say that the more refined, intelligent, and moral a human being is, the more godly or divine he ought to be accounted. Grossness of mind, ignorance, sensuality, brutality, and all the kindred vices of the first stage of human being, belong to what is vulgarly denominated Nature, or the Devil, who is the beginning of the progress of humanity, from which we ascend upward to comparative perfection.

Society has always been progressing in this direct line from matter to mind, however retrograde it may seem to have sometimes moved. The good has always been more or less prevalent over the evil. In fact, we consider it an impossibility for evil to increase collectively, and triumph over good; for no state of society can be good, if it cannot defend itself against an enemy that is worse than itself. If we examine the peculiarities of ancient and gothic, or barbarian patriotism, we shall find that we even made a considerable step in advance, by the inroads of barbarous nations upon the Roman empire. The ancient patriotism was directed to the city or country alone; but the metropolis especially was the object of its adoration. Athens, and Rome, and Sparta, were all

deified by their respective citizens; and the king, general, nay, even the people themselves, were all accounted of no estimation in comparison of the personified idol of the Grecian and Roman citizen. The gothic invaders of the Roman empire, however, had no such local prejudices to limit the sphere of their attachments; notwithstanding, they were equally exclusive. They deified their leaders, their tribes, families, and clans, in the service of whom they considered themselves justified in committing the most barbarous crimes. This however was a step in advance; a step from death to life; from local allegiance to personal allegiance; from the mere physical union of native and country, to the more social union of the individual and his tribe. From this new idea have arisen all modern notions of honour, which first gave birth to the age of chivalry and romance, afterwards developed themselves in the external courtesies of life, and are now floating in the minds of the whole mass of the people, preparing to manifest themselves in a more impartial manner upon the principle of universal equality of privileges. The feudal spirit of allegiance to individuals, such as kings and parties, still possesses the minds of the privileged orders, for to them belong all the honour and advantages derived from the system; but the people at large are now fast divesting themselves of these partial views of moral and political duty, and treating with equal contempt and aversion the ancient system of allegiance to cities and countries, and the feudal system of allegiance to individuals and tribes; they are taking the third and last step of the progress of human society, into *political universalism*, or allegiance to the species.

It is to be supposed that during the various stages through which the human mind has been progressing in the lapse of ages, that the laws of private morals must have assumed very different aspects, although the principle, and even the "wording," of the law, was always the same. The moral law is founded upon the rights of men. When all rights and privileges were vested in a king, every species of obedience became due to him. When the land was accounted his by a right divine, a simple decree of majesty, or a verbal commission, would justify any man to whom that commission was given in dispossessing any individual of the patrimony of his fathers, and taking violent possession of the finest estates, which had been enjoyed for ages by a lineal succession of many generations. This species of injustice was frequent of old, and the conscience of the aggressor was appeased by a conviction of its legality. He was only taking possession of his own property, transferred to him by an act of right divine. We call it injustice; but there

was no more injustice in such an act, than in that of a British landlord dismissing an obnoxious tenant from a farm, and placing another in his stead. In future ages the latter act will be quoted as an instance of violence and tyranny side by side with the former, and probably the question may be discussed in the debating societies of our posterity, "whether the assumed rights and privileges of civilized landholders, or of barbarian chiefs, were the greatest aggravation of tyranny and injustice."

In ancient times, amongst the eastern nations, it was not accounted felony to go into an orchard, or a field of corn, and there satisfy the cravings of nature. Moses permitted a man to eat his fill in this way, but forbade him to carry any of the produce away. Our ideas of felony are very different in these refined and civilized times in which we live; the laws of modern morality make no allowance for the cravings of hunger, or the longings of human appetite. Hence it appears that many who are accounted thieves and felons in modern times, might have been accounted very moderate, honest men of old. Still the commandment holds good "Thou shalt not steal;" but the meaning of the word "steal" is arbitrary, and depends entirely on the spirit of the age and the laws of the country. Shooting game is a very criminal species of theft in our country; but if the game laws were repealed, it would be perfectly innocent. The crime is artificial: the law has invented the *immorality*.

The peculiar characteristic of the old world is that of individual appropriation; and it must come to its height before it be destroyed. Every thing must be appropriated, all public property must be individualized, and the monster of selfishness be glutted before he be slain. This is well nigh done already; but the excess of the evil destroys itself, a reaction immediately takes place, and the idea of public propriety, once suggested and impressed upon the mind by an observation of the mischief resulting from private appropriation, will grow with a sure growth till it ultimately establishes itself as a political and moral axiom; then morality will change its character thoroughly, and still the original base or principle will be the same for ever. That which is common cannot be stolen or trespassed upon as at present. Wanton destruction of the produce of the soil must always be a trespass upon the rights of society; but to tread on the green sward, to fish in the brook, and to regale one's-self with the luxuries of rural nature; these, which are now offences against the rights of individuals, will one day be free to the whole population, as they now are amongst nations where property is unknown.

The spirit of covetousness is a selfish spirit, which leads man not merely to desire the property of another, but collect property of his own; it is the universal spirit of the old world; it is by this spirit that we individualize ourselves and our families, separate our interests from the interests of other men, and contend with each other for every species of property, gewgaws included. The tenth commandment prohibits this, and in doing so it condemns the system of private accumulation. We know that the Jews and the Christians, vulgarly so called, will torture and twist this simple precept into another meaning, as they have tortured every other precept and maxim of mo-

rality. But the spirit of the law of God, or Nature refined, decidedly condemns this feeling, by identifying the principle of covetousness with private accumulation, and then excluding the covetous man as an idolator from the kingdom of heaven. There can be no such covetousness in a refined state of socialism, which is the *beau ideal* of universal and individual morality.

Marriage is a species of individual appropriation, which is of a peculiar nature. Man and woman are one being, the two extremes of one divided system. They are members of each other; but it cannot be said of any individual man and woman that they are in a particular manner the two extremes of one individual body. This can only be affirmed of the two sexes in general. To determine the relationship that exists between two of opposite sexes, we have only to consult the individual affinities, or the affection of the parties. What God hath joined together, let not man put asunder; and, as we have already observed, the true characteristic sense of the word God is the moral or mental department of Nature, as contradistinguished from mere material, vulgarly called physical power. The union of the sexes, therefore, in a refined state of society, will be determined by affection solely, and not be forced, in opposition to affection, by the exercise of a magisterial power. Formal marriages are the marriages of man; love is the marriage of God—"What then God hath joined, let not man put asunder." Some imagine that this is licentiousness. It is the very opposite: love destroys licentiousness. The present system is gross in the extreme; it is a nursery of every sensual and beastly propensity of human nature; the bane of domestic happiness; a female slave-trade; a system which separates the affections of individuals by pretending to bind them for ever, and thus renders it almost a miracle to witness an instance of real sexual attachment. Pure love, moreover, is not a rover, as some imagine. It is an individualist; it seeks its object, and abides by its object as long as you let it alone; but once attempt to enchain it by any means, however legal—(it despises law)—and it becomes a rebel and a rover in spite of coercion. Marriage must be cemented by the chain of materialism, or political law, as long as man is in a rude and unpolished state. To attempt to alter the present system of marriage, before society was constructed upon the principles of universalism, would be extremely wrong. What we say, therefore, upon the subject, is purely prospective—a glimpse of that stage of refinement to which the seventh commandment will one day arrive, when it will not be accounted a moral crime for one man to take the wife of another, with her own consent; for the two parties are then united by God himself. In such a state we have no doubt that all our women will be chaste, and our men honourable; fidelity will be universal, for love will be free; and it is only *freemen* who can be honest.

The sixth commandment, against murder, ought not to be confined to the mere letter of the word "kill;" it has also a more refined and moral sense. We may kill a man's character, as well as his body; we may murder his peace of mind; we may even be the means of driving a man to despair, and to suicide itself, by our ungenerous and unfeeling treatment; and yet be innocent in the eye

of the law. But that conduct which comes under the cognizance of the law of legislators, is not, properly speaking, moral conduct in the refined sense of the word. The true moral law is the refinement of the letter of the commandment; the hidden or spiritual meaning; that which the eye does not perceive in the word, but which the mind discovers by inference and reflection. The mere commandment, "Thou shalt not kill," in the literal sense, is an insult to a refined mind, and perfectly unnecessary, except to brutes, and their human prototypes. But the interpretation which Christ put upon it is of a much more beautiful and polished character. "Ye have heard it said by them of old times, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say unto his brother, Thou fool, shall be in danger of hell fire." This interpretation is the true "moral law"; the other is merely the law of the magistrate, which is of force in a rude state of nature, and is a kind of schoolmaster to bring us to the pure spiritual commandment; the very essence of social love and good manners, "thou shalt love thy neighbour as thyself."

The ten Jewish commandments are the basis of morality; but they have hitherto been grossly and carnally considered. The spirit of the commandment has always been overlooked. The spirit of almost any one of the ten might restore the whole of society to tranquillity. The spirit of the first and second, the ninth and tenth, is pure universalism in faith and practice; and all the rest lend their subsidiary aid to establish the liberal, the social, and the eternal principles of good moral nature, which we advocate.

THE SHEPHERD.

ON MENTAL DISEASES.

LETTER IV.

"Some for ambition sell themselves;
By avarice some are driven;
Pride, envy, hatred, best will move
Some souls; and some for only love,
Renounce their hopes of heaven.

"Yes, of all human follies, love,
Methinks, hath served me best;
The apple had done little for me,
If Eve had not done the rest."

SATAN, in *Southey's* "All for Love."

Ich bin des trocknen tons nun satt
Muss wieder recht den Teufel spielen.—*Goethe*.

I am quite tired with the stupid trash:
I must begin anew a merry tune.

Well, then, my gentle readers, though not a young amorist, I must begin again that subject, which has given so much encouragement to the tragic, lyric, and elegiac muse, and has become, like the standing armies of modern Europe, the standing topic of newsmongers and novel writers. Yes, it is the naughty, blind, winged, pretty little archer; it is the wicked son of Cythera, who inspires the Alpine Philosopher, and bids him to write another chapter on love.

It is midnight; a lamp casts its glimmering light over

my papers; nothing interrupts the romantic ebb of my feelings, 'except now and then the shrill noise of some obstinate spiritualists, who, in spite of the Temperance Society, are, as it were, in intoxication!

It is midnight, I say; and this hour is the most befitting for one who writes on madness and love.

As I have observed in my former letters, most of the mental derangements, particularly among the fair sex, owe their origin to love.

This passion, when opposed or abused, degenerates into melancholy. In some cases this disease, if concealed and violently repressed, or unkindly treated, is one of the most obvious causes of suicide. Yet the number of suicides is small in comparison with the number of mental derangements.

Melancholy, however, if not properly treated, turns into two more dangerous stages of mental disorder, namely, apathy and mania.

The first disorder can be easily cured; the two others, however, are often of long duration, and present the greatest difficulty to the medical philosopher.

When melancholy has changed into apathy, the nervous system falls into a state of torpor and debility, the digestion is impaired, the perceptive faculties are depressed, the power of imagination is dead. In this case it is difficult, if not impossible, to awaken sympathy in the sufferer, and to employ mere mental remedies. The magnetic treatment, with or without battery, must be employed, together with the moderate use of tonics; but these must never be employed without having previously removed all sorts of constipations. In this case, some physicians are so imprudent as to make use of large doses of mercury. I disagree with them altogether. Neither do I approve of the use of mercury, nor of the large doses which they prescribe to the insane. Mercury has the tendency of weakening the cerebral system; and large doses of any cathartic render costiveness perpetual. Gentle vegetable aperients, in small and repeated doses, is all which is required. But the generality of the professional men are like the modern tacticians; they have but one method, that of turning whole masses upon their enemy.

Even in medicine, the best method is to risk as little as possible. Fabius and Sydenham are the patterns for the general and the physician. It is said that a good painter can change, with a stroke of his brush, the laughing into the crying attitude; so much similarity and affinity is between the two. The same affinity exists between the soldier and the doctor.

The most suitable mode of administering tonics is in combination with some aromatics; the cinchona with valerian, or the compound tincture of iron, are very useful. But there is no remedy absolutely specific. Each individual demands in each disease a particular drug, and a particular form of administering.

In cases of mental derangement the greatest care must be taken to induce the patient to submit willingly to his adviser. The insane must be treated like children; they must be coaxed, not kicked, into obedience.

When melancholy turns into mania, the nerves are generally in a state of over-excitement, and the conges-

tion of blood towards the head causes often the most excruciating pains, which drive the patient to fits of rage. This change occurs most frequently where jealousy, or insulted pride, are the causes of derangement. Here, love turns now into a kind of hatred and despair; now into fits of ardent desire, now into total prostration of mental or physical energy. In this case the greatest aim of the medical art is to soften the irritability. Shall we in this case open the veins; bleed profusely, and repeatedly? Or shall we administer drastics? Or shall we treat this case like canine madness, with large doses of mercury and opium? All these remedies are hurtful and useless. Nature has pointed out the way for the cure of this disorder.

Those afflicted with this kind of mania have a natural dislike for food. Absolute dieting, large quantities of water, gentle aperients mixed with the drink, particularly small doses of tartar of antimony thrown into their drink, is the only treatment which they require. If otherwise the patient is well and kindly treated, not harassed by the people who surround him, the greatest irritation can be subdued. In some cases it is advisable to confine the patients in large rooms, with as little light as possible, and to line the walls and floors with mattresses; here they may rave and jump at pleasure.

When the irritation is over, the most minute doses of hemlock, henbane, morphia, or belladonna, will be of great service.

Once I was called to see a lady whose husband had the impudence to bring his mistress under her roof, and to obliged the wife to serve her as her handmaid. This treatment had broken her heart so much that she fell into a state of melancholy. Her brutal husband and his favourite, instead of being moved to compassion, ill-treated her more and more; the ill-used wife in a fit of despair left the fatal abode, and took refuge with her parents. Here I found her in a state of mania; now plaiting straw instead of flowers in her head, singing the the most romantic airs, now laughing and jumping about, now throwing herself raving upon the floor. She was but twenty-five years old, a rather good-looking, amiable, well-educated lady, the only daughter of a wealthy and polished citizen; her husband was a beggarly offspring of ancient aristocracy. The demon of avarice had induced Count T—— to pay his addresses to this rich heiress. "O, save my poor only child," said the mother, when I entered; "save her, or kill me together with her."—"I will try to save her, but I must have the permission to do whatsoever I shall think proper."—"Do all that you like, and save her," replied the mother." At the same moment the daughter fancied that her mother was her rival, who was talking with her husband, and she sank upon her knees, and began to intreat her, with the most pathetic tone, to leave her husband alone: "I shall inherit some thousand pounds, I will give them all to you; but leave my husband; he is mine; I am his lawful wife, he is the father of my children." In the next moment she rose furiously from the floor, threw herself raving upon the sofa, and cried aloud, "Murder! murder!" I ordered an apartment of the large house to be prepared, lined with straw mattresses; the windows half

blocked up; lemonade, water, and ices, were the only drinks to be administered to her. In the water I ordered half a grain of antimony to be put. As soon as the room was ready, she was taken there during the night. I visited her three or four times a-day; her parents assumed the attendance upon her during my absence. In a few days the irritation had subsided. I began then to act spiritually upon her mind, and to treat her internally with small doses of henbane. Her food was thin broth, and boiled fruit. No flesh, no fowl, no fish, was offered to her. From this room she was removed into a garden-house, from which she could walk into the lawn and flower-gardens. The change was highly gratifying to her feelings. Her mind began to open to the impressions of the beauties of nature, and nature restored her disordered mental faculties to their primitive harmony. The kindness of her parents, the feelings of gratitude for their cares, the care for the education of her own children, banished the heavy clouds which darkened her understanding.

In a similar way most of the mental disorders caused by love could be removed.

I hope the time will come when these papers shall fall into the hands of some philanthropist: "Much has been done and said," will he exclaim, "for the improvement of prison discipline; shall nothing be done to improve the treatment of the most wretched of human beings?"

THE ALPINE PHILOSOPHER.

INGRATITUDE AND IMBECILITY OF TYRANTS.

THE following description of the condition of the royal troops on the Wednesday evening of the memorable three days' Revolution of Paris, is worthy of being preserved in the memory of our readers:—

"The royal troops were no longer in a situation to attack, and it was with difficulty that they could act on the defensive. They were surrounded by an immense population in arms—a population constantly on the alert, indefatigable, fearless, and encouraged on all sides by their friends, who at this period occupied themselves in supplying all their physical necessities. But the case was entirely different with respect to the troops. Their selfish and ungrateful rulers cared not how much they suffered from famine or thirst. Their object had been to provide them with arms, under the disappointed hope that they would be enabled to provide themselves with nourishment. Such was the improvidence of the party of the court, that they had not adopted a single measure necessary in case of a reverse. They had provided neither bread, nor meat, nor wine; a little brandy had been served out to them, and this was all they received. If a few were so fortunate as to obtain any little assistance, it was from the commiseration of those whom they came to massacre. In consequence of this neglect, the greatest confusion reigned throughout the different regiments. Harassed not only by inanition, want of sleep, and all other physical privations, their moral courage also was shaken. They found that neither the king, nor the dauphin, nor any of the leading men of the government, either countenanced them by their presence, or soled them by their aid. They saw themselves deserted by the higher orders, and assailed at all points by the lower. This complete insulation, even in the midst of

society, convinced them that the cause they were defending was that of one man, and that which they were opposing was that of a whole nation. Furthermore, the unexpected resistance, and unlooked-for determination displayed by the citizens, completed their discouragement; every thing about them and around them was either menacing or gloomy; they had heard themselves on all sides accused of supporting the cause of despotism—their consciences told them that the accusation was just. It was not therefore to be wondered at that mutual defiance and recrimination had now begun to break out amongst themselves. Already many of their comrades had seceded, and had refused longer to oppose the cause of the people; others amongst them held on their obedience, as it were, by a thread. Harassed by such reflections, their arms dropping from their tired hands; with the bare stones for a couch, divided between the fear of attack from without, and of treachery from within, the troops betook themselves to such repose as fatigue can sometimes find, even amid the torments of anxiety."

The king himself was enjoying the pleasure of the chase, whilst his troops were murdering his subjects wholesale, because they refused acquiescence in a despotic ordonnance, which declared the liberty of the press to be suppressed, little suspecting that the "*rascally mob*" would evince such determination and scientific discipline.

"The very supposition, that nearly 30,000 of the finest troops in Europe could be beaten by a mob of citizens, hastily collected, and without arms, was scouted as ridiculous; and, although on the very verge of fate, a calm reigned over the palace of St. Cloud: its inhabitants were fully persuaded that the morrow would restore tranquillity to the city, and then for the work of vengeance! The arrest of many eminent men was decreed, and a council of war summoned, to speedily extirpate the political heresy of many of the liberal peers, the editors of the journals, who had so nobly signed their protest against the ordonnances, and those fearless judges, Messrs. De Belleyne and Ganneron, who, from the judicial seat of their respective tribunals, had pronounced their illegality. Musketry and the guillotine were to be the instruments of vengeance; and dreadful would have been the fate of the proscribed, had not the valour of their fellow-citizens rendered the designs of arbitrary power unavailable. Various and conflicting accounts reached the palace on the morning of Thursday. The mingled roar of musketry and artillery was more tremendous than on the preceding day. Nature had not garnished the visible horizon with a cloud; the sun shone with splendid radiance in the blue serene; but over the city, at a low elevation, hung a sulphurous canopy, which appeared like a funeral pall. To the inhabitants of the surrounding heights it must have had the appearance of a volcano, suddenly throwing up its columns of smoke over the edifices it was about to overwhelm. At last arrived the Duke of Ragusa, the master executioner, to whom the work of slaughter had been confided, pale and breathless. Reports had preceded him, and he found all in consternation. The Duke of Angoulême, equally weak in adversity as heedless in prosperity, was reviewing the troops on his arrival; he had more the air of a supplicant for protection than the heir apparent to a crown, in the presence of his soldiery. Not a cry of loyalty to his cause was uttered, to raise his drooping spirits, and the stolidity of consternation pervaded every rank. On his return, he met the Duke of Ragusa, and the following singular scene took place. The marshal recounted his discomfiture, but was rudely interrupted by the Dauphin exclaiming, "You promised to hold out fifteen days, and here you are; you have betrayed us, as you did the city

of Paris before. Do you know to whom you speak?" The disconcerted marshal answered, "To the dauphin." "The king has made me generalissimo of the army," was therejoinder, "and in that quality I declare you to be a traitor." Then turning to a garde du corps, he ordered him to take the marshal's sword. However, snatching it himself, he endeavoured to break it on the pommel of his saddle; the steel resisted, and the dauphin wounded his hand. He thereupon ordered the marshal into arrest. When the king was informed of this rude and absurd conduct, he was much annoyed. Marmont was the only man of military talent who remained attached to the court. However, not to disgrace his son in the eyes of the army, he ordered the marshal's arrest to expire at the end of four hours, and invited him to dine at the royal table. His cover was placed, but the indignant and ill-treated officer did not attend."—*French Revolution in 1830.*

SOCIAL WASPS.

THE wasp is a paper-maker, and a most perfect and intelligent one. While mankind were arriving, by slow degrees, at the art of fabricating this valuable substance, the wasp was making it before their eyes, by very much the same process as that by which human hands now manufacture it, with the best aid of chemistry and machinery. While some nations carved their records on wood, and stone, and brass, and leaden tablets, others, more advanced, wrote with a style on wax, others employed the inner bark of trees, and others the skins of animals rudely prepared,—the wasp was manufacturing a firm and durable paper. Even when the papyrus was rendered more fit, by a process of art, for the transmission of ideas in writing, the wasp was a better artisan than the Egyptians; for the early attempts at paper-making were so rude, that the substance produced was almost useless, from being extremely friable. The paper of the papyrus was formed of the leaves of the plant, dried, pressed, and polished; the wasp alone knew how to reduce vegetable fibres to a pulp, and then unite them by a size or glue, spreading the substance out into a smooth and delicate leaf. This is exactly the process of paper-making. It would seem that the wasp knows, as the modern paper-makers now know, that the fibres of rags, whether linen or cotton, are not the only materials that can be used in the formation of paper; she employs other vegetable matters, converting them into a proper consistency by her assiduous exertions. In some respects she is more skilful even than our paper-makers, for she takes care to retain her fibres of sufficient length, by which she renders her paper as strong as she requires. Many manufacturers of the present day cut their material into small bits, and thus produce a rotten article. One great distinction between good and bad paper is its toughness; and this difference is invariably produced by the fibre of which it is composed being long, and therefore tough; or short, and therefore friable.

The wasp has been labouring at her manufacture of paper, from her first creation, with precisely the same instruments and the same materials; and her success has been unvarying. Her machinery is very simple, and therefore it is never out of order. She learns nothing, and she forgets nothing. Men, from time to time, lose their excellence in particular arts, and they are slow in finding out real improvements. Such improvements are often the effect of accident. Paper is now manufactured very extensively by machinery, in all its stages; and thus, instead of a single sheet being made by hand, a stream of paper is poured out, which would form a roll

large enough to extend round the globe, if such a length were desirable. The inventors of this machinery, Messrs. Fourdrinier, it is said, spent the enormous sum of 40,000*l.* in vain attempts to render the machine capable of determining with precision the width of the roll; and, at last, accomplished their object, at the suggestion of a bystander, by a strap revolving upon an axis, at a cost of three shillings and sixpence. Such is the difference between the workings of human knowledge and experience, and those of animal instinct. We proceed slowly and in the dark—but our course is not bounded by a narrow line, for it seems difficult to say what is the perfection of any art; animals go clearly to a given point—but they can go no further. We may, however, learn something from their perfect knowledge of what is within their range. It is not improbable that if man had attended in an earlier state of society to the labours of wasps, he would have sooner known how to make paper. We are still behind in our arts and sciences, because we have not always been observers. If we had watched the operations of insects, and the structure of animals in general, with more care, we might have been far advanced in the knowledge of many arts which are yet in their infancy, for nature has given us abundance of patterns. We have learned to perfect some instruments of sound by examining the structure of the human ear; and the mechanism of an eye has suggested some valuable improvements in achromatic glasses.—*Insect Architecture.*

NUMBER OF SPECIES OF INSECTS.

Our great and pious naturalist John Ray (the first real naturalist for the animal kingdom—as the equally great Cuvier has styled him), in his *Wisdom of God in the Works of the Creation*, published at the close of the seventeenth century, tells us, respecting the number of British insects,—“The butterflies and beetles are such numerous tribes, that, I believe, in our own native country alone, the species of each kind may amount to 150 or more. The fly kind (if under that name we comprehend all the flying insects, as well such as have four as such as have but two wings, of both which kinds there are many subordinate genera) will be found in multitude of species to equal, if not exceed, both the fore-mentioned kinds. The creeping insects that never come to be winged, though for number they may fall short of the flying or winged, yet are they also very numerous; as by running over the several kinds, I could easily demonstrate. Supposing, then, there be a thousand several sorts of insects in this island and the sea near it, if the same proportion holds between the insects native of England and those of the rest of the world as doth between plants domestic and exotic (that is, as I guess, near decuple), the species of insects in the whole earth (land and water) will amount to 10,000; and I do believe they rather exceed than fall short of this sum.” Subsequently, however, in consequence of having discovered a greater number of English moths and butterflies, he was induced to consider that the total number of British insects might be about 2,000; and those of the whole earth 20,000.

Linnaeus, in the 1761 edition of the *Fauna Suevica*, described 1,700 species of insects, inhabitants of Sweden: and, in the 12th edition of the *Systema Naturæ*, the whole number of these animals (Swedish and exotic) with which he had become acquainted amounted to about 3,000.

Let us now look at the state of the science of entomology in the present day. Mr. Stephens has given us a

Catalogue of named British insects, amounting to 10,000; and, since the time of its publication, numerous additions have been made to the list. It was a curious coincidence, that our poet of nature, Thomson, should have hit upon this very number, in order to give some idea of the vast profusion of summer insects: and Mr. Stephens has happily adopted the lines printed below in italics as his motto:—

“By myriads, forth at once,
Swarming they pour; of all the varied hues
Their beauty-beaming parent can disclose.
Ten thousand forms! ten thousand different tribes
People the blaze.”

Mr. Mac Leay, whose general knowledge of the extent of modern collections cannot be questioned, stated, in the second part of his *Horæ Entomologicæ* (p. 469), published in 1821, that there were certainly more than 100,000 of the annulose animals (nearly synonymous with the Linnean insects) preserved in the various collections.

Messrs. Kirby and Spence, adopting a conjecture of Decandolle, that the number of species of plants may be somewhere between 110,000 and 120,000, observe, that, “as a vast number of phanerogamous plants and fungi are inhabited by several species of insects, we may form some idea how immense must be the number of existing insects; and how beggarly does Ray’s conjecture of 20,000 species, which in his time was reckoned a magnificent idea, appear in comparison!” After instituting a comparison between the numbers of British insects with that of British phanerogamous plants, whereby it appears that, on the average, there are more than six insects to each plant; these authors arrive at the conclusion that, “if we reckon the phanerogamous vegetables of the globe, in round numbers, at 100,000 species, the number of insects would amount to 600,000.” If we say 400,000, we shall, perhaps, not be very wide of the truth.

With respect to the relative proportion of the different orders to each other, Messrs. Kirby and Spence state, that the Coleoptera may be considered as forming at least one to two of our entire insect population. Now, however, that the same attention is bestowed upon the minuter Hymenoptera, Diptera, and Lepidoptera, as has been long given to the small Coleoptera, we find this calculation gives too great a share to the beetles. In Mr. Stephens’s *Catalogue* they barely reach one-third of our native insects. If, therefore, we take the group of predaceous beetles (being the one which has been most recently investigated in the detail of its species with all possible advantages and assiduity by Dejean) we find that, although it did not bear, in the *Systema Naturæ*, a greater proportion to the whole order of beetles than one to sixteen, yet not only in Stephens’s *Catalogue* of the English species, but also in the general *Catalogue* of Dejean, the proportion which it bears to the whole Coleoptera is about one to sixteen. And, as I have already stated that the number of species described by Dejean may be averaged at 2,000, the whole number of beetles, at the above rate, would not exceed 16,000; and, by adding 4,000 more for other known species, the number would not exceed 20,000; and yet Count Mannerheim, in his recent monograph upon the Staphylinidæ, states that Dejean had informed him, in 1830, that he then possessed nearly 18,000 Coleoptera; and the baron himself informed me, two years ago, that he possessed between 20,000 and 21,000 Coleoptera. And by estimating the beetles, as above, at one to three of the insect tribes, we shall only obtain 60,000. What a wide field, therefore, remains to be investigated, before we shall become acquainted with the 600,000 or even 400,000 species sup-

posed by Messrs. Kirby and Spence to exist; and how absurd does it seem to consider our systems, or rather system, as firmly established, whilst so little is comparatively known!—*J. O. Westwood, in Mag. of Nat. Hist.*

IMMORTALITY.

(Concluded from our last.)

THE physiological objections of materialists prove nothing at all, and have nothing to do with the subject. They proceed upon an assumption of knowledge which we do not possess. Their facts are mere nonentities in argument, as both sides of the question employ the same facts in their own defence. Our knowledge of mind and matter is not sufficient to enable us to decide this or any similar question, upon matter-of-fact principles, as some people call them; for matters of fact themselves are the greatest of all riddles, and confounding to the human judgment. We are told that, by compressing the exposed brain, by a gentle pressure of the hand, the consciousness may be instantly destroyed, and restored again after the pressure is removed; and this is sufficient, in the opinion of our matter-of-fact philosophers, to prove that the mind is a nonentity, and merely an effect produced by some chemical action of matter, as they choose to call it. If they were, what they pretend to be, matter-of-fact philosophers, they would have stated another corresponding opposite fact, which completely overthrows their gossamer fabric of infantine logic, namely, that somnambulists, in a state of equal unconsciousness and forgetfulness, perform all those actions which we are in the habit of calling rational, without being sensible when they awake of anything they have performed. This state of unconsciousness is no proof of mental annihilation; it only proves that the correspondence between the mind and the external world is destroyed, or so wonderfully modified as to surpass the comprehension of the waking mind. It moreover proves, what we mean to assert, that there are two lives in every individual; that when the one sleeps the other wakes, and *vice versa*. Hence it is an inference actually founded upon experience and matter of fact, that life is indefinitely prolonged, and other worlds, other scenes, other modes of being, are experienced, after the fleeting shadows of this life are over.

There is no greater excess of presumption and arrogance on the part of man than the attempt to disprove such a sublime and exhilarating doctrine by anatomy and physiology, sciences which are yet so much in their infancy, that even those who make them a professional study have not yet attained to the demonstration and unanimous acknowledgment of their first principles. It is only by analogy that anything can be inferred upon a subject of this nature; and all religion, natural and revealed, pours in a flood of evidence in support of the doctrine of life and immortality. This evidence is, no doubt, given in riddles and mysteries; but these do not overturn the original proposition upon which they are all based. The mysteries are suited to the infantine state of society and the human mind. They are terrific and unreasonable, because men in a rude and uncultivated state are equally unreasonable themselves, and can only be over-ruled by the terrors of the law. But the human mind is not necessarily confined to the letter of these mysteries. They are merely the simple rude outline of an important truth, which will be gradually refined and rationalised as society progresses—but *never destroyed*.

Moreover, no creed, no system of philosophy or of society, which denies this doctrine, or does not acknowledge it as a demonstrable truth, can ever become universal.

Whatever individuals may think of it in private, the affirmative, and not the negative, will always prevail. It is a doctrine in which the species take a particular interest; it is ennobling to their natures; it is cheering to their minds in the prospects of dissolution; it satisfies the aspirations of intellect and imagination, to whose horizon of perfectibility there are no discernible limits; it is consistent with philosophy, with matter of fact, with revelation. There is not a generous and amiable feeling in our nature which does not delight in its anticipation; and there is not a painful desponding influence of the soul which is not roused into action by the supposition of the contrary. In fact, the abstract but comprehensive word *HAPPINESS* is decidedly in its favour, whilst the equally abstract and comprehensive word *MISERY* is in favour of the negative. We do not envy the feelings, nor admire the party-spirit of those who have ranged themselves on the side of gloom and endless night—the devil's battalion to a certainty.

Farther than a mere affirmation we cannot go; we cannot lift the veil of futurity and peep into the mysteries of other modes of being; but we have little doubt that the same universal laws of Nature will prevail for ever, amid all the varied changes of life and being. These laws, however, may be infinitely modified and variegated, so as to produce the very opposite effects to those which are now familiar to us. This is a world of corruption (the devil's kingdom, as every planet and satellite is), and therefore our bodies breed corruption; we are loathsome to ourselves as well as others by nature. This may not always be so; it is merely a type of the present mode of being, and may be entirely reversed where happiness predominates, and society displays universal contentment. This, and similar truths, we may conclude from our knowledge of Nature; but the minute particulars of a state of more refined existence is beyond our discovery, and therefore silence upon the subject is what prudence must always dictate, provided that silence be not construed into denial or indifference, which must always be revolting to the great majority of our species.

With these few general observations, we take leave of this subject for the present.

THE DOCTRINE OF THE "WOMAN."

NO. VII.

THE sexual division of Nature is a doctrine of the utmost importance. The progress of science is always giving more and more development to the splendid truth. The idea of a sexual distinction was confined at first to the animal creation alone, where it required no particular sagacity to discover it. When the study of the vegetable world was elevated into a science, a similar sexual organisation was manifest in plants. Still the limited ideas of confirmed philosophy refused to extend it beyond the sphere of organic nature, until the late discoveries of chemistry have demonstrated the existence of a similar twofold sexual character in the mineral world itself. The same system, therefore, characterizes the three great kingdoms; and thus we are led by analogy, in a resistless manner, to the conclusion that all nature is twofold, male and female.

This is the universal view of the subject, and it ought to be well understood before we descend into particulars respecting the individual. We have already designated the secret acting power of the universe as God, and the external visible manifestation as Nature. The first being male, the second female. The first being the power of Nature, it follows as a necessary consequence, from our doctrine of the harmony of Nature, that the

male of every animal should be the most powerful of the two, as a representative of that power. The second being the *form* of the universe, in which consists its beauty, it follows also upon the same principle of analogy that Woman also should be characterized less by strength and vigour of body, and more by beauty of form and colour. These are two obvious reasons why men and women are so constituted, and mutually distinguished by their respective peculiarities. This is in a more striking manner characteristic of man than of any other animal, inasmuch as he is in a peculiar manner the image of God upon earth.

The peculiarities of those two natures are strength and love, or physical and moral power; the first peculiarly male, the second peculiarly female. The male is first, the beginning of the creation of God, inasmuch as he requires no education to develop his strength. It is brute force. It grows by eating and drinking, and muscular action, and is peculiarly individual and incommunicable; it gathers not by experience or intercourse with others; it begins and ends with the individual himself, the lowest species of animal power. It, however, fortifies itself by means of the inventions of art, and thus creates an artificial strength, which continues to accumulate by the progress of mind. The perfecting of the female nature is more the result of knowledge and delicacy of taste than that of man; it is a more tender plant, more difficult to rear, but more valuable and more powerful when brought to perfection. The strength of woman lies in her mind, her affection, her endearments, and the passive susceptibilities of her nature. These endowments are not appreciated by savages and barbarians, consequently woman is by nature a slave at the outset of her career, and doomed to continue a slave till the moral power by which alone she can gain an elevated status in society becomes a match for the muscular vigour and brute force of man. This comes by degrees: there is no short or royal road to it. She gains ground as science and refinement advance.

But in making this distinction between the two sexes, let no one suppose that we make one or other sex exclusive proprietors of those respective qualities which characterize them, for both natures belong to each; we allude merely to the leading or prevailing character that has distinguished the two sexes in all ages. This remark is necessary to check the captiousness of many, who take less delight in the study of nature and the discovery of truth, than in marring the forms and concealing the beauties of both by the mask of sophistry and the spirit of contradiction.

HYDROGRAPHIC PAPER.—Such are the chemical properties of water that we have no doubt that future generations will be entirely ignorant of the use of ink, except as an historical fact. We shall no longer write with pen and ink, but pen and water. Even now the dawn of the new system has appeared, in a species of paper so prepared by soaking it in a solution of sulphate of iron, then covering it, when dry, with finely-powdered galls. If the blackening takes place immediately, it must be a great improvement upon the present liquid, so destructive to furniture, &c.; but it provides no remedies against blots, which would instantly appear by a drop of pure water falling from the pen, or from the point of one's nose on a frosty morning; not to speak of the tears of the ladies when committing their pathetic sentimentalities to paper.

THE LAMPLIGHTER INSECT.—This astonishing insect is about one inch and a quarter in length, and, what is

wonderful to relate, she carries by her side, just above her waist, two brilliant lamps, which she lights up at pleasure with the solar phosphorus provided by her nature. These little lamps do not flash and glimmer like that of the firefly, but give as steady a light as the gas light, exhibiting two perfect spheres as large as a minute pearl, which afford light enough in the darkest night to enable one to read print by them. On carrying her into a dark closet in the day time, she immediately illuminates her lamps, and instantly extinguishes them on coming again into the light. But language cannot express the beauty and sublimity of these lucid orbs in miniature, with which nature has furnished this queen of the insect kingdom.—*Field Naturalist's Magazine.*

FILTERING MACHINE.—Take a large flower-pot, and put either a piece of sponge or some cleanly washed moss (sphagnum is to be preferred) over the hole at the bottom, fill the pot three-fourths full with a mixture of equal parts of clean sharp sand and charcoal broken into pieces about the size of peas; on this lay a piece of linen or woollen cloth, large enough to hang over the sides of the pot. Pour the water to be filtered into the basin formed by the cloth, and it will come out pure through the sponge at the bottom. The cloth must be frequently taken out and washed, as must the sand and charcoal, and the piece of sponge or moss at the bottom. The larger the pot, the more complete will be the filtration. The charcoal is easily procured by burning a few pieces of wood in a slow fire. This is the cheapest description of filter we know of.—*Gardener's Magazine.*

CORRESPONDENTS.

Disseminator's letter cannot be conveniently answered this week by the Alpine Philosopher, to whom it was addressed.

We have received Mr. M'Diarmid's letter, and Masquerier's pamphlet on a reformed alphabet and universal language. A universal language will ultimately be formed by the progress of the human mind, and any attempt to promote that end must always do some little good. But it is a gigantic work, and can only be accomplished by the co-operation of many generations. Masquerier only analyzes sounds and letters. But the most important of all analysis is that of meanings and roots of words. There is more affinity between different languages than men are aware of. Philology and etymology will yet accomplish this great work. We shall probably make a few more remarks in a future number.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 27th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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SYSTEM OF NATURE.

It is a peculiar feature of the moral law, that it annexes no rewards or punishments to obedience or disobedience. It is not a magisterial law, although the magisterial law has adopted some of its precepts. The moral law merely says, "thou shalt not do it," or "thou shalt do it," and leaves the reward or the punishment to God only. This, like all the other types of old religion, throws light upon the progress of human nature, and its final destiny. It is the emblem of perfection; a *beau ideal* of a state of society in which the knowledge of our duty will be a sufficient stimulus to prompt us to the performance. We do not imagine that such a state of perfection is attainable, for this is supposing a termination to the progress of mind in the pursuit and attainment of knowledge and happiness. But there is a propriety in having this *beau ideal* ever before us, as a compass to direct, and a standard by which to judge of our proficiency; and this standard is to be found in the following words of the prophet, when speaking of the millennium, or kingdom of God: "I will put my law in their hearts, and write it in their inward parts, and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least unto the greatest." This must be regarded as hyperbolic: true only in a poetical or highly figurative sense; for if it were literally realised, it would put a final stop to all social intercourse, and exchange of individual thoughts and opinions.

Perfect ignorance and perfect knowledge are one and the same thing; only the one is passive, the other active; the one is unconscious, the other conscious. In respect to progress they are equal; for perfect ignorance is incapable of thought, and perfect knowledge has no occasion to think: they are both stationary, and equally incapable of learning or improvement. Man moves between these two extremes: all progress is between them. The same may be said of good and evil, virtue and vice, justice and injustice, or any two extremes of nature. No finite being can ever arrive at either. They exist in the universal mind alone—Devil and God—and never can have an individual or personal development.

The *beau ideal* of society, therefore, is impracticable; and consequently the reduction of the physical or magisterial law to a purely moral or metaphysical law is beyond the limits of possibility for a finite being. There is only an approximation, such as that of the two sides of a hyperbola, for ever approaching nearer to each other, but never meeting. Rewards and punishments are eternal; they are indispensable stimulants to action for all finite

beings possessed of life. We find them of essential use in training all animals; the dog is trained by the whip; the horse by the curb; domestic animals are taught cleanliness and obedience by the same species of discipline. It is of no use to reason with them: the only reason which they can understand is pain and pleasure. This is the logic of the brute; and when we analyze our own logic, or the logic of the most refined intelligence conceivable, we find after all that it is nothing more than pain and pleasure of a more spiritual and intellectual character. What is moral sense, but a sense of right and wrong, in so far as they are productive of pleasure and pain? What is a good judgment, but a power of discriminating between truth and error, harmony and discord, good and evil, or pleasure and pain? Reason, with the rational animal, is the same genus of discipline as reward and punishment with the brute. With the former the impression is made directly on the mind; with the latter, on the body.

But man himself begins life with the character of a brute; his physical powers are developed before his intellectual powers; the gratification of his passions, and the fear of bodily injury, are his ruling motives. With such a being, rewards and punishments are gross and sensual; riches, pomp, and splendour, for the one; stripes, bonds, and imprisonment for the other. In a state of barbarism it must be so; and the mode of discipline can only change with the character of the people. Can the character change on a sudden—can any act of the legislature change it? No; no artificial system can change the people's minds, because it is impossible to make them all suddenly agree upon essential points; and without this agreement every projected system of co-operation or union must come to nothing. Can an act of the legislature make all men Methodists, or St. Simonians, or Owenians? It is impossible. It can only be by the process of public discussion that any principle or set of principles can ever be established; and that process is always a long and a dreary process for the individual, however short it may appear to posterity, who become acquainted with it only through the medium of history. Even education could not be universally bestowed by means of the legislature, for sectarians would not permit it to be universal, and partial education would have very little effect in rationalising the public mind; witness the effect it has upon our college-bred, tutored, and travelled scions of gentility, or literati. Are they more united than the vulgar themselves upon subjects that concern the affairs of the nation? And what better education could we expect the bulk of the people to receive, even if the whole

revenue of the church was devoted to national education? Even when every individual, every chimney-sweep in the country, could write with ease and elegance,—even suppose they could converse with fluency upon abstract metaphysical questions, and general philosophical subjects,—this is no more than many thousands can do, who are now wrangling with each other upon the very elements of knowledge, and treating each other as the demons of ignorance, demoralisation, and irrationality.

As no act of the legislature, no advantages of education, could reconcile mankind, they could not assimilate their moral character. This change is gradual; it is the effect of time, and public reflection. It is always going on; always advancing from the gross to the more refined; but its movement is imperceptible, except by comparing the character of one generation with another. A leap from immorality into morality, by any sudden or artificial process, is as absurd and unnatural as an instantaneous transition from light to darkness without the intervention of twilight.

But, notwithstanding, one thing is evident enough; that it is possible, by general education, and improvement of the external circumstances, to refine the moral sense of the poor to a certain extent. Education always refines the moral feelings, although it does not rationalize the pupil. To be rational, in the extreme sense of the word, is to be infallible, or perfect. This can never be the lot of man; and when we consider the very, very little that any man knows, we cannot hesitate to acknowledge that there is no individual who is entitled to the distinction of rational. Men are rational in degree only, or by comparison with each other. Some are more, and some less, but all are irrational; but he is the most rational who has the most correct and comprehensive views of the principles of universal science, and whose principles are found to be most in accordance with every department of human knowledge or human thought. By general education of the people we prepare the way for these universal principles; for we create a desire for enquiry and a taste for reflection. Ignorant, illiterate men will seldom reason on general principles; and when they do, they do it with timidity, and a slavish reverence to the opinions of others, whom they imagine to be vastly superior to themselves, and endowed with an indefinable sort of gift, with which it would be preposterous in them to contend. They are generally individualists, illiberal, violent, suspicious of trick, imposture, &c., and are almost universally guilty of flying to the very opposite extreme, when once they have abandoned any particular system of doctrine. In this opposite extreme they are frequently greater bigots than before, inasmuch as they now interest themselves more earnestly in the subjects connected with it. It is not until they are humbled, and tired out by long and useless discussion, and reduced to a state of neutrality and indifference, that they can be said to be entitled to the slightest share of the honours of a liberal name. This state of neutrality, however, comes by knowledge and reflection, and is often the fruit of many years' keen contention in those who attain to it; but the greater proportion never do attain to it, but live and die in the spirit of rancour and hostility against all opposing parties.

As long as men are actuated by such feelings, punishments of a gross and corporeal nature are necessary: the law must hold the whip over their heads to keep them in subjection. It is only the fear of death or imprisonment, or some physical evil, that can have any weight with such infuriated partizans. Shame and reproach can have no effect; for they care not for the reproach of an enemy, and a friend would justify them for the commission of any species of crime in behalf of the common cause. The moral sense of the community is divided in opinion; and when this is the case the moral law is unavailing. The law of the magistrate must intervene, and usurp supreme control.

Suppose society divided into two large parties; one party maintained that property is common to all, another denied it. The former party, of course, regards theft as impracticable; the latter regards it as a moral crime. In such a state the moral law is useless, because shame would have no effect on the former party, which would be for ever committing depredations. To preserve peace the magistrate must act, and supplant the moral law by the criminal law.

But suppose the principles of the whole population, upon general morality, to be the same, and their minds refined by knowledge, and their circumstances comfortable, shame and public opinion would then be omnipotent. There would be no party to whom the aggressor could resort for justification and applause, after committing what another party esteemed an injury. There would be one opinion only on the subject, and the force of that opinion would prevent the act, and relieve the magistrate of his duty.

To introduce the moral law, then, we must universalize the public mind, or bring the people to unanimity upon general principles. Till then the magistrate must employ the terrors of the law, and only relax his severity by degrees, as the habits of men improve. But as long as human passions exist there will always be some offences committed. The lowest species of minds, whom Nature has destined to be the scullions of the species, or something worse, and whose existence is indispensable for the performance of certain necessary duties, must always give a little employment to the judge, whose punishments will become more and more moral as the spirit of the age advances.

On the whole, we cannot see an end to magisterial punishments; but we can see a beginning to a moral system, founded upon universal principles, which shall socialize the human race to a much greater extent than now, and be for ever improving, time without end.

Of children we have already expressed our opinion that corporal punishment is necessary for them in youth; to be commenced as soon as they can comprehend its meaning, and gradually abandoned as they become capable of reasoning and moralizing. The same law of progress applies to individuals and the species. That which has been must be for ever. Nature is always the same. We change our laws, not because Nature changes, but because society is getting older and more experienced; but children are always equally inexperienced in every age, and the mode of discipline with them is eternal. There

may be great changes in respect to the subjects taught, and the privacy and publicity of the education; but a rod will to all eternity be the best application to the back of an obstinate young fool; because it is suited to the spirit by which he is actuated.

In conclusion, we add that rewards and punishments are the bipolar law of animal life, by which all its movements are influenced. They can never cease to be employed, both physically and metaphysically; but they will always conform themselves to the spirit of the age, and keep time with the progress of the public mind. But when political and religious universalism is established in any country, the moral law will then have a universal jurisdiction, and the exercise of the magisterial law will from that time gradually be dispensed with. Till that time the number of culprits and crimes must increase. At that time they begin to diminish; and this is all the line of distinction between the old world and the new; the kingdom of the Devil and the kingdom of God. But although crimes are multiplying in the Devil's reign, men are not degenerating. The increase of criminals is no proof of the deterioration of the species; since those criminals are created by the additional restrictions of the laws enacted in defence of covetousness, selfishness, and private monopoly. Crime in the abstract or the aggregate is virtue. It is a necessary check upon the selfish principle; the revenge of Nature upon hoarders of wealth and appropriators of other men's wages. It helps to destroy the evil of monopoly, by scattering the heaps of indolent and unproductive acquisitiveness.

THE SHEPHERD.

TO THE EDITOR OF THE SHEPHERD.

SIR,—Can you afford me a corner in your valuable little paper for a few questions to the "Alpine Philosopher," on the interesting subject of his present letters? I am afraid I am too late this week, however; but, if so, you will perhaps favour me next week.

1st. Does the "Alpine Philosopher" consider the brain as the organ through which the mind manifests itself on earth?

2nd. Does he consider that, in insanity, it is the abstract substance *mind* that is diseased, or its organ?

In his second letter (paragraph 3rd) he calls will and reason the creative faculty; in the 10th paragraph he calls imagination a creative faculty also, or something tantamount to that. Thirdly, then, he will much oblige me by telling me in what respect will and reason is the creative faculty, and in what respect imagination is a creative faculty?

Lastly, Is will a primitive power of the mind, or is it the effect of the action and reaction of circumstances and other primitive faculties on each other?

I make these enquiries in the purest spirit of enquiry, knowledge being the motive; and upon the purport of the "Alpine Philosopher's" reply will probably depend the tenor of some future observations by

DISSEMINATOR.

April 20.

ON MENTAL DISEASES.

LETTER V.

Fungor vice cotis, acutum

Reddere quæ ferrum valet, exors ipsa secundi.

Hor. ars Poetica.

Like unto a whet-stone, which, without cutting, sharpens the pruning-knife.

I RETURN my sincere thanks to *Disseminator*, the first among the readers of the *Shepherd* who has had sufficient frankness to address some important questions concerning the subject of my letters.

In order to encourage the researches after truth, I will answer these questions as plainly and fairly as possible.

According to my physiological and philosophical principles, each individual life presents two aspects, the real or material, and the ideal or immaterial aspect.

These two aspects are the necessary results of the one great principle of nature, the principle of polarity. The ideal or immaterial aspect is the positive, the real or material aspect is the negative pole of individual life. The one is commonly called soul; the other organism, or body.

Each organism has a corresponding soul, or each soul has a corresponding organism. They are both equally necessary and integral constituents of the living being. The plant has a vegetative soul, the animal a sensitive soul, and man a thinking and self-conscious soul; and *vice versâ*.

The human soul, or, what is the same, the human mind, is not an abstract substance, but the one positive and active principle, in opposition to the negative and passive principle, the body or the organism.

This principle is one, but has different forms or modes of action; it is similar to the light, which is one, and yet shows itself in different colours. And who would say that light is an abstract substance?

The mind can also be considered both as the one living principle, or as the totality of the different modes by which it acts or is acted upon.

I said that the soul cannot be conceived without a reality corresponding to its ideality, in the same way that a sculptor cannot be conceived without the marble block in which he embodies his ideas.

The human mind has three distinct primitive forms, to which the three systems of the human body are corresponding—the vegetative, the animal, and the sensitive. Thus the whole body is, correctly speaking, the statue which the spiritual artist has called to individual life from the marble block of matter. But as far as the brain is the centre of the sensitive system, and the sensitive system is the positive pole of the human body, the organs the brain are also the conductors of the different modes of action of the human mind.

I call the organs of the brain conductors of the human mind, because I consider the action of the mind upon the body to be nothing else but the most spiritual form of magnetic agency.

In fact, the brain in *fœtus* is nothing but a bladder filled with water. According as the plastic power of the mind moves magnetically this water, the water assumes

the shape and consistency of brain. Yet the brain itself, with its organs, is, after its full growth, still surrounded with water, in order that the magnetic fluid may act speedily from within and from without, according to the actions and passions of the mind.

The mind as the one positive principle can never be diseased, but it can be diseased in the different forms under which it exercises its activity. Yet since the different individual functions exercised by the mind are exercised through particular corresponding systems or organs, it is clear that the organs themselves are always affected when the particular function to which they are adapted is disturbed.

For the cure of the mental diseases, however, it is of paramount importance to know that there is a continual action and reaction of the mind, and its different functions upon the body and its different organs; that insanity, however, generally proceeds from the mind, be it affected from without or from within; and that insanity in this case must be treated rather morally than medically.

Will is a creative faculty, and indeed also one of the primitive faculties of the mind. The will is the power of self-determination. This power is evinced in the elements in chemical affinities; it becomes more visible in the plants, shows itself in greater perfection in the higher classes of animals, and reaches its summit in the most civilized state of mankind.

The first word that the reasoning being utters is "I will." Certainly this will is finite; it is the inheritance of a finite being; but it is original and primitive, and is, as well as any other faculty in man, capable of greater or less development. It is a creative faculty, because it is the internal spring that moves to good or bad deeds, to rational or irrational undertakings. Circumstances do not create the will; they only offer the opportunities to exercise its action; but the will often creates or destroys circumstances.

Reason is a creative power, because it generates the fundamental principles of science in general. In fact reason is, at the same time, the subject and object of primitive knowledge.

"Disseminator" asks me likewise how imagination is a creative faculty?

Truly whosoever has ever watched the working of this internal magician will be astonished at this question. The artist, the poet, the architect, are they not creators? Hope and fear, pain and pleasure, happiness and misery, are they not, for the most part, the creations of our imagination? And who could or would deny to this faculty the creative power? I certainly would not, who, often immersed in the world of bitter realities, have had no other consolation but to set this power into action, and to create in me and around me the most cheering prospects of human perfectibility and everlasting bliss.

THE ALPINE PHILOSOPHER.

REVELATION.

WE were asked by a gentleman, one Sunday evening, whether it was God or the Devil who inspired the Scriptures? and on our answering "both," he replied, "then

we may presume that there is a mixture of error and truth in them, and consequently they are not to be relied upon." The Scriptures are an image of the universal existence itself. They contain the two extremes, blended in such a way as to appear absurd and contradictory, both to believers and unbelievers. The former, through a slavish fear and false reverence, shut their eyes upon all their defects, for they cannot reconcile them with reason and common sense; and the latter cast off their fear, and give vent to the ebullitions of ignorance and indignation. Were they written like the ordinary productions of men, they would be worth nothing, and contain nothing demonstrative of any superiority of origin; for in order to be like nature, and consequently to be the *word of God*, in a peculiar sense, they ought to be written in such a way as to appear both false and true at one and the same time. They must be both evil and good, cruel and kind, unreasonable and reasonable; and they must develop the evil first and the good afterwards, the false first and the true afterwards.

This double or bipolar character is accomplished by means of types and substances, or the carnal and spiritual sense of the word. When interpreted in the first sense, the word, except the mere historical narrative, is almost all false together. The promises of the Bible are made to a small and obscure people. The blessings of redemption are only to a few, deliverance is promised to Jerusalem alone, and the dominion over all the kingdoms of the earth is declared to be the inheritance of the daughter of Zion only. This is the literal, the partial, or the individual sense of the word. It is the carnal interpretation. No faith is to be put in it. It is an imposition, it comes from the devil; as an apostle says, "the letter killeth, but the Spirit giveth life." So far the Bible is false, because it is *individualized*. But it becomes true by another mode of interpretation, which itself points out; namely, by *universalizing* the word. Thus the book itself says to the Jews "Ye are not my people;" consequently the promises were not made to them; not made to matter, but to *mind*. It is an election of the heart, the head, the affections, and the principles of each individual, which is to be saved; and not an election of individuals, who are all alike dear to God. The wicked are to be eternally destroyed, the good to be eternally preserved, and all men saved. This is the riddle, and very beautiful it is.

But, as our querist replied, *What was the use of a revelation which no one could understand; could we not have done as well without one?*

A revelation was never intended to convey any instruction to mankind, without experience. Experience is the school of wisdom; therefore revelation has taught *nothing* of itself. It depends entirely upon the discoveries of science, and the progress of the human mind, for its development. If God had communicated knowledge to man in this way, he would have irrationalized him, levelled him to the rank of a brute, which receives the knowledge of the art it practises (whether of weaving like a spider, spinning like a worm, or building like a beaver) directly from nature, without the previous process of reason and experience. Man is a rational being

and must find out all these things by dint of mental labour, as he finds food for himself by dint of bodily labour. Revelation, then, as objectors would have it, would be an evil, an insult to a rational nature.

"Then what is the use of a revelation if it teaches nothing? It has done more harm than good." Most assuredly it has done more harm than good; and it will do more good than harm. It has done harm, because it has been individualized; it will do good when it is universalized, for it will lead men to the knowledge of God, and their future destiny. As light pours upon science it pours upon revelation also, and at last the mystery is discovered, and made as palpable to the human understanding as the most matter-of-fact experiments in chemistry. All difficulties are removed; faith and hope are satisfied; and infidelity and liberalism are justified, and contented with a greater amount of evidence for the one, and of liberty and equality for the other, than either party ever anticipated. The wanderings of the human mind are then terminated, their principles are socialized, and they see in this strange book, so beloved on the one hand and so hated on the other, the whole plot clearly though enigmatically drawn out, and the consummation anticipated thousands of years before it was realized. This will afford the most sublime demonstration of the universal providence of God, the only species of evidence for a rational mind, because the only way in which God can be revealed. The revelation or demonstration of God is preparing; it is the consummation of the old world, the threshold of the kingdom of God. It is madness to think of redeeming the world without it; all atheistical attempts will come to nothing.

You see, then, the necessity of revelation being as it is—a mystery. It involves an absurdity to imagine it any other thing, or not to have been given at all; but both believers and unbelievers are equally in the dark on these things. The former say it is not a riddle, which is a lie; and the latter say, because it is a riddle, it is evidently unworthy of God, which is an absurdity.

But although the universal meaning of the word is the only true meaning of value, there was frequently a little truth in the types, merely to keep alive the faith of mankind. Faith would never have been preserved without some such evidence. Hence we find many little fulfillments of prophecies throughout the history of the church, upon which zealots rely as irrefutable evidences of the final truth of their partial opinions; many fulfillments in the Catholic Church, to prove it the man of sin and son of perdition; curious fulfillments in the history of the French wars, to prove Napoleon himself the beast, and France the kingdom of the beast. But the same are found for England and Protestantism, and the same in the human body itself; to prove all men the beast, which is the true and final meaning, or universalism. But until men come to universalism they go through the types of individualism, and finding there curious and striking fulfillments, their faith is preserved, and on they move in firm reliance on the promises; whilst others, seeing these fulfillments defective, or common to both parties, are confounded, reject them both, and become infidels and atheists. Extremes are always wrong.

FATALISM, UNIVERSALISM, &c.

TO THE EDITOR OF THE SHEPHERD.

SIR,—In reading a late work by H. L. Bulwer, Esq., entitled, "France, Social, Literary, and Political," my attention was instinctively fixed on some passages in it, and I was led to draw up a few queries and remarks upon them. Presuming that they may not be inapplicable to the pages of the *Shepherd*; and hoping, moreover, that they may elicit some observations of your own on the subject they refer to, I have ventured to offer them to your notice, together with the extracts which gave rise to them.

Speaking of the French revolution of 1789, Mr. Bulwer says:

"In the history of all nations an invisible hand seems ever mingling with human affairs, and events apparently the most distant and inseparable are linked mysteriously together. Louis XIV. founds an absolute system of order on the same powerful *noblesse*, for whose adherents he is thus obliged to provide. The evil attendant upon a greater good produces in turn its calamity and advantages. The destruction of the great aristocracy burthened the monarch with the vices of the gentry; and the wrath of the people delivered the nation for a time into the hands of the mob.

"The fanatics who traversed the unnatural career of those gloomy times have passed away, and produced nothing in their generation for the immediate benefit of mankind. But Providence, ever watchful for futurity, was even then preparing its events. The terrible philosophers of the *Salut public*, like the husbandman in the fable of Esop, dug for a treasure impossible to find; but as the husbandman, by reason of stirring the mould about his vines, so fertilized the soil as to make it abundant to his successors, so these rash and mistaken philosophers, in quest of impossible advantages, produced ulterior benefits; and while they lost their labour, enriched posterity by the vanity of their search."

The above extract evinces that a faint glimmering of the science of Universalism had entered the mind of the distinguished writer: but he speaks in somewhat of doubt and uncertainty. He says, "An invisible hand seems ever mingling with human affairs." The cautious manner in which he puts forth this important opinion is in some degree to be accounted for when we have read some other passages of his book. He evidently fears the consequences to which the above admission leads, namely, to *fatalism*; for he says, in speaking of the merits of two historical works, written by M. Thiers and M. Mignet, beginning with the former,

"* * * it displays a spirit that would be singularly impartial were it not warped, at times, by a system—false, because it denies the possibility of an accident—horrible, because it breaks down all distinction between crime and virtue, making both the necessity of a position.

"M. Mignet, who has written upon the same epoch as M. Thiers, has been guilty of the same fault. He, too, has seen an infernal fatalism connecting all the horrors, with all the energies, with all the crimes, with all the triumphs of the revolution."

And, in a note to the last sentence, he adds:

"According to this system, all the terrible leaders of that time are concentrated, as it were, into one executioner; all society into one malefactor. Now, Mr. Executioner, strike off the head of your victim; nobody can call you a bad man; you are only doing your duty, the duty which Providence has set you; and it is all for the benefit of the world, and for the advantage of future generations. If the poor creature delivered to you be innocent, be no malefactor, that is no business of yours; law, *i. e.* the law of destiny, has decided that you shall strike: therefore, be quick; and never think there is any reason to be ashamed of your task, though it be a bloody one."

Thus it will be seen that although, at one time, Mr. Bulwer admits that the "invisible hand" is ever mingling with human affairs, at another time he repudiates the idea that that same directing power could possibly have any thing to do in originating the horrors of the Revolution. Like the priests, he in the same breath proclaims that the Providence of God presides over every event, yet that it has nothing to do with the vices, the crimes, the miseries, the littlenesses of man,—attributing all these, we suppose, to chance or accident.

But, Sir, as you have often said, how can anything come to pass in human society, in Nature, by accident? for, if it can be so, then there is no plan, no system, no harmony in Nature, and all is chaos and confusion.

Yet there are numerous individuals who would call an acknowledgment of this plan, this design in Nature, "the doctrine of fatalism," and attach to it consequences of the most terrific import, who would look upon it as a doctrine which at once annuls all idea of moral obligation, and confounds vice with virtue, and virtue with vice; for if a man, say they, believes that all his actions, the most minute as well as the most important, the best as well as the worst, are pre-ordained by imperious necessity, does he not at once deem himself exonerated from blame and undeserving of praise? and will he feel compunction or remorse for having injured his fellow-creatures, or for committing the vilest enormities? Does not, they ask, this doctrine of fatalism give, in fact, the same countenance to bad as to good actions, and render its believers indifferent to the praise or censure of their fellow men?

Now, Sir, these are important considerations; and as universalism (if I understand it aright) is but another name for fatalism, it behoves us to consider seriously the validity of these oft-repeated objections.

It appears to me that the idea of fatalism does not necessarily render inoperative the moral faculty; I mean that approbation of right and justice which seems almost intuitive in man; nor can it prevent a man from acting, or render him indifferent or insensible to the pleasure or the pain which may result from his actions, from feeling pleasure in a consciousness of right action, and regret at the consciousness of wrong action; consequently, although a man may abstractedly believe that all his motives and actions are predestined by fate, and that he is therefore not morally responsible for them; yet he will order his conduct in life, in every respect, as if he was responsible,

and as if it rested with himself what he should will and what he should do. The only philosophic reasons, I imagine, he has for attributing his actions to necessity is, because, in the first place, he is convinced that the precise position in which he finds himself at any given period of his life, is but the effect of antecedent causes, over which he had no possible control; and in the next place, he is at a loss to know how design can be attributed to God, if man can in any way act without the cognizance or the control of God, which he must be capable of doing, if he really possesses perfect freedom of action; and if he does possess this entire freedom of action, the well-being, the improvement, nay, the very existence of human society rests with man alone, and not with God or Nature, an inference which is tantamount to the setting up of man to be independent of his Maker.

May we not, however, conclude that human action possesses, in common with other of Nature's attributes, a bipolar character, and is capable of being separated into two parts—namely, the finite action, which relates to the particular individual; and the infinite, which relates to the species at large? moreover, that a man may be free in actions which refer to his own finite being only; but in those which refer to his infinite connexion with the species, that he may be under the sole direction of God or Nature? It is impossible for us to say what are finite actions, and what are infinite; because, in the abstract, all actions seem to run into infinity; but, as we cannot conceive how God can trouble himself with every insignificant motive and feeling which actuates man in his individual character, so neither can we conceive how such immensely important actions as those which made up the characteristics of the French Revolution could be out of the pale of Nature, or independent of the direction and design of God.

London, 21st April, 1835.

TO THE EDITOR.

SIR,—The pages of the *Shepherd* all real lovers of universal truth and happiness must delight to contemplate. I feel a pleasing satisfaction when my eyes run over each article, and find them treating upon subjects calculated to rouse the sleeping energies of man, and to lead him forth to the fountain of living waters, for he must, of necessity, carry woman along with him. Woman, powerless, but full of power; a slave, yet governing the world; ignorant, but bearing infinite wisdom within her. For what is man but woman's masculine self—woman stronger built? his mother's body his first home, his mother's breast his first nourishment, his mother's care his first preservation, and his mother-mind, or soul, his first thoughts and inward self? Oh man, man, in thy infancy thou art all thy mother's, and thy mother all to thee; and what art thou in manhood, with all thy fancied superiority, but the dupe of woman's ignorance and vanity? But how great, how grand, how godlike thy nature, had woman knowledge how to instruct thee! Cannot a virtuous woman awe thee into silence, and subdue all thy baser passions with a frown? and a cunning woman has made the brave betray his country, and delivered the strong into the hands of his enemy. A woman can set thee free, and make thee blessed; a woman can make thee a slave, and lead thee to destruction. Then where is man's boasted superiority? only in his own imagination; for he is woman's captive even till the spark of life

bounds delighted forth to infinity. If, then, this is the power of woman, and man will be proud to own to himself the feeling Nature has wisely seated there, how necessary it is woman should receive the most extended education, that she may lead the world to freedom, not to ignorance and vice! If man can now be perfecting his redemption whilst there is in existence laws derogatory to man and insulting to woman, whilst we see an ignorant and slavish education forced on the human family, particularly on woman, may we not infer how greatly it would facilitate truth and liberty, did the laws give to woman a superior education, and equal power with the male? It must be obvious to any intelligent individual, the more ignorant the woman, the more artful. The woman best instructed cannot stoop to the meanness of deception; she feels her equality, and spurns to screen herself by a falsehood from an angry husband; and this firmness of character generally marks her children's actions through life.

Turn back the pages of past history, read the biographical sketches of eminent men, and you will find the most prominent characters recorded there are those whose mothers possessed the greatest fund of understanding and love, for these two admirable qualities ever inhabit one breast. Love is the spirit of wisdom, and binds man to man. The fool never loves; passion impels, but love was never known to direct him. He lives for himself alone, and all his acts are for his own gratification. Love is the reverse; it is universal harmony, the delight of life, for which all should desire to exist; not a selfish individual passion, but a virtuous desire, that teaches us to obey the command of God (to love thy neighbour as thyself). Love is the most powerful and good when correctly understood, and directed to the universal good of mankind. A wise woman, in this age of barbarous laws, made in the darker ages, may be justly deemed a phenomenon, and reflects the highest honour on the male part of her family, who, regardless of surrounding prejudices, have given her leisure and liberty to attain these brilliant acquirements, that raise her above her sex; for man is by law made superior, and has a direct influence over the female's person; whilst woman's ruling power comes indirectly, unseen by a common observer. Both among the great and in the lower walks of society, there can be found many female stars: this should teach our rulers that man is in advance of the laws, and prove the necessity of a speedy annihilation of the old code. The waves are continually rolling over; the glittering lamps of heaven ever revolving; man progressing; all nature alive and in motion;—but laws; they alone are immovable and dead: they are immovable; they do not facilitate the liberty and happiness of man; they are dead, as they do not give life to virtue. Has mankind advanced one step by the liberty to marry out of the established church? Are not the arbitrary, derogating laws unaltered? and they are the bane of freedom and universal equality. These abominable laws make woman a deceiver to man, and man a slave to the power of princes. Individual man deserves our gratitude and admiration; but when combined together with the laws, a resolute resistance to their power, and a determination to break to pieces our galling fetters.

P. A. S.

RAPID SKETCH OF THE PRESENT STATE OF ELECTRICITY.

PROFESSOR A. DE LA RIVE has published in four successive numbers of the *Bibliothèque Universelle*, for the year past, an able historical view of the principal discov-

eries made in electricity within the last few years. His memoir concludes with the following *résumé*:—

In terminating this historical sketch, which we have endeavoured to render as complete as possible, it will not, perhaps, be deemed amiss if we present, in a few words, the state in which it leaves the science of electricity.

1st. Two different principles are acknowledged to exist in electricity; the laws of action to which these principles give rise have been determined, both when they are isolated and at rest, and when they are in motion in order to unite. But the nature of them has not yet been determined; nothing has yet been done but to advance hypotheses, which are still unsatisfactory—such especially as that which regards them as very subtle fluids, endowed with certain distinct properties. It is probable that they are rather, both of them, different modifications of the ethereal matter which fills the universe, and whose vibrations constitute light; modifications, the nature of which cannot be known until the most intimate properties of electricity have been more thoroughly studied and ascertained.

2nd. It has been successfully determined that magnetism is only the result of natural electric currents. But what is the disposition of these currents in magnetized bodies? What is the cause which gives rise to them, and what is the reason that a very small number of bodies only is susceptible of the magnetic virtue? These are questions which cannot yet be answered.

3rd. All the sources of electricity are probably at present known; but with respect to the laws which, in each case govern its development, we are still very far from having discovered them.

4th. The influence which bodies may exert over electricity, either when placed in its track, or interposed between it and the points towards which its exterior action is directed, has been within a short time past studied with great care. Many curious phenomenon, in relation to this influence, have been discovered; some laws even have been settled; but the number of anomalies and unexplained effects is still very considerable. It is probable that, in the investigation of this class of facts, means may be found of arriving at some notions with respect to the nature of electricity, and the relations which connect this agent with ponderable matter.

5th. The effects which electricity produces on bodies are now well known; the laws to which they are subject are in general well determined; but their connexion with the cause which produces them rests only on hypotheses, which can boast but very little solidity, and which have lately been very much shaken. It is by an enquiry into this connexion by a study in detail of those effects, that we are to find the means of arriving at a more just idea of the nature of electricity, and of the cause of the effects to which it evidently gives rise, as well as which are perhaps erroneously ascribed to it, and which, such as chemical phenomena, have probably no other relation to it but that of being occasioned by the operation of the same agent.

6th. Finally, after having, from its very origin, framed and demolished theories to account for the action of the Voltaic pile, philosophers are not yet united on that subject; and although at the present time the chemical theory of this admirable apparatus may perhaps be most in vogue, it still requires the support of further observation to be generally adopted, and definitely substituted for the electromotive theory of Volta, the unsatisfactory nature of which is now fairly demonstrated.

This brief recapitulation is sufficient to show that, notwithstanding the importance of the discoveries with

which electricity has been enriched, that which remains to be done in this part of physical science is perhaps more considerable than all that has hitherto been done, since almost all its laws and all its principles are still to be discovered.—*Silliman's Journal*.

INDIAN RUBBER CARPET.—Stretch a piece of canvas on the floor; paste upon it one or two layers of paper, brown paper or newspapers will do; then paste your pattern paper above all, cover it with a thin coat of glue or isinglass, and finally give the whole surface one or two coats of indian-rubber varnish, which, when dried, forms a surface as smooth as glass, through which the colours of the fancy paper appear with great lustre. The carpet is very durable, and impervious to water or grease. When soiled, it may be washed like wood or marble.

FASCINATION OF BIRDS.—A curious instance of this was witnessed by an officer in the Madras army, (Lieut. Colonel Ross, then captain in the 10th native infantry), where the operator was not a snake, as is usual in such cases, but a crocodile, or as we improperly call it in India, an alligator. Colonel Ross, while taking a stroll round the works at Vellore, had his attention attracted by the strange restlessness and apparent distress of a kingfisher bird, perched upon one of the pinnacled battlements of the *fausse-braye*; on his cautiously approaching near enough to ascertain the cause, he observed in the ditch immediately underneath a crocodile, lying perfectly quiet in the water, and intently watching the bird with open jaws. In the mean time the victim's agitation continued to increase; it fluttered down to a projecting point of the works, then rapidly again and again farther and farther down, till at last it actually dropped into the gaping mouth waiting ready to receive it.—*Magazine of Natural History*.

POOR LAW AMENDMENT BILL.—The principle of the Poor Law Amendment Bill is to throw the poor upon their own resources. There could be no objection to this principle, if it were accompanied by a similar principle in respect to the rich. Why not throw the clergy on their own resources, and the fundholders, and the landholders? The poor had as good a right to the rate as the parson to the tithes, the fundholder to the interest, and the landholder to the rent. The principle of the Bill is good enough, if it were extended to all parties; but very cruel when confined to the poor, who have fewer resources than others. It seems as if legislators acted upon the principle of throwing those only on their own resources who had no resources to fly to. We do not wish to see the Bill repealed, but merely the principle of the Bill carried out and universalized, by refusing an idle and sinecure living to every class of the community. It would have been more generous if the legislature had begun the system with the rich instead of the poor; but this was too much justice to expect from them; since, however they have adopted the principle at the bottom of the scale, we hope the public will press hard upon them to carry it to the top, instead of attempting to repeal the act, which would only be leaving us where we were. The extension of the act will redeem the poor; the repeal will be a curse both to poor and rich.

It is reported of three British Bishops, who assisted at the Council of Rimini, A.D. 359, that they were so poor that they had nothing at all—"tam pauperes esse ut nihil haberent."—*Sulpicius Severus Hist. Sac.* Times are now wonderfully changed. A British Bishop is now quit a Dives, and would scorn to suffer one of his reverend predecessors of the fourth century to seat himself at the same

table with his ghostly fathership; and we are infidels, atheists, blasphemers, &c., who propose the primitive simplicity of an ancient apostle and witness of Christ as a model for the pampered protégés of British nobility, who now profess to preach glad tidings to the poor, whilst they spend their whole time in the company of the rich, and fare sumptuously, and dress delicately, upon the wages of spiritual prostitution. What a strange meeting it must be when the spirit of an English Bishop first recognizes in heaven those ancient worthies who fought all the battles of the church in self-denial and poverty, and gloried in the Christian cross, with all the afflictions and privations which the word comprehends! How contemptible the fat spirits must look in comparison with the lean! Consider this, ye that forget God; who feed yourselves, and not the flock.

CORRESPONDENTS.

We have perused so much of W. N.'s Essay, as to see that it was written when the mind had not yet discovered a universal principle, or solvent, by which all general metaphysical doctrines may be analyzed. Along with much sound reasoning there is a good deal of infidelity and scepticism, which is quite unwarrantable. Local and partial infidelity, respecting particular facts or events, is harmless; but any species of universal infidelity which has a tendency to stupify the great movements of Nature, by divesting them of design, harmony, and skilful systematic arrangement for accomplishing beneficial results, is a whirlwind of chaotic thought. There is no system in infidelity or atheism; they are pure negatives. All system must originate in Faith, as the male, perfected and reorganized in the womb of Infidelity; but still Faith, Almighty Faith.

We have got two large manuscripts from individuals, who do not say in express terms they are the Messiah, but we know that they think so. We advise them to trust in God, and he will reveal them to the world in his own good time. If they are ordained to regenerate the earth, a door will be opened for them. The Lord that keepeth Israel, he slumbers not, nor sleeps; his eye is upon them. "He that believeth shall not make haste." And no man can receive their doctrine unless the Lord opens his eyes and his heart to understand and embrace it. Let them wait patiently till the outpouring of the Spirit; for when he comes and convinces us that their doctrine is the most perfect, then we will advocate it immediately; but at present we must confess that the Spirit is driving us before him in a very different direction, and there is no resisting the Spirit, you know. This is an orthodox truth. We always wait for the stirring of the waters, and act solely as the Angel of the Pool directs us. It is useless to rebel.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 4th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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The Shepherd.

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SYSTEM OF NATURE.

AFTER Moses had received the tables of stone, upon which were written the ten commandments, we are told that he broke them in a fit of indignation at the idolatry of the people during his absence. He afterwards received other two written tables in lieu of the first. The first were the workmanship of God alone; the second were hewn by man, and written by God. The meaning of all this, according to the typical mode of interpreting Scripture, is obvious enough. The moral law must first be broken before it can be kept. It is only in its second stage that due obedience can be rendered to all its requirements.

This is certainly the most simple and effectual mode of discipline. It recommends and establishes the good, by contrasting it with the evil. Evil always wears itself out at last; it commits suicide. It wants that harmony and repose which is necessary to life. We have a very good example of this in war. This was once the glory and the chief study of the human being. All civic honours in former days were attained by means of the sword alone. The ancients esteemed all sorts of merchandize so disgraceful, that they usually committed it to slaves and freedmen. Even learning itself, for a long time, was more cultivated by slaves than by their masters. This was not peculiar to the ancients alone; it is also characteristic of moderns as well. All progress in science and art has been conducted chiefly by the middle and lower classes of society. The nobility have been taught by education, and the foolish pride of rank, to regard every species of productive industry as despicable. Hence it happens that our princes of the blood, our dukes, and our marquises, are either public murderers and plunderers, or nothing at all,—mere idlers, rioting in luxury and extravagance, at the expense of other men's labour and ingenuity. Our great men of rank and fortune are all generals and admirals, men of blood, only because the profession of a warrior has hitherto been esteemed the most honourable of all others. Had it not been so regarded, they would never have borne the name, and gloried in the reputation of a soldier. "Thou shalt not kill," is a commandment which has hitherto had very little effect upon our great models of life and behaviour. They have even gloried in that which is accounted the most revolting deed which a human being can commit, and have studied the art of destruction with such enthusiastic devotion, that they have almost destroyed the military profession merely by bringing it to perfection. The science of destruction has now attained such terrific

excellence, that the world may now rationally indulge the hope of perpetual peace from this circumstance alone. It would be madness to engage with such fearful engines of desolation as human ingenuity can now bring into play. One trial will be quite sufficient to give men a thorough distaste for it for ever. One more general war amongst the civilized nations of Europe would most probably render the life of a soldier so shocking to the feelings of the whole community, that none but the very lowest species of intellects would become aspirants even to the highest honours of the military art. The more destructive the mode of warfare, the better for the world; the sooner men must become disgusted with the inhuman practice. Engines that would sweep down whole battalions, like a thunderbolt, in the twinkling of an eye, would be engines of mercy to mankind at large: they would be the consummation of a system of murder and rapine, which has lasted for thousands of years, and is only to be brought to a close by becoming so terrific that the stoutest nervous system will shudder to engage in it.

Nay, there is another idea more horrible still, which suggests itself, and we are resolved to let it out, right or wrong; namely, that private murder itself is a species of crime which is destined yet to prove a very salutary check upon the tyranny and extortion of the great, and will co-operate with many other crimes of a less heinous and fearful nature, to compel the rulers of the people to relinquish their hold of the purse-strings of society. Murder is not yet brought to perfection. It is difficult to perform the deed without a certainty of detection. If steel is employed, the blood-stain reveals the murderer. If poison, the chemist can detect the agent; and circumstantial evidence brings the criminal to light. It only requires some new discovery, which in all probability may soon be made, by which life can be taken without any symptoms of violence being discernible, to accomplish one of the most curious and interesting revolutions in society which has ever yet been made. It would certainly produce a very extraordinary change, both in public and private morals; a change too, which, even according to the acknowledged principles of the fashionable world, would not be accomplished by unholy means. The system of duelling has always enjoyed the countenance of men of rank and fortune. They defend it upon the plea of its proving a salutary check upon the impertinence of private passion, and contributing by the fear of death to overawe the discourteous and the arrogant into an artificial politeness, which no other mode of discipline could teach them. Upon the same principle we might argue that the facility of taking life without detection, if ever

attained to, which is not improbable, must have an equal effect in lowering the crests of our proud legislative monopolists of power and wealth, and compelling them, by the dread of popular resentment, to establish a more equable system of distributing the produce of human industry and the earth's fertility. If ever the art of murder should be carried to such an extent, (which God forbid!) and prove instrumental in procuring to the people the rights and privileges to which they are entitled as the offspring of a common parent, future generations will probably rank it in the same list with public warfare; and the private assassin and the military hero will shine with equal lustre in the pages of future historians. There can be no doubt that Nature has some great and benevolent ends in view with crimes as well as with arts and sciences. What we have now said with regard to murder, however, is more an amusement of the fancy than a matter of opinion.

The breaking of the eighth commandment has always been accounted one of the meanest and most despicable of all crimes; and so it really is. But there is one particular view of it, which is never taken by moralists, and which ought by no means to be overlooked in generalizing upon the morality of Nature's Providence. Why does Nature stir up the thief to his acts of degradation; why is she guilty of such injustice? is a very natural question, but very few have answered it by questioning or doubting the injustice. It is the justice of Nature which has introduced the art of thieving into society. It is an act of retaliation upon the spirit of covetousness, which is the spirit by which mankind are generally actuated. Man is a selfish monopolist; he is for ever appropriating, for ever accumulating; and his spirit of covetousness more than counterbalances his benevolence and generosity. He keeps around him more than he himself requires. His social spirit is not yet developed. He is averse to distribution. He is for ever committing the most obvious breaches of the tenth commandment, which is evidently directed against individual appropriation, and is characterized by an apostle as the spirit of idolatry, which can never find admittance into the kingdom of heaven. The question, therefore, to be solved in the investigation of this intricate subject, is simply this, "Whether is the crime of private accumulation, or that of private depredation, the greatest?" We know well enough what answer will be given to this question by all the moralists of the old world, who see no evil whatsoever in individual appropriation and accumulation of wealth. But we refer the subject to the jurisdiction of reason and the Scriptures, from both of which we are sure at least to obtain a verdict against the spirit of covetousness, or private accumulation. The Bible even goes so far as to say that a rich man cannot be saved; the meaning of which is, that in the new world there will be such an equality of wealth maintained, that there will be neither rich nor poor; the rich will be spoiled of their monopoly, and the poor will divide the spoil. And reason teaches the very same doctrine; namely, that the spirit of benevolence must be very defective in those who are surrounded with every species of abundance, whilst the mass of society are scarcely fed

and clothed, and a great proportion are literally starved alive with hunger and cold. If these conclusions be just, the inference is obvious enough that Nature is also just, in stirring up a portion of society to commit depredations on the rest; it is merely a reaction, a reaction created by, and not worse than, covetousness itself. The crime of theft will also be carried to perfection as well as the rest. It is necessary for the salvation of society. It is the negative pole of the spirit of accumulation, and must go hand in hand with it for ever. As long as there is such a thing as private property, there must be such an art as the art of abstracting that property from the individual who has appropriated it, and the beau-ideal of a state of perfect honesty is merely a state of perfect community: until we come to the latter, we can never come to the former. But perfect community is unattainable; it is merely a beau-ideal, a standard of perfection, to which we ought to strive; and if so, the art of abstraction, or thieving, must continue for ever, becoming more and more refined in its modes of operation, and farther removed from the rude and barbarous practice of personal assault, highway-robbery, and housebreaking. Stealing is now regarded as one of the fine arts; and is practised by men of all ranks, and all grades of respectability.

From these few general ideas, our readers may collect the meaning of our assertion that the moral law must be broken before it be kept; that it is by the breaking of it that we ultimately discover the true mode of keeping it. All attempts to repress vice by any other means than that of doing public justice to all must prove utterly incompetent. Our vulgar ideas of honesty are absurd; they are the inventions of rich men and monopolists, contrived apparently on purpose to secure their personal property, and justify them in the most outrageous acts of legal robbery. In the eyes of men a rich man never does wrong, he is a respectable member of society; but in the eyes of God he is worse than a thief, inasmuch as he is assisted by legal means in the commission of unjust and ungenerous deeds. Jesus Christ, with the greatest goodwill, and without any conditions, promised salvation to the thief who died along with him; but to the rich man he said, "Go, sell all thou hast, and give to the poor," which he had not the heart to do. Our wealthy Christians seldom think in this style. They consider their rights as divine, and their selfishness and covetousness as perfectly justifiable. We consider them as *moral* theft, theft in spirit; and by the spirit of the law, rich men are the true thieves.

Our readers may finish the argument for themselves. We have now closed our remarks on the subject, and shall commence next week to draw up, in a more connected and systematic form, the whole doctrine of the Science of Nature, or Universalism.

THE SHEPHERD.

STEAM DIGGING MACHINE, &c.—M. Wronski, a celebrated mathematician at Paris, has, according to the Paris papers, discovered a new system of applying steam to carriages, digging machines, hoes, picks, ploughs, &c., so superior, that a French company has bought his patent for four millions of francs (166,666*l.*)

TO THE EDITOR.

SHEPHERD! most like you know, but if you don't,

Will you allow me just to state one fact?

'Tis worth the hearing, so I hope you won't

Accuse me of impertinence:—that act

Would be unkind, and, certes, would affront

One who'd preserve his character compact.

You know I love your pamphlet and ability,

Your rambling genius and its versatility.

The fact which I will state, as I have stated,

And might have told you in as many words,

Supports the theory which you've propagated,

And with the *triune* doctrine well accords:

It seems that science' harp has voiceless waited

For you to touch and tune its mystic chords.

"The dorsal spine (so we're inform'd) contains

"Three tubes which brew all mischief in our brains."

The central tube (or I mistake) conveys

The vital air throughout the nervous system;

And its twin-brothers (such the part each plays)

MOTION and FEELING; nothing can resist 'em!

'Tis strange, the talent and the skill which lays

Nature's arena open, should have miss'd 'em

So long; and 'mid discovery's blazing light,

That they have hitherto escaped the sight!

Air is your *matter*, feeling is your *spirit*;

The "two extremes," a natural antithesis;

The *no plus ultra* of our art, or near it;

Of all our knowledge certainly the pith this is.

'Tis well we are *advanced* enough to hear it:

A sparkling brilliant, worthy you, friend Smith, this is;

And when at length it gains more popularity,

Won't Alpus (1) chuckle for his *bi-polarity*! (2)

Pray, do thou, *envoy extraordinary*,

And *plenipo* from Emperor "Universal,"

Find an analogy to make us merry,

And from our minds the mists of doubt disperse all.

You are such a pleasing, teasing, rattling *Jerry*,

With *Logic* at your side, and can disburse all

Folly's *post obits*; (3) show us, as you wend

Your way, "'twas necessary"—how 'twill end.

We've seen strange doings in this age of wonders,

And heard assertions which might rouse the dead;

Modern discovery, striving with old blunders,

Starts like a giant waking from his bed.

Above the spheres its voice is heard in thunders,

To warn its votaries who have been misled.

We've seen restored the golden age *prophetic*—

Diseases vanquish'd by the power magnetic!

And if the dead some day should take to grinning,

Dancing, gymnastics, or to any other

Vulgar amusement which assists in spinning

The mortal thread of sister, wife, or brother,

Be not surprised. Assuredly we are winning

The clue from out this dark, uncertain pother.

We've got the aid required (this is no flattery)

Of the galvanic—no—*magnetic battery*!

And if we lose an eye it is no matter;

We now can save the tax on window-light.

Let Esculapius chafe, and champ, and chatter;

And couch for cataract—the stone-blind wight!

Our *succedaneum* would conduct or scatter

A troop of devils on a cloudy night:

For Alpus tells, without *ifs* or *buts*,

The seat of vision is within the gats.

I laugh, but 'tis in seriousness; I've wept

Ere now for joy, and smiled for very grief;

As you, perhaps, have done, when sorrow crept

Over the stricken mind; but my belief,

Though in abeyance, shall not all be swept

Away by charlatan or charter'd thief;

But watching, weighing, balancing all solemn,

At last may furnish facts to fill a volume.

Enquiry is the city-gate of truth,

And prejudice is its portcullis; nor excludes

Alone the fresh and nascent powers of youth,

But sage experience, which deliberate broods

Over its mental aliment; in sooth,

'Tis a seductive monster, which intrudes

Its shameless front in every circle; and,

At present, stalks unscathed throughout the land.

I rather would be call'd a silly gull,

A changeling, simpleton, and bear the test

Of irony—be term'd a downright fool,

Than incredulity should ever wrest

The cup of knowledge from me. They who are full

Of wisdom, brimming to the lip, can best

Afford to bid the stream of learning stop;

They must be mad to taste another drop!

But we, who have not quaff'd so deeply, may,

Without presumption, claim the privilege

To give our reasoning faculties full play,

And bend our efforts to the moral siege;

Then, should the sacking of the town repay

Our labour, as we stand upon the bridge

We'll cast our modest banners to the wind,

And leave the cold, conceited few behind.

Then "*audi alteram*;" (4) I felt the shock

(The first in public) of his new machine!

Make the experiment before you mock,

Or brand "*impostor*" on one who 's been

In practice as successful as the stock

Of legal butchers—homicides, I mean;

Before you let your opposition vex us,

Acquire a knowledge of the *solar plexus*.

He says (confront him, then! does he not court

Investigation? nor pronounce him liar,

Until you've proved his falsehood. Would ye thwart

His plans, inflamed by mercenary ire?)

It is a panacea (nearly) fraught

With blessings to our race. If ye desire

To benefit mankind, adopt, refute,

As best you can; if not, be silent, brute!

QUIZZICUS.

P.S. As I hate all *blarney*, I have nothing more to add than positive (+) added to negative (−) = 0; that is, inserted or rejected, I care not which.

—Why don't your learned coadjutor explain his signs? What the devil do we know of mathematics? With all submission, it smells a little of the marvellous = quackery.

(1) For *Alpinus*, the Alpine Philosopher.

(2) The manner in which the doctor pronounces the word *bipolarity*,—an Italianism.

(3) See your invocation to all the fools in the universe, in No. 39 of the *Shepherd*, at the conclusion of the article on "Woman."

(4) "*Audi alteram partem*"—*Hear both sides*.

Dr. Lardner, we understand, has contradicted the report or opinion said to have been circulated by Sir John Herschell, that the comet would not make its appearance this year, according to the expectations of astronomers.

DIALOGUE BETWEEN AN ATHEIST, DEIST,
OLD CHRISTIAN, AND UNIVERSALIST.

Atheist. There is no God. Nature is merely an assemblage of conflicting powers, governed by a blind necessity. The evil that prevails in human society is a satisfactory proof to every reflecting mind that there can be no supreme intelligent principle to superintend the actions of mankind. But the evil is not confined to human nature alone; it pervades the whole animate world. The law of cruelty and utter unconcern for individual happiness, which seems to be the prevailing feature of what the Christian calls Providence, conveys to my mind no other idea than that of universal death, non-intelligence, and chance.

Deist. These evils in human society and general nature originate in the blind and indiscriminate action of the great laws of the universe, and afford no proof of the self-existence of those laws. A machine may be guilty of many irregularities, and produce much individual mischief, which still depends for its existence upon a master-mind, who contrived and executed the whole.

Atheist. There could not be much skill in this master-mind, if this masterpiece of his was so very defective in its operation. Ingenuity and skill are only demonstrated by success in the execution. I consider Mr. Babbage's calculating machine as the work of a master, inasmuch as it calculates unerringly. But this God of yours is a blundering fellow, who not only contrives the thing badly at first, but cannot even rectify the blunder after it is perceived. What is the use of him, if Nature does all the work, and he never interferes to rectify her blunders? If Nature does one thing without God, why may she not do every thing? why not exist without him? I cannot see any use for a God at all, even upon your own principles. If Nature makes one leg longer than another; if it diseases a brain, a heart, or a liver; makes one person beautiful and another deformed; creates evil passions, thoughts, and intentions; and God has no hand in all this, why may not Nature do the rest? I can see no use for anything but Nature and her everlasting laws.

Christian. You greatly err, not knowing the Scriptures, nor the power and justice of God. The evil that prevails in the world is not natural to Nature, but superinduced upon it by the author of all wickedness, whom God has permitted to lay desolate the moral and physical world, to punish man for his primitive transgression. If you had correct views of the immaculate justice and spotless purity of the Godhead, you would at once understand the reason why his once fair Paradise and garden of Eden has now become a waste and howling wilderness. It is the just and righteous retribution of God for the sins of our first parents.

Atheist and Deist. Fiddle-de-dee!

Atheist. Is God the author of evil?

Deist and Christian. Certainly not.

Atheist. Then you cannot prove the existence of God at all; for one half of nature, according to your own acknowledgment, is corrupt; nay, the Christian allows that the whole is corrupt; and if God is not necessary to give this evil a being, I cannot see the necessity of re-

sorting to the supposition of a God to give existence to the remainder.

Christian. You mistake the question entirely. The evil is not an original creation, but merely a corruption of the original; it is merely a thwarting of the purpose, or a marring of the work of the almighty artificer.

Atheist. You may call it what you please; it is an original something; it is a principle of corruption, an active principle, a creative principle, an organising and disorganising principle; and yet a principle in the creation of which God had no hand, and one which does not belong to his nature. I see nothing but this principle in existence: it is all over Nature. Your God is a phantom.

Christian. You would not certainly affirm that organised beings, such as animals and plants, could be created without the designing and executive power of an intelligent being?

Atheist. In affirming this, I only affirm what your own doctrine confirms, namely, that there is an organising and disorganising power in Nature, which is not God. All the difference between you and me is this, that I see no other power but this, and you superadd another, whose existence you cannot prove, because your own doctrine contains an article which is identical with atheism; namely, that Nature is corrupt, and does corrupt things without the power of God; that is, by a native power of her own.

Christian. Nay; not an inherent self-existent power of her own. The power which she employs is the power of God; but she abuses it to a corrupt purpose.

Atheist. That is an absurdity; for according to your own creed, the power of God is his "will"; and to say that any one uses the power of God against his will, is to say that he uses the "will of God against God's will," which is nonsense. If ever the existence of a God be demonstrated, it must be by some other logic than that of priests or any of their illogical followers.

Universalist. Very true; their logic only serves to refute themselves, as you have very clearly demonstrated: God must either be acknowledged to be the author of everything, or it is impossible to prove his being at all. If any part of Nature can act without him, the whole of Nature may dispense with his existence. The atheist has more sound logic in his system than either the Christian or the deist, who refute themselves by acknowledging a power in Nature which is not God. Yet the atheist is guilty of a most marvellous *stultism* of the same species, in supposing the whole power of Nature to be of this description, which the deist and Christian call *not divine*. Why should the atheist choose death and ignorance for his universal power of nature? Why not choose life and knowledge, and make his God a living God, instead of an unintelligible, because unintelligent, unconscious nondescript. My own opinion of God is, that he is the author of everything, of evil and good, both in the extreme and the degree; that evil tends to everlasting good; and that a time will come when he will be fully justified before all his creatures.

Atheist. Whether this doctrine be true or not, it is at least reasonable. The doctrine of the priest is an insult to reason. What think you, Mr. Deist?

Deist. I have no particular objection to universalism ; only it never before occurred to me ; it seems to me satisfactory.

Christian. It is a damnable doctrine ; and the best proof of its impiety is the facility with which it is adopted by infidels and blasphemers.

Universalist. Thus argued the Pharisees concerning Christ of old : "He must be a sinner, for he associated with publicans and sinners ;" but he wisely answered, "Verily, verily, I say unto you that publicans and harlots shall enter the kingdom of heaven before you."

ON MENTAL DISEASES.

LETTER VI.

Grau, theurer freund, is alle theorie,
Und grün des lebens goldner baum!—*Goethe.*

Dear friend, all theories are gloomy :
The golden tree of life is evergreen.

LAST week our friend the *Disseminator* deprived me of the pleasure of continuing my rhapsodies on love, and on the diseases which spring from this one cause ; but to-day, or rather to-night, no power on earth shall turn me away from my work. I enter boldly upon the subject, without any other preamble. I will speak upon that passion which is the negative of the positive pole of love, namely, that green-eyed monster, yclept jealousy.

People who have never loved, or whose love never exceeded more than one line over the freezing point of indifference, have wasted a great deal of labour in showing that true love ought to be exempt from jealousy. It would be as rational to say that light ought to be exempt from shadow. Jealousy follows love, as the shadow follows the light. Where love is, there jealousy must be ; and *vice versa*.

As long as the negative pole is in harmony with the positive, jealousy serves to increase the power of love. Unfortunately, however, this harmony is sometimes disturbed ; and when this occurs the mind is immediately deranged.

The first degree of derangement shows itself by a despotism of the imagination over the mental faculties. This busy-body compels the causality, the memory, and the comparison, to exaggerate and to misconstrue all the actions and omissions of the real or imaginary deceiver. To argue against a jealous being is as useless as to speak with the blind-born about colours.

Openness, kindness, and a delicate behaviour in him or her who is suspected, would be the only remedy against the incipient disorder. Yet the innocent grows generally sulky and ill-tempered, and the guilty either delights in tormenting the unfortunate victim of his fickleness, or endeavours to conceal under false demonstrations his treachery. Under such circumstances jealousy increases, and often assumes that horrible shape which has furnished the poets with the most pathetic subjects of tragical composition, and has brought so many unhappy victims to the scaffold, or to the mad-house.

Horrible wretchedness, when love turns into rage, when despair, like an evil spirit, seizes hold of reason, and drives the mother to smother her child, the lover to de-

stroy his mistress, or the wife her husband ; or when all the faculties of the mind are, as it were, sacrificed before the satanic idol of tyrannical imagination ; when the circulation of the blood, the action of the nerves, and the digestive faculties, are either paralysed or brought into that state of irritation which constitutes the mania !

This disease, being originally mental, requires a treatment particularly spiritual. But here I must beg leave to explain myself upon my views about the mental and physical diseases in general :—I consider life as the oscillation between two principles, the positive or spiritual, and the negative or corporeal. I consider health to be the harmony resulting from the just proportion between the action and reaction of the two principles. The disease is also a life, but a life in which either the negative pole disturbs the harmony by endeavouring to overturn the just proportion, or when in any part of the systems of the two poles there occurs an increase or decrease of activity, that causes the discord in the system of which it forms a part.

Since life consists in the oscillation of the two principles, the spiritual or positive pole cannot exist without the corporeal ; nor can the corporeal or negative exist without the spiritual, or positive ; but as both are the integral parts of the one life, they must be in continual action and reaction. A disease of the one must cause a disease in the other. Rage causes a congestion of blood in the brain ; a congestion of blood in the brain causes rage. Melancholy causes debility of the digestive organs ; debility of the digestive organs causes melancholy.

Under these circumstances, it is the duty of the philosophical physician first to study the nature of the disease, secondly to ascertain the cause from which it originates. It is true that it will not always be in his power to remove the cause ; but it is sufficient for him to know the cause, in order not to destroy the healing power of nature by a blind mechanical treatment, suggested by the mere valuation of symptoms ; for, in cases like those of mental derangement, produced by jealousy, it is not in the power of the philosopher to bring a fickle Lothario, or a Don Juan, to restore the disturbed peace of a distressed woman ; yet, by spiritual schemes, it is more likely that he may succeed in appeasing the irritated mind, than by the juice of elaterium, and helleborus, or other chemical preparations.

A lady in H., had been seduced and deserted by her lover. She was left pregnant, and exposed to all those evils with which our social refinement often crushes down for ever some of the most noble-hearted of woman-kind. She had no mother, no sister, no friend, to whom she could open her heart. Her relatives were all proud, bigoted, and tyrannical ; and this unfortunate woman was well-bred, highly accomplished, handsome, and but eighteen years old.

What wonder, that the mind of this lady became diseased ! A friend of mine, who bore some resemblance to her seducer, one evening, whilst returning from a party, was attacked in the open street by a woman, and received several cuts with a knife ; I arrived in the moment of the scuffle, and we both succeeded in disarming the fair assailant. When she saw herself overcome, she

threw herself on the ground, and screamed; after a while she fell in a swoon. I was moved to compassion, and insisted upon my friend running for a hackney-coach, and taking her home.

When she awoke from her swoon, she found herself on a sofa, amongst perfect strangers. She burst out into cries, and ran to the window. "Lady," said I to her, in a firm, but mild tone, "if you will go away, there is the door open. You are perfectly free to stay or to go. If you stay, you will find friends and protectors; if you go, you will find insults and violence." She gave no answer, but remained quiet. She looked at me, at my friend, at his wife, threw herself on the floor, and again fell into a swoon. I ordered them to put her to bed, and leave her alone in the dark.

The next morning I found her still in bed. I entered her room with the lady, and asked her whether she wished for any breakfast. She gave no answer. I retired, and ordered some toast and tea to be taken into her room, and that she should not be disturbed.

Towards evening she entered the drawing-room. She had dressed herself, and had eaten some toast and drank her tea.

For three weeks she lived thus with my friend, without speaking a word; nor having any other meal but toast and tea, and a bottle of spring water. During all this time I saw her regularly twice a-day, and, without entering into any conversation, gave her to understand that she was perfectly at liberty to go or to stay; but that if she stayed, she would find sincere friends in us.

After three weeks I found her ill in her bed with a violent fever. In the state of delirium she confessed to me all which had passed; gave me her name and address, with all the particulars. The fever lasted twenty days, during which time I gained so much of her confidence, that I could venture to form a plan to cure her mental disease.

The plan was to awaken in her the most tender maternal affection; to kindle in her bosom the idea of the happiness of sacrificing herself for the dear image of her love; at the same time to prepare for the reception of the new comer. The high respect that every one in the family paid to her; together with plans for a new mode of life, which would secure her afterwards an independence, brought by degrees this unfortunate woman to her senses.

Surely Providence was kind to her, in having made her insanity the cause of her cure. For certainly, had she not mistaken my friend for her seducer, she would have been thrown into a prison, or into a lunatic asylum. In this case the treatment was principally mental, and the cure was perfectly successful. By similar modes, even the most violent fits of madness from jealousy can be cured.

THE ALPINE PHILOSOPHER.

NATIONAL EDUCATION.

Amongst the persons who stand prominent in the ranks of English educationists, first and foremost is Lord Brougham, who is a propounder besides of all sorts of schemes in addition to this, for improving the condition

of the "lower orders," as he calls them. His views, indeed, upon the subject of education are so lofty and magnificent, that he speculates actually upon turning mowers and reapers in time into philosophers, like himself, who after coming home weary with the toils of the day, instead of eating their supper and going to bed, as a real philosopher would be inclined to do under similar circumstances, shall sit down to study Bacon and Locke, and meditate upon the perfectibility of man. With these fine notions characterizing his lordship in theory as a warm and ardent friend of working men, we find him nevertheless in practice the consistent and steady promoter of every plan that is calculated to circumscribe and diminish their little comforts; of Peel's Bill, of free trade, and of an unlimited use of machinery; especially the latter, he being perhaps its most distinguished advocate. He informs us indeed that spades were made before ploughs, and fingers and nails before spades, and that as spades were an improvement upon fingers and nails to dig the ground with, so ploughs were an improvement upon spades, to show how civilization could not proceed without machinery, and that it is the superiority of his machinery alone which constitutes the great difference between the civilized man and the savage. He has been at the pains too of explaining all these things to labouring people in a variety of cheap publications, professing to teach them "useful knowledge," with which they were previously unacquainted. He might have saved himself the trouble; for the greater part of them know quite as much as he does on this very subject. No sensible working man disputes the utility of machinery generally; he only disputes its utility under particular circumstances, when it is depriving him of employment and subsistence, and when the whole advantage of it is exclusively reaped by the monied capitalist and public consumer. Seeing this, he cannot approve of its present application, and he justly considers that inventions of machinery ought no more to be suffered, in an unrestricted state, to rob him of his wages, than any other inventions, such as ingenious and clever people are in the constant habit of contriving for extracting the money out of their neighbour's pocket. The hand-loom weavers have been robbed of their bread by the power-loom; as the power-loom weavers would be robbed, in turn, of their bread, if a superior machine could be invented to supersede the use of the power-loom. A state of freedom like this, in the use of machinery, is nothing but a system of legalised plunder directed against the property of the working man, which must be rectified, or society cannot hold much longer together. Lord Brougham's tracts are mere rubbish; they teach no truths beyond what are already known, whilst they inculcate a multitude of falsehoods, of the most pernicious tendency. His arguments, with regard to machinery, go to prove that, because it is in the abstract a good, it has, therefore, no limits, but may be indulged in to excess, under all times and circumstances; a doctrine as false as it is mischievous. They go to prove that, if it were possible to erect one great steam-engine in every county, capable of doing the entire work in it, without the help of hands, the working people throughout England would be great gainers by the change. They prove this, or they prove nothing; and more is not wanted to show the utter fallaciousness and absurdity of the doctrine. If his Lordship would inform the working people, how, if inventions in machinery be allowed to go on multiplying as they do at present, and no inventions be discovered for multiplying markets as fast as machines, they can be saved from ruin and starvation; or how, if their ruin be not otherwise to be prevented, it is possible to place three

inventions under some judicious but effective restraint for their advantage, without its being the means of stopping the steady and well-directed progress of human improvement, they would feel extremely obliged to him. Upon all these points, however, Lord Brougham is as much in the dark as the people themselves. Mr. Cobbett exemplifies the folly and mischief of these schemes of national education, by stating, what he has stated over and over again, and what also is undeniably true, that the moral character of the agricultural labourer has been declining in a most marked and rapid manner ever since national schools first began to be introduced upon their present extremely confined and limited footing. That the young men now growing up, who have received an education in these schools, are less sober, less honest, less industrious, and know less of their respective businesses than their fathers, who have had no education at school at all. That the mind of the rising generation has been even poisoned against its own interests, and rendered more inclined to promote the ruling interest of money than its own, by the lies and nonsense with which it has been crammed: and he proves his assertions by pointing to the fact, which is, indeed, notorious to every body, that just in proportion as of late years the trash called education has been forced into people's heads, good raiment and solid food has been passing away from their backs and bellies.

The conclusion to be drawn from these several matters is, that of all foundations for a government to rest upon in the present ill-contrived state of the social system in this country, education is the very worst; as its only tendency must be to teach the nation the most scientific methods of plundering itself, the art, in fact, of self-destruction. It is thus, so far from being likely to act as a preventive of a Revolution, it is, on the contrary, the very thing that is calculated to bring one on with greater certainty, and further, to make it more disastrous, more sweeping, and more terrible, when it does come.

The march of intellect (according to the phrase invented by the self-laudatory and arrogant spirit of this self-governed and most conceited nation), is nothing but the march of youth against age, of inexperience against experience, of children against parents, and servants against masters; of cunning against simplicity and honesty, of folly against wisdom, of the idle against the industrious, of consumers against producers, and of money against land: it is the advancement of all the vices that have ever characterised human nature, and the retrogradation of the virtues; in short, it is the march of moral and political ignorance, cant, and superstition, opposed to every thing that has been hitherto deemed valuable by man. Never was the English nation half so ignorant of all really useful knowledge as it is at the present moment; never was it so completely the dupe of every political, moral, or religious impostor, who starts up to betray it, as now.—*Bernard's Theory of the Constitution.*

[This is just the result contemplated in our leading article; namely, that evil is to be destroyed by progressing. But Mr. Bernard seems to think it better to put a stop to it, by going back upon old principles. It is impossible however to go backwards. Evil will destroy itself by repletion. The only cure for competition is to carry it to perfection. Whether Brougham or Bernard be the best politician, the views of the former upon progress and education, at least, are most likely to be realised. Old men are generally attached to things as they are, or formerly were. Young men contemplate a better system than even their fathers and mothers, happy as they might have been, ever imagined. This is all in perfect ac-

cordance with the analogy of nature; namely, that the advocates of old principles should be the old, and the advocates of young principles should be the young. Mr. Bernard is correct enough in his description; but he seems not to imagine that it is the natural and best mode of progression.—*Ed.*]

IMPRISONMENT FOR DEBT.

WE formerly argued that the law was detrimental rather than advantageous to the fair and honest trader and shop-keeper, because it induced a system of false credit, which produced more apparent than real custom—a custom always unsound—often ruinous both to the trader who trusted, and the purchaser, who, by such facility of credit, was tempted to live beyond his means. In a little work which is just published, and which is stated to be from the pen of a “Barrister of the Middle Temple,” there is some cogent reasoning upon this part of the question founded upon practical observation. We quote the following passages. The object of the writer is to show that, by the abolition of arrest for debt, what is lost in custom would be gained in soundness of credit. He says—“Able at any time to imprison his debtor, the creditor is always on the alert for custom. His eagerness encourages purchasers: he considers the certainty of recovering his money by enforcing the law—they calculate the probability of paying from their expected resources. Accustomed to the aid of the law for protection against the person of the debtor, he is not active in adopting precautions respecting the property. He trusts without due enquiry, and is imposed on by appearance. Every inducement is thus afforded to a class of adventurers, who speculate upon the possible chances, rather than the ordinary courses of trade. To such persons success is profit without outlay, and *insolvency a passport to the privileges of the law.* Meanwhile the creditor extends his connexion—orders are multiplied—he displays a large assortment of splendid stock—has crowded counters, and a long list of bad debts—he must, however, supply the deficiencies—at last he is driven to dispose of his goods at any rate—to deceive the public by puffing, and to injure the trade by underselling. The shops are full—*so are the gaols.*”

“By disarming the creditor of a power which he has overrated, he will appreciate the value of *self-protection.* In commerce the magnitude of its concerns creates caution. The success of the merchant is promoted more by his own exertions to preserve credit than by any legal enactments to protect it. So the tradesman will learn to exercise greater prudence—he will look less to chance gains than to certain profits. Thus the discontinuing of the arrest will check unwarrantable confidence, and discourage a system of unprofitable speculation.”

The writer then proceeds to show that the increased power to be given by the law to the creditor over the property of the debtor will be far more than an equivalent for the abandonment of the power over the person, which is oftener the means of gratifying a vindictive feeling, to which the law should never minister, than of affording protection. With regard to the effect of imprisonment upon the debtor, he says—“Imprisonment is more to be deprecated in the instance of an honest man, than desired as a punishment even for the guilty. It deteriorates the debtor—diminishes the chances of the creditor, and operates injuriously on public morals. If the debtor have property, it impoverishes him by legal demands and prison disbursements. Had he skill or industry, he is incapacitated for exertion—he can earn

little for himself—nothing for others. Had he position in society, influence and friends, he is degraded—had he character, that is destroyed—had he honesty, expectations and prospects in life, which are often the creditor's last chance, even that is endangered by a course which leads to the demoralizing of principle—the hardening of the heart—the extinction of the last ray of hope." The evil consequences of imprisonment for debt are here strongly portrayed; but the force of the picture is in its truth.—*Morning Herald*.

PHRENOLOGY.

THIS word means the "science of mind," and therefore, strictly and etymologically speaking, it is not solely confined to that department of science which some have designated by the name of "Bumpology." The latter is evidently a science supported by many important well-authenticated facts, but it is merely a part of the great science of phrenology, which does not confine itself to bumps alone, but extends to the whole nervous system of the body. Bumpology is merely the materialism of phrenology—the department of death; therefore it stops wherever motion or expression begins. It scrutinizes the shape and character of all the crown of the head, but its sphere of observation is intercepted by the eye, the ear, and all the other organs of intellectual expression. These latter are the department of what is called physiognomy, which is however merely a department of phrenology, and so necessary to the full development of the latter, that phrenology will always be an infantine science, until physiognomy be united with it. The one is the department of life and spiritualism; the other the department of death and materialism. The latter is the rage of the present day; but there is a move backward already commenced, which no human effort will be able to counteract. Spiritualism will revive.

TWO LITTLE WORMS.

ONCE upon a time, when men were monkeys and monkeys men, two little worms, belonging to a human stomach, conversed as follows:—

First worm. I cannot hold with your doctrine of life; I see no appearance of a universal life in the human body; there is only life in individual worms such as you and I.

Second worm. Then how does it happen that the body is so compactly fitted together, and that all its members seem to act in concert? We have lived in this capacious stomach all our lives, and we find it abundantly supplied with provision again, as soon as the absorbent vessels have exhausted its former contents; the other members are all dependent upon this for supply; and are we to suppose that the stomach itself is not also dependent upon an over-ruling mind in the universal man, by which its wants are supplied from a source unknown? The whole man must have a united mind and will as well as ourselves.

First worm. It appears to me that the stomach is supplied merely by necessity. It is a law of nature that whenever a vacuum takes place any where, there is a tendency in the surrounding elements to rush in and fill up the vacuity. What you call the effect of an act of the will, I call merely necessity; you can give no proof of the existence of this mind; it speaks not, you see it not; there is no personality in its movements. Your faith is founded upon mere fable and tradition of worms, which are said, in former generations, to have ascended the throat, and seen what they call a mouth and teeth, and a bright light without, where arms, legs, and other mem-

bers, were visible; but these are merely the visions of fanatics, and are unworthy the credit of a rational being, who judges of nature from facts only. I believe in no personality or individuality of will, mind, or consciousness, higher than our own.

Second worm. This doctrine exceeds my comprehension; but we shall talk of this at another time, for I perceive the smell of some delicious roast which is making preparation to descend into our already exhausted store, a timely godsend which never fails, and whose regularity convinces me there is more intelligence in this great human system than your atheistical notions will admit of.

ERRATUM.—In last number, first page, first column, four lines from bottom, for "two" read "asymptotes and."

CORRESPONDENTS.

We have read patiently P. A. S., and are very much pleased with her present state of mind. It is to universalities, principally, that we look. Mankind will always differ upon particulars. We are afraid, however, that she has misunderstood us on the subject of marriage. Indeed, we were conscious that we were treading on very ticklish ground when we alluded to the subject, and felt certain that we were exposing ourselves in a most hopeless manner to female conjectures. We can only take refuge in our own motives. If any one supposed that we were defending a system of promiscuity, it was a gross mistake; or a system of lordly supremacy on the part of the male: it was equally erroneous. There is none more convinced than ourselves that love is an individualist or monopolist by nature. All that we meant was a facility of separation between two parties, when they could not live in harmony together; a facility, in fine, of making such matrimonial connexions as would contribute to the happiness of both parties. No reasonable person can be opposed to this; and as to the details of any measure of legislation, we leave them to the spirit of the age, which is the best compass by which to be directed. Any thing like roaming or raking in love affairs, was as far from our thoughts as heaven is from earth. We don't think such conduct natural to man; it would be cured in a twelve-month in any individual, by merely giving him his fill of it. But it will be effectually stopped whenever society is so reformed as to destroy the infamous system of prostitution, which is the main cause of all the immorality and licentiousness of the male sex. Whatever suspicion may attach to our mode of expression on this subject, our wishes are in harmony with the most perfect chastity and individual affection; and if we said it would be dangerous to alter the marriage laws at present, it is so only because they are so intimately connected with the laws respecting private property, that they could only be altered to the disadvantage of woman, until the property laws are reformed.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 11th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

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SYSTEM OF NATURE.

WE shall now, according to promise, endeavour to arrange the leading principles of Universalism in such a manner that any person shall be able to take hold of it as a system of doctrine, and defend or oppose it as he feels disposed. There are some who suppose, from its accommodating spirit, that it is no system at all; that it can be anything or nothing, according to the humour of its disciples; that, because it maintains the rectitude of every doctrine and every system, itself can have no doctrine and no system. But we hope to demonstrate that, with all its condescension, its charity, and conciliation, it has a straight and decided course of its own; a course in which all other courses meet, and towards which they all necessarily tend. It is therefore a system which is not different from, but merely in advance of, all other systems; the ultimate resting-place of the progress of human experience.

Universalism sets out with the mere proposition of the existence of the universe. It then separates this universal existence into a twofold character, which may be designated by any two opposite and universal terms in the language. These two we have chosen most frequently to call action and passion, positive and negative, &c. Mind and matter are the representatives of these two extremes; mind being the active and positive; matter the passive and negative. The former is what we call God, the spirit of the universal organization; the latter is what we call Nature, the outward and visible representative and habitation of the invisible agent.

With this universal being as a whole, there can be no progress. He can never move from place to place, for he fills all place; he can never acquire knowledge, for he contains all knowledge; he can never reason, for reason implies previous ignorance of the conclusion to be sought. In fine, as a whole, he is incapable of motion, either in mind or body; and presents to the finite imagination the nearest approximation possible to the image of death itself.

But it is only of God as a whole that these affirmations can be made. Because he has no external, no outward shape, he can have no external, no outward action, like man. The action of God is all within; and here he is full of life and action, and the different portions of his internal system exhibit all the gradations of high and low, first and last, better and worse, in proportion to the quantity of useful power which each individually or generically possesses.

The mind being the active principle of the universe,

has organised and arranged all the internal component parts according to its own will, and given to each and all of those parts the emblematical image of its own twofold nature. This mind, which is both active and passive in itself, conveys to matter the same twofold character; but mind still contains the primitive principles both of activity and passivity; matter is merely its agent and vicegerent. It is difficult to define what matter is, having no fixed character, and capable of infinite decomposition. It has no primary, but only a secondary existence, as the representative of mind.

In contemplating the plan of the universe, we must observe that there are only two modes in which it can be developed, namely, space and time. In both of these, therefore, we look for the two extremes—the positive and the negative, to which we have alluded. But it must be evident to every one, that, in manifesting the two natures in these two modes, they assume very different relative positions. Thus, in manifesting the two extremes of light and darkness in space only, and connecting them with vision, which is the effect of their union upon the eye, they stand thus—darkness, vision, light; vision being the centre, where the two meet. But in manifesting them in time, they come in succession, as follows—darkness, light, vision; vision being last, as the result of the action of the other two.

From this simple illustration it follows, that in the progress of society, from the one extreme of blank experience or ignorance, to the beau ideal of human perfection, God, according to the universal plan which this simple analysis of nature teaches, must divide the progress of society into three successive stages, resembling the above. This he has done in the two great stages of progress commonly called the Law and the Gospel; whilst the third is promised, in which the deaf shall hear the words of the Lord, and the eyes of the blind shall see out of obscurity and out of darkness.

The beauty and propriety of this plan can be visible to the student of Nature only; the bigot, whether he be what is called a believer or an infidel, can neither see nor understand it.

Men were primitively scattered in ignorance, which has no uniting principle within it. It was designed by their Creator that they should be gathered again; but gathered only in such a manner as should fully develop their own reasoning faculties, and lead them to a rational demonstration of the being and character of God, his plans of Providence, and their own destiny in creation. This is the highest and the noblest intention which a benevolent, almighty, and omniscient being could enter-

tain ; and there is only one way of accomplishing it which is intelligible to the human mind, namely, that of giving a revelation, which would be unintelligible to man in a state of scientific ignorance, but perfectly clear and intelligible when science had reached, by his own intellectual exertions, a state of comparative perfection. By giving such a revelation, it is evident, in the first place, that great evil would be produced by the conflicting opinions of individuals and sects. This, however, is a part of the plan of discipline which is to lead men to the full development of their intellectual and moral natures, to which there is no other road than the thorny path of bitter experience, by which the latent energies of the mind are roused to overcome the obstacles which oppose our progress. Had this revelation been intelligible at first, it could never have exercised the mind ; and had it never been given at all, man could never attain to a knowledge of God, and the universal plans of Providence : society would be a rope of sand for ever, and man a hopeless, cheerless orphan, with no other prospect before him than that of a grave and everlasting gloom. This was too cruel for such a spirit as that which rules over the harmony of universal Nature, and can only be suspected by the wandering minority, who, unable to understand the riddle of Samson, turn round upon the heel with contempt, and sagaciously deny that ever Samson gave the riddle, or that any man can comprehend it.

Revelations have been made in all ages and in all countries ; but there has been only one universal, progressive, successive, and connected revelation, throughout the course of time. This revelation formally began with Abraham, grew up and flourished in the Jewish church, afterwards embraced the Gentile world, and now bids fair to spread its wings over the whole habitable globe. In selecting an individual man or nation, or number of nations, there is neither injustice nor partiality, as some foolishly imagine, inasmuch as no particular favour was bestowed upon them ; on the contrary, the active servants and apostles of revelation have always experienced worse treatment than others : the prophets were almost universally unhappy ; the Jews were tossed about on the very cliffs of political and social troubles ; and Christendom itself, the inheritor of the mysterious present, has been dyed red with blood again and again through the instrumentality of this mischief-brewing agent of divine discipline. It is foolish to talk of favour where no favour is visible ; nor would it ever have been imagined, had it not been for the monstrous doctrines of election and reprobation, which consigned those who did not know, believe, or understand this unintelligible revelation, to the flames of hell for ever. This inquisitorial doctrine alone suggested the idea of partiality, in bestowing a revelation on the Jews ; but the two ideas vanish together.

All difficulties respecting revelation fly before universalism. It becomes so simple, that to imagine it otherwise appears a total perversion of intellect, or implies an utter ignorance of the very elements of universal truth. This revelation has grown like every other natural production ; it has been entrusted to the most progressive and intelligent nations, in order to facilitate its progress to-

wards universalism ; it has associated itself with the most powerful governments ; it has employed in its service the greatest talents, and the most profound researches of learning ; it has collected around its own person a body-guard of physical, intellectual, and moral strength, to which there is not, and cannot be, a rival found ; and every people, every tribe and tongue, with a very few particular exceptions, are becoming partially acquainted with its antiquated dogmas ; yet it seems to totter and fall in the very centre of its own vitality, to be withering and drying up at the very source, from whence it issues forth its streams of missionary and tract instructions to the remotest corners of the earth.

But this decay of religion is merely an illusion ; it is a grand work of preparation for the universal gospel. The gospel of condemnation has had its reign ; it is commensurate only with human ignorance, bigotry, and intolerance. When the Almighty, therefore, begins to destroy this temporary system of intellectual infatuation, he simply raises up a *negative* to batter and destroy the old *positive*, and prepare the way for a *new positive* and new negative in friendly union. This negative is infidelity, God's battle-axe and weapon of war, with which he breaks down and destroys the old rotten system of Antichrist, and then throws the weapon aside as a piece of useless old iron, which has no life, action, or system within it. While this weapon is at work, however, battering, and besieging, and levelling the old Jerusalem of the saints, and bringing all its doctrines, its forms, and ceremonies into public odium, the spirit of revelation is slowly and gradually rising up out of the dead letter of the word, and revealing the naked truth to a few minds who are in advance of the rest of the world, and prepared to lay the foundation of a new religion, which shall embrace all the hope, the glowing enthusiasm, and ardour of the old, along with the liberality and universal toleration which is advocated by the infidel party without the spirit to manifest it either in words or actions.

This is the simple process of universal Providence, intelligible, when pointed out, to the capacity of a child, yet unknown even to the greatest divines, philosophers, politicians, or liberals of the present generation ; notwithstanding, they are all working in the good cause with a bandage on their eyes. The clergy are ruining their own cause by their folly ; the philosophers are hastening on universalism by their discoveries ; the politicians are paving the way by removing many minor obstructions, and the liberals by breaking, and battering, and beating down indiscriminately all standing systems, in the full conviction that there can be no mistake.

The work of God is developing itself to the liberal and enquiring mind. The spirit of revelation is peeping out from behind the curtain of mysticism ; the hopes of faith are becoming more and more plausible and intelligible by being divested of their diabolical cruelty and partiality ; and the dawn of that happy era, foretold so long ago, and anticipated with such ardent hope by the faithful of former generations, is now fairly arisen in the minds of both believer and infidel. Nothing now can prevent the full realization of the promises and the plan of human redemption ; such redemption as will include the species,

and declare the Divinity to be no respecter of persons, nor such a simple old fool as to bestow the blessings of salvation on priests and their contentious and illiberal followers only, but the God who has promised that all men shall see his salvation and his glory.

This fact is now evident to unaided reason; but when it is confirmed by revelation, and the two join hands upon a point of dispute on which they have long appeared to be at irreconcilable variance, and when this union is corroborated by the discoveries of science, which are all reducing the knowledge of Nature to such universal principles as fully accord with the whole mystery of Revelation and Providence, what a new field of study and of admiration is opened up! What a splendid pedestal of faith and of hope is reared upon a foundation which includes the universe itself, and against which not even a breath can blow, or a storm can beat, which will not increase its beauty and stability!

THE SHEPHERD.

ON MENTAL DISEASES.

LETTER VII.

O that the desert were my dwelling-place,
With one fair spirit for my minister;
That I might all forget the human race,
And, hating no one, love but only her!—BYRON.

I MUST once more turn my regards to love. I confess it is a favourite subject of mine, and in parting from it I am like to him who leaves his native land. As long as the vessel is in sight of land he cannot leave the deck; but is forced by magnetical attraction to stand and to look until the curve of the main deprives him of the last faint outlines of the beloved shore.

There are several of my readers who, misled by some good-meaning but puny-brained philosophers, think that love is but an artificial plant, and not to be found in human nature. They fancy, that in a more rational state of society (that word "rational" is here a very queer one) there will be nothing of that mystical love that engenders jealousy and other passions, but all will proceed gently like milk-and-water. "Well-bred people do not quarrel," said one of these wise masters of Israel to me, "about the slices of meat that the carver places upon their plates; they do not grow mad when they cannot get the favourite dish. When we have better arrangements, the same will happen with the affections among the opposite sex." Indeed, when I hear such nonsense spoken, men's minds are to me like musical instruments out of tune. Happily Nature has taken care that such a change shall never take place. If it was possible, mankind would return to a state of primitive brutality.

Love is, like the fine arts, the finest and last production of Nature. Nature first produces the rough materials, earth and minerals; then the more sensitive plants; lastly, the most perfect organization. The same line of progressiveness is found in mankind. The human race first appears in a state of animalism; their wants are the mere necessities of life. Men then live like herds of cattle. By degrees this animalism gives way to humanity; the useful takes the place of the necessary. Mankind

progresses still; the beautiful and the honest become the standard of civilization. As the flower is the last and finest development of the plant, fine arts and love are the finest development of mankind.

But as the finest flower has the finest texture, and the best organized animal is the most subject to disease, in the same way the finest development of human sensibility is most liable to mental disorders.

Love being the centre of human animalism, it embraces both the right and the left, the positive and the negative, the sensitive and the vegetative system. A mental disorder arising from love affects, or may affect, all three systems of our organic frame. There is certainly a love above this love, as there is one indivisible spirit above the spirit which is the positive pole of matter, which love is also above disease. But I am speaking as a philosophical physician, and I treat of love as the most potent of our human affections.

The diseases of the mind arising from this centre must also be cured with a power proceeding from a corresponding centre. Love must be cured by love; yet the love which will cure a disease must draw its magical power from that love which is above disease. In this sense, if practical proof be wanting, we may convince ourselves of the truth of the Scripture, that "had I all knowledge, and could speak with the tongues of angels, yet without charity I were nothing."

And here it is necessary to observe, that the most powerful influence of magnetism must also proceed from the same eternal centre. The magnetic action depends on the concentration of the will; but the individual will is nerveless unless identified with the eternal will, of which it is but an instrument. This will, as an active principle, produces a reaction, establishes a spiritual affinity, and begets an intellectual offspring. This spiritual affinity is the healing principle by which the cure is begotten. Among the many diseases of the mind produced by love, there is none so singular as that which occurs in some individuals, who in all respects seem to possess sound judgment, a sober imagination, a healthy bodily constitution, and, generally speaking, the characters of rationality, and yet in some points are absolutely insane.

I have often compared them to a harpichord, in which all is perfect except one high key. You can play the instrument for a good while without perceiving the defect; but if, unfortunately, you touch upon the ill-fated key, it jars, and a sudden discord destroys the magical effect of the most enchanting tune. As often as I witnessed such instances of partial insanity I was overwhelmed with sad melancholy. The image of God seemed one transformed by some charm into a disgusting caricature: no wonder if, in darker ages, such beings were deemed to be possessed by evil spirits!

Once I travelled with two ladies, mother and daughter, the second of whom appeared perfectly sound in mind and body. One evening, on entering the dining-room, the young lady gave a shriek and fell to the ground; I relieved her, and led her to the sofa; she began to talk incessantly the most inconsistent and even indelicate nonsense; she sang, she whistled, she cried, in turns, she

tore her hair ; all with the rapidity of the lightning. The mother wished her to be carried by force into the bedroom ; and told me that her daughter had formed a fatal connexion with a military gentleman, who had forsaken her, and thus caused her insanity. This state, however, was transitory ; she could remain in her senses for several weeks, after which the disease broke out on a sudden by fits and starts, without any apparent external excitement.

I persuaded the mother not to use any violent means, but let her talk and rave at pleasure. My advice was followed, and, after a couple of hours, the young lady sank exhausted upon the sofa. Whilst in this state of insensibility she was carried into her bed-room ; the next day an extreme debility followed the paroxysm of raving, during which period I lent her the assistance of a brother. The third day she got better, but had the tormenting recollection of her fit of insanity. I resumed my usual polite behaviour, without taking any notice of her distressed state of mind. This conduct awoke her confidence ; she first began to speak of her disease, and to ask me whether I knew of any remedy ; for surely, said she, you must be well acquainted with these disorders ; I know all you have said and done during my illness ; your advice had saved me many a day of mental derangement. I promised her to do what I could, and proposed to her mother to stop at the next country town, where I resided, and to try an experiment.

My great endeavour was now to find out, if possible, the cause of the sudden attacks of madness. I ascertained that they were not owing to any internal physical cause. It was the voice or the figure of somebody that resembled her gay Lothario, that produced this effect. As soon as she heard a voice which resembled his, or saw a man that bore resemblance to him, she was suddenly attacked with a kind of convulsive fit, that ended in madness. I advised the mother to take a solitary country-house, where the young lady, for six months, should not receive any visitors but female friends. I visited them daily ; and having discovered in my patient a taste for scientific pursuits, I said that, without mathematical instruction, she could never comprehend anything. I worked so much upon her mind that she began to study geometry, trigonometry, algebra, and astronomy. These studies were varied by botanical excursions, and gardening. In less than one year she was perfectly restored. Four years after, I saw her on my journey to England, in full health, married, and in good spirits. With the exception of a few small doses of oxide of zinc, to cure the nervous fits, no other medicines were employed.

THE ALPINE PHILOSOPHER.

TO QUIZZICUS.

" Multa fero, ut placeam genus irritabile Vatum,
Cum scribo." *Hor. 2, Ep. 11, v. 102.*

I can be gentle, like a lamb, to please
The ticklish taste of poets, whilst I write.

may transform the Alpine into an *Alpus*, or even into an *Alp* ; you may laugh as much as you please at my *be* and *t* ; and chaff, and champ, and chatter about the solar and lunar plexus, and the three systems of our organic frame ; I'll laugh with you : but when you alight from your *Pegasus*, and in plain, plump terms, you tell me, in the face of the public, that the mathematical signs which I use to typify the law of bipolarity smell a little of marvellous = quackery, then I must, with all due submission, turn the tables against *Quizzicus*.

What ! can a critic in the nineteenth century accuse a man of quackery, because he endeavours to illustrate a new science with forms and types taken from the only science which, by its self-evidence, has created a language which is universally understood by men of all nations of the globe ? Surely, if I addressed savages, I should fear that + and — might be taken for magic signs ; but in London, where the very *element of life is calculation*, there is none but a poet who would acknowledge himself unacquainted with the touchstone of sound reasoning.

Indeed, if any one be alarmed at those simple mathematical forms censured by the poet, he would be incapable of understanding the very elements of the new doctrine. All my principles, all my arguments, whether logical or physiological, are deductions of the first equation.

But perhaps *Quizzicus* has found out some language more self-evident and universal than the mathematical ; perhaps, (" We've seen strange doings in this age of wonders,") he rejects mathematics altogether, as a futile invention of the learned ignorants of the old world ; and in this case we challenge him to present to the public his important discovery. But I, " who have quaff'd so deeply, may without presumption claim the privilege," until a better language be adopted, to employ the mathematical one, as the least unequivocal one, to explain that science which strives to benefit mankind.—I remain, Sir, yours, *THE ALPINE PHILOSOPHER.*

TO THE ALPINE PHILOSOPHER.

Edinburgh, 23rd April, 1835.

SIR,—The theory of animal magnetism, or tellurism, as you term it, in connection with my other favourite studies, metaphysics and physiology, has exclusively occupied my most zealous attention ever since I had the pleasure of reading, in *Tait's Magazine*, a review of the report on that subject, made by certain commissioners appointed by the Royal Academy of Sciences at Paris, translated by J. C. Colquhoun, Esq., of this city, and of subsequently reading that translation itself, together with the long introduction by Mr. C. ; and the deep interest which I take in the subject has, for various reasons, been of late not a little enhanced by the perusal of your very excellent and philosophic letters in the *Shepherd*.

It is not my intention at present either to treat of your very remarkable theorems regarding time, space, relative and absolute existence, religion, &c., the evident effusions of a mind advanced before the philosophers of the age ; or to allude to my own opinions, physical or metaphysical, modified, as they are, in a very extraordinary manner, by the great modern revelation ; all this I reserve

I AM fond of squibs ; wit is like elastic gas, it escapes through the safety-valve of the poet's lips, and tickles the nostrils of the by-standers. As for your poetical lore, my good *Quizzicus*, I have nothing to say to you. You

to another occasion. Meantime, my object in thus venturing to address you now, is shortly this:—There is a single point connected with the magnetical operation as to which I have failed to obtain the full information I would wish from any of the sources hitherto opened to me; and, as you are an experienced practical magnetiser, I have eagerly embraced the opportunity thus, I hope, afforded me, of satisfying myself on this point, by now requesting that you will so far oblige me, though a stranger to you, as to honour my present letter with an answer, however short, at your earliest convenience.

I have got the fullest information regarding what may be, in the meantime, termed the positive pole of magnetic operation, the method of operating on the patient to the production of the positive magnetic effects, and particularly, I mean, to the production of somnambulism; and I have availed myself of that information theoretically (for I do not intend, and would not attempt, at present, to practise magnetically on any one, although I have given the rules for so doing my best consideration in an explanatory point of view). What I now require is equally full information regarding the negative pole, and particularly the method of restoring the patient from somnambulism, if any such method be necessary.

The telluric or nocturnal life is at present subordinate to the solar or diurnal life; hence, though powerful psychological and physical means be necessary to put a patient into the state of clairvoyance, I think it philosophical to suppose that the natural tendency of the diurnal or solar life to supremacy will be sufficient to restore the balance, or awaken the patient again in a very short time, in a few minutes perhaps, or, at most, in a few hours, without any such psychological or physical means as are necessary to develop or produce the state of clairvoyance; because life has at present far less inclination to lean upon its telluric, than upon its solar term. But I am anxious to know whether I be perfectly right in so thinking; and there are apparently conflicting facts, which leave me quite undecided as to this matter. For instance, in your very interesting letters, you mention that a high somnambulist stated "that she would sleep thirty-three minutes longer." Of course I understand from this that she would, and accordingly did, awake in thirty-three minutes, naturally of her own accord, or without magnetic influences at all. But in the report above alluded to there is a case presented wherein it was thought necessary, to the investigation then going on, that the patient should be kept asleep for several days. He was accordingly somnambulised by the magnetiser, and after the expiry of the time appointed, he was found by the commissioners still asleep since the date when he had been somnambulised in their presence. Now, unless it was by repeated efforts of the magnetiser during the course of that time, and during the absence of the commissioners, that the patient was kept asleep so long, I can only conclude that, in this case, the night life had held the supremacy, almost uninterruptedly, for a number of days, and that a psychical and physical operation would have been as necessary during that time to awaken this patient from somnambulism as it was to the putting him into that state.

The fact, however, that little or no mention is made, either by you or by the French commissioners, of any artificial means of unsomnambulising the patients, leads me to think that the powers of man's constitution are becoming so biased towards day life that positive magnetization in the production of somnambulism, may very properly be compared to throwing a ball up-hill, which is sure to come quickly down again; and that, in

fact, the magnetiser perhaps requires to use as repeated efforts of his will, and, it may be, of manipulation also, to keep (particularly new) somnambulists from coming down again (from awakening) as the thrower of the ball up-hill would, to keep it from instantly returning.

That, during the sleep of the somnambulist, no such means as are used to arouse an ordinary sleeper will suffice to awaken him is evident, because the loudest sounds, the most pungent odours, and the most severe lacerations of the flesh, are insufficient to do so; and therefore, as the magnetisers have evidently the certain power of awakening the somnambulist artificially, and at any moment, there must be magnetic processes, psychological or physical, or both, by which this is accomplished. Pray, what are these processes?

The will and intention of the magnetiser must, of course, be requisite; but there must also be physical processes. In short, I wish to know, amongst other methods, whether manipulation from the extremities upwards (which, I think, you term the negative stroke, and which is counteractive to the production of clairvoyance, and, instead of that state, sometimes causes convulsion, fits, &c., in the waking patient,) be capable of vigilizing the somnambulist, since it seems to be reversely incapable of somnambulizing the vigilant?

Exciting and calming strokes I understand to be upwards and downwards—negative and positive strokes; now it seems to look well in theory to suppose that as the calming (downwards—positive) strokes produce magnetic sleep from vigilance, so the exciting (upwards—negative) strokes produce vigilance from magnetic sleep; but such theory may perhaps widely vary from practice.

If I be correct in all my suppositions, a very few words from you in answer would be sufficient; but, if incorrect, I would highly esteem any few observations, by way of correction, with which you could spare enough of time, at present, to favour me.—I am, Sir, yours, very sincerely and respectfully,
J. D.

P. S. From how many minutes to how many hours do somnambulists sleep after the magnetiser's influence is withdrawn? and is their sleep under such circumstances still somnambulism? or how soon do they generally sink, or rather rise, into ordinary sleep, capable of being cut short by ordinary means, after the magnetiser's influence is withdrawn? Further, do they generally sleep the longer, the deeper the somnambulism is, or the shorter? or is there any observed difference at all?

Shame for using so much liberty with a stranger almost prevents me from adding—Could you tell me, in two or three words, how Pythagoras produced clairvoyance or ecstasy in and by himself, as I cannot otherwise obtain this information easily at present?

The Alpine Philosopher having communicated the above to a friend, it elicited the following questions:

Should not the horizontal position at night be taken into consideration, when the nocturnal side, or pole, is considered?

Is not man's upright position unfavourable to him when he is indisposed?

Do not the fluids circulate better when man is in a horizontal position, than when he is in an upright one?

As it is the centre that regulates the circumference, our business is to see how the patient stands towards it in his will?

The patient's relationship to the centre should be considered as well as the form: the disorder is in the mind. The healing power is in the patient, if the magnetizer

can awaken it; the clapper is in the bell, if the hand can but put it into oscillation; the healing power is more magical than magnetical. The operator is more a magician than a physician.

Why is the telluric side subordinated to the solar side?

For what end does the centre do this?

Ought we not to declare that the centre at all times rules the night form as well as the day form, for it is our purpose?

Does not the centre, in its working the night form as well as the day form, intend a purpose that is beyond the faculties?

Has not the natural centre a divine centre for its model?

Does the magnetizer do any thing more than prepare the patient to be acted on by the centre's centre?

Can the magnetizer's operation be any thing higher than a positive, or removal of obstructions?

Is not the whole work a central work, higher than either the positive or negative?

Are not both positive and negative subordinate to the centre?

Does not the centre act antecedently, and the positive and negative subsequently?

If the somnambulant state be from the centre, will not the recession of the centre be enough to let the awakening state return again?

Is not the somnambulant state a higher state than sleep; and is not sleep a higher or more divine state than the vigilant?

Whatever artificial means that are used to unsomnambulize, must only be preparatory, as the centre must account for all.

The calming or the exciting strokes can only be preparatory, let the appearances seem to be otherwise or not.

Is it not the centre that burns out the evil cause when the magnetizer, by an intense power, inverts the cause into the fiery furnace, or centre?

Are not all cures performed by the centre burning out the cause, when the cause is by a strong will kept long enough at this holy fire?

Does not the magnetizer's will invert the cause, and separate it from the effect, and hold it in an attitude to be burnt up?

Must not the cause be separated from the effect and inverted, before the burning centre can get at it to overcome it?

Does not the central love act as a fire, and, by burning, change all substances into prolific love substances?

The centre brings about a functional action and reaction in the mind, as well as an organic action and reaction in the body.

The centre, when certain faculties are stirred deep enough, brings them into activity, and produces results.

The centre, by the will, as a functionary, operates functionally; and these functional operations are called by various names—hope, fear, pain, pleasure, happiness, misery.

The deeper the magnetizer's will is, the easier it is for him to divorce the cause from the effect, and give it up to be consumed by the central flame—the logos within the soul.

If the cause be not drawn to the central fire to be consumed, it remains in the spiritual constitution, and produces effects in the body.

Is not the positive good of the superior system acted against the negative evil of the inferior system; and the negative good of the inferior system against the positive evil of the superior system?

SINGULAR DREAM.

TO THE EDITOR.

SIR,—As the subject of dreaming is rather a curious one in the philosophy of the human mind, and phrenology is the only system which affords a rational explanation of the nature and origin of dreams, the following narrative may prove not uninteresting to your readers, as an example of considerable activity of some of the intellectual faculties co-existing with the complete inactivity, or sleep, of most of the propensities and sentiments. The whole occurrences were as distinctly impressed on me as if I had been entirely awake.

In the dream referred to, I was standing in St. Paul's Church-yard, when a funeral procession, consisting of a magnificent hearse, drawn by six horses, preceded by a great number of mutes, and followed by an immense train of carriages, slowly approached from Ludgate-hill, and made its way towards the entrance on the north-side of the Cathedral. A dense crowd was looking on, and I was given to understand that the deceased was a man universally known, and distinguished for the services which he had rendered to his country, and the lustre he had shed upon the age in which he lived; but I could not discover his name. On arriving within a short distance of the gate, the procession stopped, and presently Lord Nelson stepped forward from beside me, dressed in his Admiral's uniform, and, with a respectful inclination of his head, as a mark of profound respect for the character of the deceased, stated to him that he had left his own tomb, and come to do him the honours of the funeral vault, and receive him amongst the other great men already buried there. The recently deceased, who, strangely enough, was not in his coffin, but stood near us, received this piece of attention courteously and graciously, and signified how much he was pleased to put himself under his Lordship's guidance in this hitherto untried scene.

After a short pause, Lord Nelson, perceiving the crowd looking eagerly on for the completion of the ceremony, remarked to his guest that he must now take his place in his coffin, and be carried forward in the splendid official hearse prepared for the occasion. His Lordship then ordered the richly-ornamented coffin to be brought forward, and said, that as he was now accustomed to the thing, he would show his friend how to place himself, which he accordingly did by laying himself in it at full length, and carefully pulling a folded covering over his body. He then got out, and the deceased placed himself exactly as directed, on which his Lordship made a signal to lift the coffin into the hearse and move on. This was done accordingly, and we then mingled with the crowd, and proceeded on foot to the door of the Cathedral—I walking familiarly alongside of his Lordship, without ever wondering how I had become acquainted with him, or perceiving anything extraordinary in the fact of a man who had been dead for many years rising from his grave, still dead, and, in the character of a dead man, doing the funeral honours to another dead man. I never for a moment imagined that Nelson was alive; but, on the contrary, was conscious that a long interval had elapsed since his death, and saw distinctly the glazed eye and cold dull features so characteristic of death: and yet so completely were the feelings asleep, that I felt neither wonder, nor awe, nor incongruity, but every thing seemed perfectly natural and as it ought to be; and indeed I was more at ease with him than I probably would have been had I met him in society as a living man.

We entered the church together, and Nelson, with respectful care, was ready to direct every movement, so as to make the situation of his guest as little uncomfortable

as possible. He descended with him into the vault; took his leave; and then adding that he must now resume his place in his own coffin, was going away, but immediately turned round and said, "By the by, as I am here at any rate, would it not be as well to take a look of my head before I go?" I answered eagerly, "that it would, as this was an opportunity which might not occur again, and ought by no means to be lost." We thereupon proceeded to the recess of a window for the sake of a better light; and as he stood before me with his sunk and glazed eye, dull leaden features, and armless sleeve, I thought how very like he was to his portraits, and to the wax-figure in Westminster Abbey! At this time, too, it struck me as extraordinary, that he who had been so long dead should be aware how much interest phrenology was exciting now, when, at the time of his death, it had never been heard of; but this was the only thing approaching to wonder, or perception of incongruity, of which I was conscious during the whole time.

On looking attentively at the forehead, I was struck with the breadth and fullness just above the root of the nose, where Individuality lies; and remarked to him that his power of observing what was passing around him must have been peculiarly acute and rapid, and that I could see many uses in his profession to which it was applicable, although I had never before thought it was so necessary. He requested to know exactly what was comprehended under the term Individuality; and after listening to the explanation, replied, "*It is quite true: I must have it large—that was my forte—I was always quick in observing.*" I then noticed the great development of Locality, Weight, Size, and Form, told him the qualities of mind which they indicated, and remarked on the fondness for exploring other countries, which such a combination bestowed, and the facility which it gave of recollecting places and countries once seen. He said this also was correct, and that he found Locality useful even in stationing the ships of his fleet. I proceeded in my examination, and remarked that I was disappointed to find the upper part of his forehead more retreating than I had anticipated—denoting less power of logical reasoning and systematising than I had conceived him to possess. He begged I would explain particularly the functions of that part of the brain; and when I gave him the usual account of Causality, he thought for a moment, and replied, "*Well, after all, you are perhaps not far wrong there either: I was not remarkable for reasoning power; observation and the other qualities were what I excelled in.*" My interest in the examination was becoming every moment more intense, and my eye was taking the direction of Firmness, an organ which seemed to be very largely developed, when, unfortunately, the vault-keeper came quietly up, and, tapping his Lordship on the shoulder, said all was ready for him down below, and he would thank him to resume his place, as he had not time to wait longer. His Lordship at once obeyed, and bade me good-by, with a slight bow, but without altering a single feature of his face. I then left the church, thinking how fortunate I had been to be there at such an interesting time, and soon after awoke.

Such are the facts of my dream. I shall not attempt to explain them, further than by remarking, that they exhibit a striking instance of activity of some faculties co-existing with repose of others; a circumstance which can be accounted for only by the phrenological principle of a plurality of cerebral organs, each of which may be active while the others are at rest. The perfect recollection which I had, not only of Nelson's history, appearance, and death, and of the localities of St. Paul's and

the aspect of its monuments, but also of the phrenological doctrines and their application in life, formed a singular contrast to the total absence of every feeling of awe, incongruity, wonder, or disgust, which, in the waking state, would have been so strongly excited. The only cause to which I can ascribe the dream, is having previously resolved to send to the library for Southey's Life of Nelson, which I had heard praised as an excellent piece of biography.—*Phrenological Journal.*

THE DOCTRINE OF THE "WOMAN."

NO. VIII.

MAN representing the physical, and woman the moral, it is easy to understand why woman has been subjected to man in the first stages of human progress, and also how she necessarily gains additional importance only in proportion as the "moral" of humanity is developed. But many are still of opinion that, when we designate the male by the epithet "positive," and apply the corresponding opposite term "negative" to the female, we convey the idea of general inferiority, or even of insignificance, in respect to the latter. This is a false notion, arising from an unphilosophical preference, for which there is no authority, or even analogy in science. The two extremes of Nature are equal, and both are positive and negative to each other. The male is "*positive*" in respect to physical strength and intellectual strength; but the female is positive in respect to physical beauty, and moral and intellectual delicacy and refinement. These latter are accomplishments, the value of which will be more and more appreciated by mankind. The end and aim of all education is to improve the looks, refine and polish the manners of society. We know from experience and observation that it has that effect. The features of the well-educated and influential class of the community are always, upon an average, more handsome than those who have not enjoyed the benefits of intellectual polish. There is a dignity, an ease, a repose and chastity of look, about a man who has mixed with good society, which the man of humble life can only assume by reading and reflection. There are a propriety of speech, an affability of manner; in fine, a whole host of social virtues, which if they cannot be implanted by mere knowledge, are at least developed in a more vivid and fascinating manner. These form the "*moral*" of education, and the source of all social and domestic happiness; yet these, which are of the highest value, and indispensable ingredients in the composition of the *beau ideal* of socialism, we denominate "negative" in the present or old system of society. How then can we be said to do disparagement to the character of woman, when we rank her in the same catalogue with the highest order of virtues? If she complain of this, she only complains that she has been endowed by Nature with the sentimental and moral, and not the physical, strength of constitution.

Moreover, it has been asked, if woman represent the moral, and the moral be destined to govern the world, must it follow that the political authority shall ultimately fall into the hands of woman? *Never.* Woman will never rule politically; for politics, to the very end of time, are the physical department, which does not belong to woman. Moreover the moral government is not a vi-

sible, but invisible government; it has no magistrates, lawyers, courts, or executioners. It has nothing but opinion, looks, words, and thoughts, as its administrators. These are gaining ground so fast upon the political law in these latter days, that the greater proportion of the public are governed by them alone, living in almost utter ignorance of the laws of the land in which they reside.

Then it may be replied, "Woman gains no additional authority by this moral advancement of which you speak." If you mean by authority, a right to imprison, to levy armies, and dictate to constables and police officers, we reply, *None*; but if you mean by authority, moral influence over the public and private conduct of men, we answer, *Much*: it increases daily; but man will to all eternity hold the political sceptre. Notwithstanding it is still true what a prophet has said, that the world can never be redeemed until the sceptre be put into the hands of "*Woman*;" but the *moral*, not the *political* sceptre, is meant.

And how can this be done? No act of legislature can do it, we are certain. It must be done by the consensual improvement which will gradually take place in the moral and intellectual education of both men and women, assisted by such acts of the legislature as shall keep pace with the progress of mind, and encourage the development of the new public character; such as the repeal of all those laws which control by physical punishments the expression of opinion upon political and religious subjects, leaving every man to the mercy of the moral sense of the public, which will always be sufficiently strong to preserve the equilibrium that is necessary for rational enquiry. The abrogation of all such laws we would call the commencement of a moral system; or, in the words of mysticism and inspiration, the reign of the woman; the development of whose moral character being greater than that of man, would always exercise greater influence over moral doctrines, and thus, in a more positive and active sense than he, guide the reins of public morality. This female authority must always increase in the same proportion as woman reads and thinks, and her education is calculated to foster the development of her reasoning faculties; for the reasoning faculties invariably refine the moral. Now woman, being more moralized by Nature than man, would infinitely surpass him if her reasoning faculties were equally developed. The moral will come of itself. Let her mind be well-informed, and trained to useful and serious thinking, and the beneficial effects of this will be felt like a refreshing breeze over the whole surface of the moral world.

CORRESPONDENTS.

We have received Mr. Parker's letter, which we have carefully read, although it contains nothing which we have not heard a hundred times over. We cannot help his blindness, neither shall we pray to the Lord to remove it; for the Lord has his own reasons for keeping him in darkness, and we do not wish to interfere with his plans of providence. But if Mr. Parker chooses to come to our Lecture on Sunday evening, and state his objections verbally, we shall be happy to see him, and he may have

free admission by giving his name. The passages which he quotes to prove that God and the Devil are not one, only confound himself. It is needless for us to multiply proofs of this self-evident truth, the ignorance of which has desolated the world with savage bigotry so long. We need only refer to the undeniable fact, that the Scriptures say that God hardens the heart and shuts the eyes, and that the Devil does the same. Turn it and twist it as you like, and puzzle yourselves and others by scholastic terms, and logical (rather illogical) distinctions, still the gloomy fact is before you, with which even a child would overturn all your fabric of sophistry. Mr. Parker accepts our challenge to point out a lie that ever the Devil told, and alludes to what he said to Eve when tempting her to eat the fruit—"Thou shalt not surely die," says the Devil. "Was not this a lie?" says Mr. Parker. We allow him to answer "yes" or "no" for us; we care not which. If he says "yes," then Jesus Christ must be a liar also; for we are told (Mark v. 39.) that when he was about to raise a dead woman, he said to those who were weeping around her, "Why make ye this ado, and weep? the maid is not dead, but sleepeth." This is a case exactly analogous to that of the Devil in the garden. The Devil said, ye shall not die (ye shall only sleep). Christ said, she is not dead, she only sleeps. If she was not dead, why boast of raising her to life? Nor is this mystical lie of the Devil's a whit more fallacious than the words of God—"In the day thou eatest thou shalt die;" which day our Correspondent would say means a thousand years; but although he suffers God to say one thing and mean another, as he did to all the prophets and prophetesses, as well as to Joanna Southcott, his liberality won't permit this liberty to his Satanic Majesty. Most righteous judge! truly, God ought to be ashamed of his own pretended friends, for they blaspheme his name sadly by their awkward attempts to defend it!

We are quite surprised and puzzled at the letter of a lady this week. She must have sadly misunderstood our meaning, or we misunderstand hers. We hope, however, she will recall her words, and not vex herself with trifles.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 18th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

Tuesday, 19th instant, at 8 o'clock in the evening, at the lecture of the Society for the Acquisition of Knowledge, 36, Castle-street, Oxford-market, a gentleman from the country will treat upon the subject of Marriage—what it is. Admittance for Visitors, 3d. Ladies free.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 39.]

SATURDAY, MAY 23, 1835.

[Price 1d.]

SYSTEM OF NATURE.

A System of Nature is only another name for religion. Every religion professes to be a system of Nature. An infidel or an atheist cannot write a system of Nature, for the "in" and the "a" at the beginning of the words are pure negatives, which imply "no system;" so that any attempt to produce a system of mechanical action in the movements of the universe would be at the same time an attempt to falsify his own title. If he succeed in making a system, he is neither atheist nor infidel; and if he don't succeed, he has written no system.

Religion must be perfected some way or another. Not the religion of morals only; that is not sufficient, and quite incapable of being organised without the religion of opinion also. You may just as well try to make a statue of loose sand, as a religion, or system of morals, or social system, without a satisfactory view of the system of Providence in relation to the education, and discipline, and destiny of mankind.

Nay, although the morals are the most important, in respect to their immediate effects, inasmuch as it is by good or bad morals alone that social happiness or misery are produced; they are the least important as primary agents, inasmuch as they themselves are the result of faith or opinion, either liberal or illiberal, kind or cruel, in proportion to the expansion or contraction of the mind, in its views of universal Nature.

Faith, or opinion, is the primary moving principle; and it must be satisfied as to the plans of Providence, or mankind will remain as they are. If a man proposes to re-organise the system of society, without having a twofold system of religion, faith and morals, in his own mind, he proposes to do a work for which he is unqualified. He can only give satisfaction to those who have taken partial views of Nature, like himself; but never to the universalizing mind. I ask such a man what particular object Nature had in view in raising up the Jewish church, committing such a curious revelation to paper; giving it such an ascendancy over the human mind; giving it also a progressive character, so as to meet and embrace every new discovery of science, and accommodate itself to the progress of humanity, at the same time anticipating still greater perfection as its own destiny, and the destiny of man, whom it accompanies to eternity? "I know nothing about such things," he replies; "we have nothing to do with such old stories; we must study Nature, and leave those nursery-tales of tradition and mysticism." "Then we must leave you," is our reply; "you profess to teach a system of Nature, and are igno-

rant of the very elements of the science of progress." Were a man to deliver a lecture on anatomy, and a hearer were to ask him, "What is the use of making the infant's bones so soft and tender, and his brain so liable to injury?" and the *learned* professor were to reply, "Oh, don't trouble yourselves with such vagaries; these are mere imaginations, that will lead you astray; look at the bones, and the bones only; never think of uses, and imagine nothing that you don't see." "Then," we reply, "we have nothing to do with you; for seeing and hearing are of no use to us, except as providing food for imagination. Imagination is the soul, the life of man. The brute can see the bone, and hear the lecture, as well as we, perhaps better; but it wants imagination to play with the material, and create a new world of idealism within the mind. We want not materialities, but spiritualities; they alone are the true patents of nobility; and we only seek the former because they provide material for fabricating the latter. If, therefore, you cannot feed our imagination, we shall seek another teacher: we shall prefer the old world with imagination, to the new without it."

Well, but suppose our supposed teacher were to say, in reply to our first question, "Oh, those old religions are merely the ravings of ignorant and enthusiastic minds, and owed their success exclusively to accidental circumstances, co-operating with superstitious fears and delusions." "Accidental circumstances!" we reply; "we thought you taught a system of Nature; and now you talk of a long succession of Nature's progress being under the operation of *accidental* circumstances, without a system. This won't do for us; if you cannot give us a better answer, we must look for information somewhere else." It a poor way of teaching anatomy, to say, "Here is a bone, gentlemen—a very crooked-looking thing, full of knots and holes, and hollow within; but I don't know the use of it. It certainly ought to have been quite straight, smooth, and solid." This man never studied the nerves and muscles; and as for the marrow, he thought it a defect in the system; his great object is to give solidity and beauty to the bones.

Suppose our teacher moves one step farther, and says, "I believe it was absolutely necessary, in the infancy of society, that such delusions should be practised upon the human mind, as a substitute for that sound and useful instruction which can only be the result of long and painful experience." This is somewhat more satisfactory, and our teacher now *begins* to be rational. But he only *begins*; there is something more to be known respecting this necessity. If it was necessary, then it was right; and if it was right, it was useful, leading to good results

at the time, and laying a foundation for better results in future, as the root of a new and better system. If he says "Yes" to this; then, we reply, the old and the new are both one great system of progression; the one containing the embryo or seed of the other, to be ripened when the mind is prepared by knowledge to develop it. If so, then the study of the old and new world are one study, even as the study of roots, branches, and leaves is all included under botany. Consequently, no doctrine for universal society can give satisfaction, which does not arrange the whole plan of Providence in systematic order. This is neither infidelity nor atheism. If he says "No," we leave him to his own confusion. In fine, it is as clear as day-light, that every man who teaches a universal doctrine must proceed in the manner pointed out by us, or he loses himself in a labyrinth of his own digging.

Moreover, it is needless to annoy us with such articles of faith as these—"Man is man is made by a power unknown," or, "The universe is governed by a power unknown;" for we know more about this power than about anything else. If I ask the man who talks so, "By what power is a steam-engine moved?" he probably answers, "By steam." Is this a satisfactory answer? Not to me, for I want to know what power it is that makes steam elastic. This he does not know; consequently he does not know by what power a steam-engine moves. And the same may be said of a watch, or any other machine. In fine, if he knows not God, he knows nothing; for God is Power. It is mere trifling, then, to substitute Power for God, and shows an imperfection of doctrine, which is not universal or accommodating enough to embrace the popular language of the age and country in which we live; and is any man great enough to make a new language? But the principal objection against this word God, is the *life* that is in it. They want a *dead* power to rule the universe; and if so, it is very wisely and very appropriately called an "unknown power," for we defy any rational or irrational animal to conceive such a thing; it is the last resource of a desperate cause, even to use such an expression. Power is *will*, and we have no experience of any other power; all experience is *within*; observation is *without*. These are two very different things. We observe movements in outward nature, without observing the will that moves them, for will is not observable; but we experience the will that moves our own members, and that is the only power of which we have experience. Consequently experience makes us acquainted with no power but *will*; and will is not dead, but *living*. "And so," says experience, "is the will of the universe, and that is God." Twist and torture your words and ideas as you may, we shall always bring you to this, which is a demonstrative fact; a *positive*, and not a *negative* like the unknown system.

And when we have got all this, what have we got but "FAITH;" faith in God, faith in a plan of Providence, faith in Judaism, as a part of that plan; faith in Christianity, as another part; faith in Mahometanism, &c.; as other portions; and faith also in the progressive development of that plan to the human mind, as it advances from the infinite divisions and discords of Individualism to the unity and concord of Universalism. Make a sys-

tem without this faith, if you can; and with it all partial faith and infidelity become the most absurd and contemptible peurileties, destitute of the very elementary principles of rationality.

Yet this "faith" may be called no faith, inasmuch as it is not faith, but knowledge, reason, and analogy. Hence we have on former occasions spoken of the necessity of destroying faith; that is, mere faith without knowledge. This double style of speech is in perfect accordance with our doctrine, and is intelligible enough to those who are acquainted [with its principles; who not only understand it, but see the necessity and the beauty of it, as tending, when generally employed, to acuminate the judgment, and establish in the mind the indispensable, all-important idea of the double character of Nature, without which, as a compass to guide us, we never can arrive to any definite conclusion upon any moral or metaphysical question. The contradiction is only apparent; for the one sense is partial, the other universal. Partial faith, partial benevolence, &c., are evil. Universal faith, universal benevolence, are good. The two are opposite extremes; the one, the leading spirit of the old world; the other, of the world to come. When, therefore, we have in other writings spoken of faith disrespectfully, and in the *Shepherd* of faith respectfully; in the one we meant "partial faith," in the other, "faith universal."

Faith is the positive or active principle, like life. Infidelity, atheism, and all similar chaotic systems, if systems they may be called, are purely negative and inactive. We therefore consider it indispensable to build upon a foundation of faith and of universal life, because we find it impossible to reason conclusively from any other premises.

Consequently, we are not infidels: we are full of faith, and hope, and charity; and yet we are infidels, inasmuch as we reject and despise the doctrines of old Christianity, as taught and enforced by the priests. We abhor all partial and unjust systems, all prepossessions, prejudices, and preferences in favour of individuals; consequently, we dislike the exclusive articles of old Christianity, which make God a respecter of men's persons, in bestowing the gifts of grace and salvation upon some, whilst he showers down the fire of his wrath upon others.

We divide the old religion of the world into two separate departments; namely, hope and fear. We encourage the former to the utmost longitude and latitude of which it is susceptible. The latter we destroy; so that by this carving system we become both believer and infidel in one; believer, in respect to all the hopes and consolations of religion; infidel, in respect to its fears and horrors. But we do not adopt this carving system merely because we would have it so, and prefer it to any other; but because it has the greatest amount of argument in its favour, both from reason and revelation, which combine to demonstrate its truth.

We thus put a check upon the prevailing spirit of both extremes; upon faith, which goes to make God a monster, by his partiality and injustice; upon infidelity, which either denies the life of God, or his individual providence and merciful intentions respecting human beings. We have no intercourse with either. They are both of them gloomy and horrific systems, degrading to God, and

repulsive to human nature; systems from which man has always shrunk, and ever will shrink, as long as he has a mind to discriminate between pleasure and pain. The one is horrific by its *positive* infliction of personal suffering in the inquisition of Hell; the other is horrific in its *negative* deprivation of all personal pleasure in individual annihilation. The two comprehend the sum total of horror, beyond which the human imagination can never trespass. We leave them to their own merits, to make their own way in the world of opinion, by no means apprehensive that either one or the other will meet with eminent success. The one will captivate the gloomy, the exclusive, and the superstitious; the other, the hopeless, cheerless suicides, whose only immortality consists of being converted after death into worms or maggots, and prolonging their existence in the shape of vermin. The former may collect a party by means of its hopes and fears, which form a powerful uniting principle; the latter can never collect a party, for it is the emblem and personification of death, which disorganizes and scatters the elements which life collects.

Nor is it mere nominal, or what has been called philosophical faith, alone, that we build upon. It is a faith as strong, as active, as consoling, as any religious faith in the history of man; a faith which dwells with repose and certainty upon all the promises of religion; a faith which trusts in Providence, both individual and universal; which looks forward with enthusiasm to the fulfilment of the hopes which the faithful in all ages have entertained; and a faith which is combined with the utmost degree of liberality and charity; liberality and charity so great, that if any opposite doctrine will show more, we shall abandon our own immediately in favour of the other. What then is it that our doctrine wants? Is it the hopes and consolations of religion? It has them all in perfection. Is it liberality and charity? It exceeds all other doctrines in these two virtues. Is it scientific demonstration, and analogy of Nature? These are its peculiar characteristics, in which it is unrivalled. Is it the evidence of revelation? It is built upon revelation, as one of its two pillars. In fine, it has every support which any other doctrine has; and, more than this, it has all the supports which were ever employed, or ever can be employed, in the maintenance of any system of faith or opinion.

THE SHEPHERD.

UTILITARIAN DOCTRINE.—THE LONDON REVIEW.

TO THE EDITOR OF THE SHEPHERD.

SIR,—The Utilitarian doctrine of morals has received a fresh accession of logical support in the new periodical called the *London Review*, which advocates rapid and thorough changes in our political institutions. As this doctrine is relied upon by many men of activity and influence, and will probably, therefore, as far as doctrine can, influence many forthcoming reforms, I suggest that it is not beyond the sphere of your philosophical crook, gentle Shepherd, to investigate this doctrine, and indulge your readers with your view of the matter.

You are no doubt aware, that the late Mr. Bentham

was the great promoter of the doctrine; that although obscurely seen by D. Hume, Locke, Paley, and others, he was the mind that brought it to maturity, that is, if it be yet matured.

The proposition is, if I understand it correctly, that the reason and experience of man will inform him that he *should* do what is right; and also that those actions are morally right which conduce to the greatest happiness of his fellow-creatures. This of course denies the existence of a moral sense in man, because it attains the end without it. The main objections to the doctrine are, that no human intelligence can foresee the results, or calculate the possible results or tendencies of his actions; and that if he could, it is a sort of backward logic which estimates the value of my present actions upon myself by what may be their results hereafter upon others; which takes all moral power off the internal and individual life of man, and puts it on the external and social; which says the nature of the stream must be determined by the end, the place into which it flows, not by the source whence it flows.

I have sometimes thought that, as upon many other occasions, there is no essential difference between doctrines that seem so opposed in words, as that of an internal, eternal, moral power in man, and this of an external, temporal result, amenable to the reason. They are, perhaps, only two opposite views of the same thing; one spectator looking up the stream, the other down the stream. Man may have a moral sense, which has its outward reflection in the universal good of mankind, though it does not and cannot wait for that reflection before it decides whether to act or not to act; if it did, the reflection would never exist. The spirit of universal love may be the instinct, the impulsion; universal good may be the end.

Thinking the subject worthy your attention, I submit this crude notice, and remain respectfully,
April 27, 1835. ONE OF THE FLOCK.

ON MENTAL DISEASES.

LETTER VIII.

Breathes there the man, with soul so dead,
Who never to himself hath said,

"This is my own, my native land!"
Whose heart has ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a foreign strand?

If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth, as wish can claim;
Despite these titles, power, and pelf,
The wretch, concentred all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung.—WALTER SCOTT.

It is natural to every being to feel a certain magnetical attraction towards the spot where it received the first spark of life. The gardener may nurse with all his care the plant that first pushed its roots in a foreign climate; it languishes, and consumes itself with a secret longing

after the congenial air of its birth-place. So the animal, and likewise man; yet man, being possessed of a more ductile nature; indeed, he being the only creature who can, as it were, destroy his natural nature, and assume an artificial one; man can, generally speaking, extinguish this his primitive affection. And what can man not destroy within himself? love, peace, conscience, sympathy—every thing, even the very notion of his belonging to the family of mankind.

This rule, however, finds its exceptions. There are human beings in whom the love of their native land is so implanted within their hearts, that no power on earth is capable of destroying it; yet, wonderful is it to say, that this love is not always in proportion to the richness or beauty of the spot in which one is born, but chiefly to the more or less corrupted nature of the individual. Is it not the same in all deeper affections; does not the intensity depend rather on the sensibility of the individual, than on the value of the object?

The inhabitants of mountainous countries, and those of the polar regions, are more attached to their native land than the inhabitants of the south of France, or of Italy. This love of the native land produces often a mental disease which ends in suicide, or other forms of melancholy and mania. The first attack of this disorder manifests itself with loss of appetite, palpitation of the heart, and want of rest. The eye becomes wild or wandering; the heart longs day and night after the native land. If this wish be not satisfied; if a general prostration of the vital powers, a kind of consuming fever, does not abate the violence of the desire, temporal insanity drives the foreigner to commit suicide; or, if this be not the case, his mind becomes strangely deranged.

The first two or three years that I was in this country I had twice a year an attack of this disorder,—in the spring and in the autumn. When I saw a tree in full blossom, or when the first autumnal breeze summoned the migratory birds to their journey, I always was seized with a sudden melancholy. It was as if a distant magnet was acting upon my nerves. I would have put myself immediately on the road; and because a thousand dangers and difficulties were against my wishes, I was combating daily against my conscience and against my principles; and it was but through the accident of a friend of mine that committed suicide, that I myself was cured from this disorder. Then my poor reason was truly in jeopardy.

This, my friend, was a German—a young man of good education, and the most noble-hearted creature in the world. His parents were of the Jewish persuasion; he himself was strongly addicted to scepticism. His moral conduct was exemplary; benevolent towards every one; brotherly; attached to his friends; cheerful in his conversation, diligent in his studies, faithful to his promises, industrious in his habits, G. C— had gained the friendship of many worthy gentlemen.

At once the desire of returning to Germany came upon him like a thief in the night, though but a day before he had laughed at my patriotic sentimentality, and declared that no power on earth could induce him to leave England until he became possessed of some property which

he expected from some of his relations. He concealed from me the real cause of this sudden attack of melancholy, but complained of loss of appetite and costiveness, for which I prescribed a gentle purgative. In three days the disease had reached its acmé. On the morning of the third day he asked me whether he should take some opium? I refused it, and cautioned him against taking any. I knew that I had in the adjoining room, to which he had free access, two ounces of opium in powder. In the afternoon, on returning home, C— said to me, in a serious tone, "I have doctored myself—I have taken opium." "You have done wrong," was my reply. "I have done right," rejoined he; "for I shall thus get rid of this accursed foggy London;" and he showed me the phial of opium half empty, and gave me several letters, with injunctions to forward them to his friends as soon as he was dead. All that human sympathy could suggest to save him, was done; but he obstinately persisted in refusing all assistance, and indeed threatened to murder me if I should attempt to counteract the poison.

Notwithstanding his threats, I attempted to have the stomach-pump applied by main force. Even this attempt was frustrated by his pertinacity. He died a victim of insanity, produced by the love of his native land.

This scene left such a powerful impression upon my mind, that I was effectually cured of the same disease.

In similar cases, however, it is difficult to find out a proper mental treatment for the diseased, because the disease is concealed under a milder form.

I have known a gentleman, who, at the time of the French invasion in Tyrol, being transported from Trent to Milan as a political hostage, lost entirely the use of his senses; he thought himself the Austrian emperor, and as such he held imaginary drawing-rooms, levees, and other similar public shows; he wore and distributed decorations, and appointed places; and he went always in a rage if any of his acquaintances attempted to dispute his dignity. In this state he remained for two years, under the treatment of some eminent men, at the expiration of which time I was charged by his family to conduct him back to Trent.

I caused him to be transported by night from his dwelling; no one was in the coach but myself and a faithful servant. During the day-time we stopped for a few hours at a country inn. The lunatic was placed in a solitary room. His diet was biscuit and water. The third day we arrived in Trent, where he was taken to his house, and into his own bed, without knowing it. The next morning, on opening his eyes, the sign of his own room, and of his garden, had such a salutary effect upon him, that he gave up his emperorship, with all his follies.

When this happened, I was but a young man; my plan was but the inspiration of the moment, and not the result of any system. Should it not be possible that I was then in a state of natural magnetic clear-sight? Is it not probable that we all bear within ourselves something innate, which now and then brings forth fruits far superior to those produced by external experience? Is that not the true origin of all arts and sciences? Is it only the poet that has a God within himself? I think this, like the material light, is latent in all natural objects;

thus the divine spark of spiritual light, of that light which excels all human learning, is latent in every human being. *Est deus in nobis.* There is something of a God within our bosom.

THE ALPINE PHILOSOPHER.

THE MUTILATION OF A MANUSCRIPT, OR THE SORROWS OF A SCRIBE.

To sit at night and pen the labour'd line,
To waste the penny candle or the lamp,
To singe your whiskers, should your head decline,
Worn by fatigue, or tortured by the cramp;
But following still the first and great design,
The brilliant metaphor and trope to stamp;
Dash, period, comma, with due punctuation;
Already warm with public approbation.
'Tis finish'd, and directed "For the Shepherd," seal'd
With variegated wax, and well secured,
In fancy wrapper properly conceal'd,
From prying curiosity insured.
You wait next week—when oh! with blood congeal'd,
Thunder and curses, this can't be endured!
"To correspondents," there it may be read,
"Pray do not pester us,"—subscription "[Ed.]"
Again you feel the "*itoh*" (for writing); take
The pen, and next proceed to "*scratch*,"—the paper;
Tho' passion's boiling, and your hand may shake,
Once more you scribble by the midnight taper.
"Sir, Shepherd, Editor, you quite mistake."
(If I were near I'd make you cut a caper!
The stupid printer, and more stupid editor,
For popular contempt have made me creditor!)
"I am resolved at once, Sir, to withdraw
My patronage from you, who're so unworthy.
No better taste! All critics are a bore;
I really think their wits must be quite dearthy;
My mind is ruffled, and my temper sore,
Your notions are so grovelling and so earthy.
But since I do not wish downright to kill you,
I've sent *another essay*.—Print it, will you?"
The style is epic, and the subject's grand,
As you'll discover ere you have perused it;
'Tis written accurately, neat and bland
As Perry's pen would let me, for I used it.
I hope your judgment, *this time*, will withstand
The base attempts of those who have abused it;
Meantime my patience "*manet*" (that's *endures*).
Till the next number.—Farewell—I am your's.
Hurrah! my name's in print!—but stop! what's this?
A blunder, I declare! Eternal powers!
Confound the senseless scoundrels! Yes it is!
Behold the meed of literary hours!
I'll write no more—'twould mar my future bliss;
My blooming sweets are all repaid with sour.
I'll cut my—no! henceforth my labour's stinted;
An author's meaning never can be printed.

QUIZZICUS.

P. 8. On reference to my last article, I perceive that abomination of abominations, the apostrophe, standing where it ought not, viz., in the fourth line of the last stanza but one. The compositor has been too greedy for "*fat*," and so made my verse halt a foot. Perhaps the latent satire contained in these verses may be serviceable to printers and correspondents: "*Arcades ambo.*" This sally is the *antipole* to your gravity.

Yours, in the bonds of Momus, Q.

WITCHCRAFT, &c.

It is a common thing for our modern liberals to turn up the lip at this, as well as a hundred other subjects of which they know nothing at all. It is quite a conclusive proof of mental imbecility or insanity with them, if a man is found to possess even a remnant of faith in such vulgar nonsense; nay, they go so far as to conclude that, because the faith was formerly universal, from the king on the throne and the leaders of the scientific world, down to the meanest and most illiterate subject, that insanity must have been at one time the universal character of the human species. Little do they imagine that our posterity will have as good reason for a similar opinion of this philosophizing, but illogical and stupid, generation. "A philosopher! a man of talent! why, he believed in witchcraft!" says a liberal of the nineteenth generation. This is quite enough: and the judge, who, in former times, condemned an old woman upon evidence which would have hung a murderer, or transported a thief, is a fool, and something worse, for passing sentence upon such an ideal crime.

But if any person will be at the pains to examine the evidence of many of those trials, he will, if a candid person, at once discover that it was impossible for the judge to evade the necessity of passing sentence upon the accused. The evidence is quite as complete as that of any modern trial; it is supported by the oaths of the different witnesses, corroborated, as usual, by the tests of cross-examination: much more conclusive and circumstantial than the evidence which is now considered sufficient to prove a debt, or, lately, to affiliate a bastard child, which consists of nothing more than the oath of an individual. In the trials of witchcraft the witnesses are numerous, and the evidence consistent (we don't say in every case). Whatever, therefore, we may think of the subject, we have no right to speak in disparagement of the characters of the judges who presided on such occasions, and lent an ear to the tales of the marvellous. They acted in the spirit of the age to which they belonged, and of the laws which they administered; and we have no doubt that those laws were necessary. Laws are never made to create a crime; they only come into being after it is found necessary to repress the evil by legislative means. The fact, therefore, of laws being enacted against witchcraft is a proof that some sort of mysterious mischief was wrought upon the minds and persons of individuals by means which could be classed under no other category of moral evil than that of superhuman or diabolical.

But how does it happen that such species of diabolism disappear with the progress of education? Just in the same manner as weeds disappear when the larger plants surmount and suffocate them. Ignorance and individualism, or feudalism, are the soil and the sunshine which bring all such poisonous herbs to perfection: they die by the influence of the social principle. Thus we find that, wherever such practices prevail, there also predominate in extreme degree the likings and dislikings of personal prejudices, which in former times were carried to such an extravagant excess that families and tribes were trained from infancy to the hatred and persecution

of one another, and to regard it as a moral duty which they owed to God and their kin to preserve this animosity until death. The spite, the revenge, the envy and malice, which were thus engendered, are inconceivable to us; but on the other hand, the generosity and fidelity which they were taught to maintain towards kindred and allies, were equally remarkable. With the virtues, however, we have nothing to do; the vices alone were the sources of that mysterious power which wrought on the imagination of individuals of peculiar organization, and produced such effects as history and tradition record.

This is a simple way of accounting for many of the phenomena attributed to witchcraft, but it is not a satisfactory explanation of all. There are many which can be accounted for in no other manner than by a species of revelation. There have always been two species of revelation in the world; one which devoted itself to universal subjects, which has given birth to religion; and one which devoted itself to individual subjects, which has given birth to superstition. The stream of the one has come down through the Jewish and Christian church; the other belongs in an especial manner to the Gentile church, and flourished in the days of the oracular shrines of the ancient pagans, which gave many remarkable responses, and commanded the faith of the majority of the population and literati of the age. These two have always been antipodes to each other. Moses was commanded to destroy the opposite species of revelation to his own, and the other had always an antipathy to the system of unity to which Moses and the Jews belonged. Since Christianity appeared, they have gradually blended together, and continue so to this day. Thus we find that our modern wizards, sorcerers, and other students of the arts of diabolism, always invoke the name of Jesus Christ, and the holy angels, as the ministering patrons of their mysterious rites.

As we ourselves are convinced that there is, and always has been, in the world a revelation of a universal character, which treats of the destiny of the species or humanity at large, as contradistinguished from the individual; so we have as little doubt that there is, and always has been, a revelation of an individual character, which is given to different individuals in different degrees of perfection, and is sometimes counterfeited by others for mercenary purposes. We have examined this subject experimentally, and been satisfied in our own mind that there is a foundation for many of the popular opinions respecting superhuman influences. But we are also satisfied, in accordance with our own double doctrine of universalism, that whatever truth there may be in sorcery, witchcraft, peeping, chiromancy, &c., there is also a greater mixture of deception, because man is a finite being, and cannot possibly understand the infinite language of Nature. We have met with persons who could write down the names of any individual who was brought to them. We have tried them over and over again, and found them correct; and in a place like London, the very circumstance of a man publishing to the world his capability of doing so is wonderful enough; but to accomplish it we confess is past belief, except to such curious fanatics as ourselves, who have put it to the test. But these per-

sons, along with many striking things which they can tell and predict, have so much error, that it is impossible any intelligent mind can ever be directed or counselled by them. This is a wise provision of Nature, who follows the same laws in this as in the revelation of universalism, that is, religion; she does it all in such a way as to throw us upon the resources of our own minds, and yet lets out so much of the *wonderful* as to keep alive the faith of the spiritual world, which is necessary to the final settling of all metaphysical and theological questions.

The balance is thus made even. One party considers all as deception practised by artful rogues, and disdains to investigate the subject with that curiosity and interest which is necessary to the discovery of truth; the other party falls into the opposite extreme of slavish fear and superstition. This latter is the error of the vulgar mind; the former is the supercilious and contemptuous peculiarity of the modern churchmen and infidels. We, as usual, differ from both. We have been intimately acquainted, and still are, with parties visited in both ways, both universally and individually; that is, as religious characters, and mere sorcerers, wizards, and fortune-tellers, and we have looked upon the phenomena attending their peculiar visitations without the smallest sensation of fear, or the slightest inclination to be guided by the responses which they gave to our enquiries; whilst, at the same time, we frankly own before the public, that we feel thoroughly convinced, after the minutest enquiry, that their craft is not all a human, but partly a divine imposition. But it is an imposition blended with remarkable truths. If it were not blended with truth, how could it be kept up? And, if it were not an imposition, it would supersede the use of our reasoning faculties, and destroy the foresight, the industry, and the ingenuity of the human race.

Our readers will discover, from the above remarks, that our faith is not superstitious; it does not nullify the judgment, neither does it encourage the study of such arts to discover the destiny of individuals, for their predictions are deceitful; but it encourages the study of them as branches of science which ought to be understood, and must be understood, in order to demonstrate the harmony of the universe, and the reality of a spiritual universal agent, who guides unseen the complicated machinery of Nature, and condescends to meddle with the little petty concerns of individuals and insects, as well as to guide the planets in their courses, and to keep up the light of the everlasting suns. That this spiritual power is a MYSTIC; speaks a language different from man; a language of tropes, metaphors, hieroglyphs, and emblems so exceedingly intricate that man will to all eternity find enough of employment in studying, and yet always be gratified by a sensible progress in acquiring a knowledge of it.

We shall continue this subject next week.

PHRENOLOGY AND PHYSIOGNOMY.

TO THE EDITOR OF THE SHEPHERD.

SIR,—It is a common remark among phrenologists, and one, too, which agrees with my individual experience, that opponents of phrenology are, generally speaking, ignorant of its very fundamental principles. I also

find some, who, with a smattering knowledge of its principles, are entirely ignorant of the state or condition in which the science at present is, and who, therefore, from using equivocal language, or otherwise misrepresenting it, make a false impression of its condition upon the minds of those equally unacquainted with it. Among this latter description, Sir, if my impression be correct that you are the author of a short article upon "phrenology" in last week's *Shepherd*, I am sorry to be compelled to enumerate even yourself.

You sneer at "bumpology," a name given to it by opponents of the former description; but because you either can not or will not, you make no distinction between phrenology as it is, and what ignorance makes it. Hence you speculate upon what it ought to be; and the result of your speculations is, merely, that it ought to be what it really is. I am much more willing to attribute this to ignorance than design on your part. You require no such supports to establish your intellectual character.

It is not by any modern addition which it has received, that phrenology is in this advanced position either, but by one of the latest works of Dr. Spurzheim, one of its founders. To establish my point, then, that physiognomy is, at present, admitted as part of phrenology, I will give a quotation from the Doctor's work, to which I have referred, which, besides bearing me out, will be found to be, of itself, intrinsically valuable. But, as it is only from a review of it that I can do this, your readers will make due allowance if the remarks be not so pointed to the present case, as from the work itself they might be made.

"The word physiognomy," says Dr. Spurzheim, "considered etymologically, signifies the knowledge of nature at large. Sometimes, however, it is employed to designate the configuration, and, even more commonly, the expression of the countenance. In another sense, again, it is used to imply a knowledge of the external signs, which proclaim internal qualities.

"Entire nature," he observes, "may be comprehended in the study of physiognomy; the husbandman judges by the aspect of the soil whether it be rich or poor; celerity is visible in the configuration of the roe, sluggishness in that of the bear; the muscular configuration of Hercules indicates strength; the elegant form of Hebe is expressive of grace; finally, the affections and intellectual characters of man, in the healthy and diseased states, are proclaimed by physiognomical signs. In looking round us we distinguish, as by intuition, the benevolent, candid, and modest individual from another who is cruel, artful, or haughty.

"Is it not, then, astonishing that this science should consist of mere isolated observations unreduced to principle? Every one is conscious of the various impressions made on him by others, but no one can in anywise account for them.

"The question then is, whether or not it be possible, by observation and induction, to determine physiognomical signs, in regard to the fundamental powers of the mind? Lavater, who wrote fragments on physiognomy, and who styles himself a fragment of a physiognomist, maintains, nevertheless, that physiognomy exists as a true science. With that opinion of Lavater I entirely agree."

Dr. S. distinguishes between signs dependent on configuration and organic constitution, and those emanating from gestures and motions. "Signs of the first kind proclaim innate dispositions and capacities of action. They constitute the study of *physiognomy*, strictly speak-

ing. Signs of the same kind, again, indicate powers in action, and constitute what is called *pathognomy*, or natural language. The latter description of signs is not included in the plan of this work; it will be examined in a separate treatise: at present I treat of the physiognomical signs alone.

"Lavater declares that 'the same face builds up every part; that such an eye supposes such a forehead and such a beard; in short, that each isolated part indicates the configuration of the whole; as, for example, all parts are oval if the head present that form: hence that man is a unit, and that his size, form, colour, hair, nose, mouth, skin, ears, hands, feet, bones, muscles, arteries, veins, nerves, voice, affections, passions, &c., are all and ever in harmony with each other.'

"According to this hypothesis, an unsightly person ought to be the concomitant of an unenviable soul. The contrary of this, however, is observed every day. Æsop and Socrates are proofs that a fine form is not necessary to greatness of talent and to generosity of feeling. Indeed, Euripides, Plutarch, and Seneca, have long ago maintained the inaccuracy of such an opinion. Lavater himself was obliged to acknowledge that ungainly forms are sometimes combined with honesty of character, and that individuals, beautiful and well-proportioned, are occasionally deceitful. 'I have often seen,' says he, 'a contradiction between the solid and flexible parts; and every one may possess certain qualities without the respective signs.' He, therefore, admits exceptions, and his assertions contradict each other.

"This, however, is not the case in Nature; she makes no exceptions from her laws, and is never in contradiction with herself. Moreover, the individual parts of the body are not proportionate to each other. The head of Pericles was too large for his body; hence the ancient artists who made his bust thought it necessary to conceal this disproportion by covering the head with a helmet. On the other hand, small heads are often found on large bodies. There is occasionally a resemblance observable between the nose, mouth, or some other part of different individuals, whilst all the rest of their persons is extremely unlike. Now, as every part has its particular function, and as each part indicates its special dispositions, it is impossible to find in any one part physiognomical signs of the functions performed by any other part.

"As innumerable observations have proved that the different propensities, sentiments, and intellectual faculties of man are manifested by various parts of the brain, it follows that the physiognomical signs of these faculties are to be sought for in the size and organic constitution of the cerebral parts."—"It is necessary to determine individually the parts appropriated to, and the signs of, the special faculties, and also of the moral combinations of them which constitute determinate characters."

"In this, as in every other subject of human enquiry, it is important to distinguish between theory and practice. The true principles of a science may be established, but those who apply them may err."—"The adversaries of phrenology are sedulous, and ready enough in exposing the errors which Dr. Gall and I, and our disciples, have committed; but they carefully abstain from all mention of the numerous facts which we cite in support of our opinions. I do not conceive that phrenology has reached perfection now; nor do I hope that its application, even when perfect, will always be without error. I have frequently been obliged to rectify my judgment, but I always endeavour to profit by my mistakes. If the study of physiognomy is to be abandoned, because they who practise it have committed

errors, there is no art or science which should not for a like reason be given up. Is there any chemist, physician, general, artist, lawgiver, or priest, who can say that he has never erred in the practice of his profession?

"The object of the present publication, accordingly, is to teach both theory and practice; to exhibit a practical application of phrenology, which will at the same time illustrate and aid in proving the science." Dr. S. subdivides it into two sections. "In the first," says he, "I shall make observations on bodily configuration, and organic constitution generally, in connexion with adaptation to peculiar functions; on the difference in the heads and faces of individuals whose characters are opposed to each other; and on the difference between the heads of the sexes, and of different nations: in the second, I shall compare the characters of various individuals with the accompanying cerebral organization."

"In order to escape all cabalistic quibbling on the part of adversaries, I repeat once more—that the size of the brain is *not* the only condition which gives energy to its functions; but that the bodily constitution, and the exercise, and the mutual influence of the faculties, also modify their activity. I repeat, too, that I make a distinction between innate dispositions and the activity they possess, and also between signs of dispositions and signs of their activity."—*Review of Spurzheim's Phrenology in connexion with the study of Physiognomy.*

The first section treats of "the physiognomical signs of the body, face, and head in general." Chapter I. is on the Physiognomical Signs of the Body, and concludes with a specification of Physiognomical Signs of the Body of the Sexes. Chapter II. treats of the Physiognomical Signs of the Face, in which he notices the difference of the faces of the sexes, and then treats of national faces; and chapter III. on the Physiological Signs of the whole Head, in which he treats of heads of the sexes, and of national heads. Should any of your readers like to see this work, which, the reviewer says, is, of all the Doctor's works, likely to be the most popular, it was published by Treuttel, Wurtz, and Ritcher, London.

DISSEMINATOR.

[If Disseminator examines our article again, he will find that Dr. Spurzheim and we are of the same mind; but his present self-called disciples have sadly apostatized from their master's doctrine.—*Ed.*]

POISONOUS HONEY.—Xenophon says, that the army of the ten thousand Greeks experienced a temporary madness by eating of the honey of Trebisonde. The truth of this has been ascertained by Keith Abbott, Esq., who says that in small quantities it causes headache and vomiting, and in greater quantities destroys all sense and power of motion. It is supposed to be from the flowers of the Azalea Pontica that the bees extract this honey.

VIRTUES OF CHAMOMILE.—In the *Irish Gardener's Magazine* it is said not only that decoctions of the leaves dried and powdered of the common chamomile will destroy insects, but that "nothing contributes so much to the health of a garden as a number of chamomile plants dispersed through it. No green-house or hot-house should be without chamomile in a green or a dried state—either the stalks or the flower will answer. It is a singular fact that if a plant is drooping, and apparently dying, in nine cases out of ten it will recover, if you place a plant of chamomile near it."

CORRESPONDENTS.

Eliza will find an answer to the first portion of her letter in our last week's Correspondence. She seems to lay

great stress upon Christ's words, "the Devil was a liar from the beginning." So he was, and so he is, and who is not? Even God himself, in making his covenant with David, swore by his holiness that he would not lie unto David, as if he was in the habit of lying to other people; and what is lying, but saying one thing and meaning another? which is in fact the true characteristic of prophecy and revelation. Yet God is true, ultimately, in the universal sense of these revelations, although he is false in the individual or partial sense. He is in fact every thing. It is folly to divest him of any conceivable attribute.

G. H. is very complimentary, but our modesty will scarcely suffer us to publish so much of our own praises. We admire the spirit of both pieces, but we would recommend him as a friend to devote his attention more to prose than rhyme. It requires a peculiarly active, rambling, lively mind to make a successful poet, and very few indeed are possessed of this gift, nor is it any disparagement to a man's intellectual character that he is not.

It is impossible for us to please all the ladies; we must offend some, and by so doing we are sure to please others.

Infidelity is such an unsystematic, unintelligible negative, that it is only fit for man in that state of transition when he casts off the errors of vulgar superstition, but has not yet discovered the first principles of truth. If L. P. imagines that there is a system, or any thing intelligible in it, we should be happy to be favoured with his views of Nature. We have not the least doubt but in the course of time the very name of infidel will be extinct, except in the catalogue of the fools of the old world. The word only conveys to our mind the idea of an intellectual vacuum, wilderness, or chaos. It requires no more knowledge to make an infidel than to make a fanatic; he has only to swear and laugh at all priestcraft, damn the Bible as an invention of knaves or monks, and say No, no, to every thing that treats of God or a future state. When he has advanced thus far, he is what some call a "liberal"—quite finished.

C. L. has been deferred till next week.

P. Q. is right; all parties must fritter away until one is formed upon universal principles, which embrace the past, the present, and the future; notwithstanding even when they receive their death-blow, they leave a remnant behind who adhere to the sectarian principle as its delegate and representative. This law prevails both amongst believers and infidels.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 25th inst., at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

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SYSTEM OF NATURE.

THERE are evidently three divisions of general Nature, to which, in common parlance, we give the names of physical, intellectual, and moral. Whether these terms be suitable or not, we shall not enquire, but take them as we find them, without burdening ourselves and our readers with words with which they are not familiar.

Corresponding to these three, our mystic philosophers, or those who converse chiefly with the inward phenomena of feeling, and less with the outward phenomena of science, have invented another trinity, which they call the natural, the spiritual, and the divine, or celestial.

This latter triad is exactly analogous to the first; the order of progression, and the relations of each to the others, are precisely the same; only a mystic most probably insists upon a more exalted and refined acceptation of his word *divine* than he will concede to the word *moral*. Very well, let him have it. The one is the original, the other is the representative. He probably also insists upon the same claim to superiority in behalf of the word spiritual over intellectual. Let him have it. The intellectual is the application of the energies of the mind to science, or the study of external nature; the spiritual, to the internal nature. The divine and the moral *feelings* are not energies at all; they are mere sensations, sympathies, loves; the repose of the mind or the soul in a state of conscious happiness and equilibrium.

Corresponding to those we have three terms expressive of a triple alliance in individual nature, namely, body, spirit, soul. The body is the grosser or material principle; the spirit, the active, thinking, working principle; and the soul, the moral, or social, or divine principle. There is the same distinction between these latter three as between the former three; yet they all blend so imperceptibly together as to form a trinity in unity.

What we perceive in the individual man we must also discover in the universal man, as well as in universal Nature, for man is the image of the whole. This brings forth the divine trinity, namely, the Father, the Logos, the Soul, or Holy Ghost, commonly called the Spirit; all the three are spirit, only the one works in the natural, that is, merely physical world; the other, the word or wisdom, in the doctrinal or scientific world; and the third in the moral world.

The first and the last are the two extremes, perfect antipodes to each other, both enjoying a state of uninterrupted repose. What can be more tranquil than physical Nature, and her everlasting and unchangeable laws? Nothing, except the divine nature that sleeps in her

bosom, in an ecstasy of imperturbable, everlasting love. But between them both there is an infinite distinction, for the one is the tangible, the external, and the sensual; and the other the intangible, internal, and (but it is an imperfect word) moral.

In the spirit which goes between and links these two together, all the activity lies; he is the agent; he carries on the progress of those minds which are destined to move between the two extremes of physical on the one hand, and moral on the other.

The physical is the starting point; the material, sensual, selfish, unsocial; there man begins to live, both as a species and an individual; a poor sensualist, ignorant, unsocial, devilish. The spirit begins his operations immediately, and carries him on through the different stages as well as all the minor details of experience. These are threefold, according to the threefold division of Nature.

The first stage is physical or material; hence we find all the ancient prophets promised only temporal blessings to the faithful; dominion over the nations, plenty of corn and wine, and all the other luxuries of sense. This was the law; not a word about spirituals. Then came the Son, that is, the representative, or bodily type of the Logos, or thinking spirit of Nature, and he spiritualized the law into a mere ghost, like himself; and since that, it is even accounted a sin to pray for temporal good things, as eating and drinking, although the elect have no objection to take them on the sly when they can get them. And now we want the moral, or divine, when men will act from the very soul of religion, exemplify it in the sympathies and affections of the heart, and not as hitherto in the wranglings and disputations of the spirit and the head. This latter stage may with strict propriety be called divine—the reign of *God*, in the highest or most exalted sense of the word; as the other two were the reign of God in the lowest or grossest sense of the word, that is, the Devil.

It is evident from the above analysis that the Devil is twofold, and God onefold, and the two combined, threefold, or universal being; and it is also evident that the spirit, or middle-man, or mediator, is a man of both sides; that he acts first with the physical, and gradually progresses to the moral; in other words, two characters, that is, two natures; therefore we are told the Son of God has two natures, *human* (physical) and divine; that he comes twice, first in his physical character to die, and second in his divine character to live; consequently at his first coming he is *evil* in the effects of his mission, (not to send peace, but a sword;) and at his second coming

good, not to send a sword, but peace. This is a scientific and philosophical reason for the evil of first Christianity, and shows also the necessity of its utter annihilation.

But how is it annihilated? It must be annihilated in a manner analogous to the annihilation of Jewism, not by destruction of its elements, but by its sublimation or moralization. As Christianity spiritualized the law, so universalism must now moralize Christianity, by divesting it of its injustice, cruelty, and absurdity, but at the same time preserving sacred its original basis; for nothing in the past can be lost or cast aside which Providence has preserved for the tuition of his creatures.

But why is the Devil twofold? What special reason is there for making him so? Because he is the personification of imperfection, or evil, or action; for perfection does not act; it is eternal repose. Now action always presupposes passion, or a subject to act upon; consequently the Devil is the agent and patient, or the male and female in separation. God is the male and female in union, therefore the Jewish tabernacle was ordered thus:



three squares in all; two for the holy place, and one for the holy of holies, in which the shekinah dwelt, and into which none but the high-priest entered. This is the simplest model of nature which it is possible to draw, unless, perhaps, it be the following:

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The first dot represents the universal God, the all in all; the two lower, the created or representative God, with the two extremes in a state of separation, or action. In the first, the two extremes reside in a state of neutrality, unity, or repose. In the second they are divided. This division creates action, and action creates evil progressing towards good. Therefore, as long as man was a unity he could quarrel with no one, he was a universal philanthropist and socialist; but as soon as the woman was taken out of him it was otherwise; this simple act of division brought sin into the world, for then there were two interests instead of one, and as they multiplied it became worse and worse, and must do so until they discover a universal principle or sympathy, by which the species may be united as one man. This is the redemption of man, and can only be effected by the divine or the moral principle. When this is done in a comparative sense, (it can never be perfectly accomplished,) Satan is transformed into an angel of light, yet still Satan, for he is divided, and must always be quarrelling more or less with his component parts; but he ceases to go by the name of Satan when he has passed the physical department and entered the moral; that is, when he has put an end to war and violence, and all other systems of physical coercion, and established a moral and intellectual form of government for mankind. This is our millennium.

We are now induced to offer a few observations upon

another threefold division, analogous to the former three, and more familiar to the public mind, namely, politics, science, religion. These three words must be explained. The first corresponds to industry, eating, and drinking, in individual life; the second to an investigation of the general phenomena and laws of external nature; the third to the culture of the soul, or the affections and passions. The two first are external in their sphere of operation, the latter is internal in an especial sense, and therefore called divine or central. All the three are internal or spiritual in a certain degree; industry is an impulse of the mind and affections; and study is the same; but their sphere is external, inasmuch as they deal with the outer world in providing materials for ingenuity and reflection to work upon; the religious culture is a polishing of the inward man, an adaptation of the feelings for every variety of impression to which they may be subjected.

Now this latter object is the great end and consummation of all human progress. What are we without this moral or religious polish but brutes or savages? Industry, wealth, science, are of no use to man, unless his affections are cultivated, and brought in subjection to social and universal principles. It is not science that determines the worth of a man, nor is it wealth or political power. Many of the most illiterate, forlorn, and destitute specimens of humanity have finer feelings, deeper and more intense sympathies, with the joys and sufferings of their fellow-creatures, than those who have experienced all the cultivation which wealth, power, education, and fine scientific talents could bestow upon them; for all those advantages avail them but little if they want a heart. This is the throne of true religion—a science which never yet has been taught in the world.

Some of our readers may ask if what is taught in the churches and chapels be not religion? We answer, No; it is merely a theory of science; it is doctrine, not religion. Religion cannot be taught: the man who presumes to teach religion is a fool. Religion is *felt*, religion is *practised*; but it is incommunicable. The State and Church are the Devil—the two-fold division of physical and spiritual: the divine, moral, or religious, is to come; and this constitutes a new church, in which mere science shall be subordinate to the social principle of love, and men shall be governed more by mercy than judgment. “Mercy is my darling attribute; judgment is my strange work.”

Neither the political nor the scientific principle can ever gather mankind; because they want the very essence of the social feeling which belongs to the religious department. Nor can the religious feeling alone, without the other two as subordinate agents, succeed in effecting this great object; because it is impossible that the religious principle of social love can inhabit the bosoms of those who are not politically and doctrinally united in the elementary principles of government and natural knowledge.

But some may ask how is it necessary that mankind should concern themselves with ideas of God, Providence, universal life, intelligence, &c., in order to associate for mutual benefit? Because those are universal and uniting principles; and no universal end can ever be accom-

plished without universal means. The settlement of all those disputations questions which separate the affections and moral sentiments of men, is effected by these universal principles of God, and by these only; they are the consummation of the progress of mind, and the beginning of the new era of social love. How is it possible to find any other universal principle but God? However, there is no harm in making an attempt at union without such universal principles. Fools must learn by experience only.

When these universal principles are received and cultivated, they carry supreme authority, the authority of a voice from heaven, along with them. And this is an essential requisite for union; a republican mass of conflicting opinions, propelling the rulers of the country in a thousand different directions, and confounding their minds by an infinite variety of motives and stimulants, is a most disorderly system of government. What is the cause of this confusion, but the want of a system of universalism, which begins with the individual unity, and ends with the social unity? Neither Radicals, Infidels, Liberals, nor Christians, teach this; because they do not know it; they have only an undefined, unintelligible set of ideas about education, liberality, toleration, &c. But education, without universal principles, would only aggravate the evils of life; and liberality, without universal principles, is impossible; and toleration, without liberality, is a word without a meaning. There is no possibility of social union upon any other basis than that of a principle of universal life, intelligence, and love; and that principle is God.

THE SHEPHERD.

ON MENTAL DISEASES.

LETTER IX.

O glücklich wer noch hoffen kann
Aus diesem meer des Irthums auf zu tauchen!
Was man nicht weis, das eben brauchte man,
Und was man weis kann man nicht brauchen.—GOETHE.

He is happy who has not lost the hope of escaping from the ocean of errors! What we do not know, is really useful; that which we know, is useless.

A most curious case of hallucination came under my treatment a few years ago—a case which proves the immense power of imagination, both in producing and curing diseases.

I was once called from my breakfast to visit a parson, who, as reported, was labouring under a fit of rage. I mounted the horse, and rode to the parsonage, which was a few miles from my residence. On entering the room, I found the parson, a well-bred and highly-talented gentleman, bound with cords on his bed, foaming and swearing. Four robust men were watching him. As soon as he caught sight of me, his physiognomy cheered up. I approached him gently, and asked him what the matter was? "Sir," said he, pointing to the right side of his forehead, "you see what I have. This enormous fungus causes me terrible pains; I sent for the surgeon, and that infamous rascal says that I am mad; and, instead of removing the fungus, he attempted to bleed me; but I have paid him as he deserved. The fellow, how-

ever, not satisfied with this, goes abroad, says to every one that I am raving mad, and bribes those ruffians to bind me down like a mad dog.

"What," answered I, immediately, "was the surgeon in his mind not to see that enormous fungus? And you, fellows, why lay hands upon your parson? Be gone immediately, and leave me alone with him!" The poor devils at first would reply, but upon my serious admonition went away; I cut the cords, and appeased him so far as to make him keep his bed quietly.

"You must keep your bed, and be quiet," said I, "and I promise to have you cured in twenty-four hours; but I must send to the town for an able operator." In the meanwhile I ordered dome cooling draughts, a foot-bath, and some fomentations to be applied to the imaginary fungus.

The next morning the surgeon arrived with his instruments, and performed a mock operation; and, strange to say, not only did the reverend gentleman feel all the pains of a real one, but fell into a state of debility, as if he had sustained a great loss of blood. After the operation I applied a blister to the affected part, which I kept open for about three weeks. By degrees he recovered, and has ever since been in the firm belief that I have cured him of the most painful deformity. Now, I ask, as this man was intelligent and rational in all respects, but complained of a visible and tangible disease, which did nowhere exist except in his fancy, of what use would have been the help of the pharmacopoeia? The imagination was sick, and imagination alone could cure him.

THE ALPINE PHILOSOPHER.

WITCHCRAFT, &c.

(Concluded from our last.)

THERE are peculiar and specific organizations for every department of mental and industrial agency. There are organizations which are designed for mechanical, others for scientific, literary, or political pursuits; others who are mystics by original constitution, and led to the study of the internal and invisible phenomena of mind by an irresistible necessity. Others again are remarkable for their sympathetic feelings, their nervous irritability, their visionary and somnambule tendencies, &c. In fine, there is an infinite variety of human character, which will one day be scientifically arranged under different generic or specific names, according to the phenomena which each presents. These varieties are essentially distinct. Each has its own circle of thought and action. The man of science is quite at home amid the intricacies of algebraic calculi and mathematical or experimental analyses; but not more so than the Southcottian visionary, who is daily conversing with angels and spirits; or the more sober and liberal-minded peeper, who, without presuming to reason about cause and effect, God, angel, Devil, moral right and wrong, or any thing else, but the purest individualities and personalities of fortune-telling, strains her eye-sight "from morn till dewy eve" contemplating and describing the vision of the crystal, which the wizard or herself has charged by incantation for her numerous customers.

"What power is it," we once asked a famous cry-

stal seer, "what power is it which creates the vision in the crystal?" "The power of the words," she simply replied. "Words! how can the words do it? Words are nothing." "I don't know," she said, "but I can see nothing unless the words are pronounced." But the wizard himself, her husband, who married her for her gift, always invoked the *power* of Jesus Christ, Michael, and all the angels of God. He averred that he himself never could see any thing in the glass. The reason was, in the words of the ancients, "he was not a seer." Some of our readers will, no doubt, say there was nothing to be seen. These are very wise readers, and "liberals," without doubt. They have finished their education, and have nothing more to learn. We ourselves cannot say so, but we are by no means anxious to make our readers receive any opinion from us which is not demonstrative. If they want such knowledge, let them enquire patiently and candidly for themselves, and not be directed in their estimates of Nature's ways of working by a puritanic or an infidel creed, which are both alike absurd.

But why should these things cease in an age of science? They have not ceased in reality; they have only ceased to be so frequently consulted and talked of, because it is discovered that they are mystical or deceptive, and cannot be followed as a rule of life, for which they were once consulted, like the oracles of the ancients. The phenomena still exist. All the spiritual materiel for a shrine as famous, as true, and as impenetrable as that of Apollo himself, is still in being. But the religious sense of the public,* and political policy of governments in Christendom have always persecuted these phenomena, according to the injunctions of Moses and the prophets, who belong to the other department of revelation, namely, the religious or universal, though hitherto it has been universal only in name.

There can be no doubt that charms, amulets, pentacles, and all other instruments of spiritual agency, have always been in use in all ages, and in all countries. Even to this day, when faith in these individualities is fast decaying, there is not a parish in England where the practice is not daily followed in the healing of diseases. We not long ago met with a respectable medical man from a central county in England, who told us that he frequently employed charms to soothe his patients, and he confessed that he considered them as good medicines in many complaints as he could administer. This, no doubt, depends on the faith of the patient, and he is a wise man whose liberal feelings permit him to make use of any means whatsoever which are calculated to produce that healthy and contented repose and confidence of mind, which are always the best assistants to a medical practitioner. A "liberal," of course, would disdain to do such a thing. Nothing but pure materialism, either a strong purge or a gentle purge, would satisfy his senses. Well, materialism is also good in its place, and so is witchcraft occasionally.

* It is not the religious world, vulgarly so called, nor the infidel world, who consult such oracles, but an intermediate class, who do not rightly know what they are, and probably for that very reason are the wisest of the three. The religious world abhor such things, and infidels despise them.

When a child has hurt his finger, he cries, and holds it out to "mamma," and mamma blows upon it, and says a kind word, and all is over. If mamma won't blow, the baby still cries with his sore finger. Behold the effect of a charm! The blowing is purely a sympathetic remedy, but it is a universal remedy all the world over. Savages do the same, and even liberals blow the fingers of their little murmuring patients.

But what say we to raising the Devil, the black art, and the higher order of enchantments? We shall get over those subjects too with our universal solvent—*faith*. Those things are rarities, and ever have been rarities, and we leave them in the hands of those who have seen and experienced them. But we do not consider it at all unlikely that Nature should occasionally raise up extraordinary and master minds in such arts as well as in poetry, painting, eloquence, and science; minds which eclipse all other practitioners, and leave an impression of wonder and reverence, or fear, behind them. That such characters have occasionally been raised up to preserve the spiritual principle in being, we doubt not; but for every one of those sons of genius there have been a thousand impostors, or unskilful though honest enough pretenders, who have put a check upon the faith of the public, and prevented the injury which the human mind would have sustained from such superhuman and irrational agencies.

Thus we are both believers and disbelievers in this as well as in every other metaphysical or mystical subject, and we consider it necessary to remove all the penal laws which now hang over the heads of those who practise these occult and sympathetic arts. Give them all free scope, and let them find their own level. Truth will always prevail ultimately; error can only maintain itself by inquisitions, gaolers, fines, and stripes; and even these at length get tired of its service, and rebel against it. If a fortune-teller or wizard should be guilty of evident fraud or extortion, let him or her be treated when convicted as a common felon; but the mere fact of receiving money for the oracular responses of their peculiar arts, is as innocent and honest a way of making a living as that of the King or the Lord Chancellor himself. It is a mutual bargain between two parties, and if both are satisfied, who has a right to interfere? We hope to see the witches emancipated, as soon as the Jews have got their shackles taken off; and then we have little doubt that witchcraft will be reformed and universally practised, and all human society will be studded with charms. As for the Devil, we are not the least afraid of him. He will then do no harm when he rises. He is merely a servant, and will work evil or good, according to the previous arrangements we have made in the social circle. He is a serpent, and carries the cure for his own sting.

TO THE EXTERNAL CHRISTIANS.

In the ordinary business of life he would not be deemed to act rationally, who, desirous of arriving at a distant place, and having a written record of the adventures of some who had been there, stayed employing all his efforts in reading over and over again that record, commenting on it, and repeating the words of it to every neighbour.

We may be satisfied also, that he would no more study the record for information, if he had at length set out and arrived at the desired place.

Not more wisely, however, does the religionist or moralist act, who, having the desire to arrive at the consciousness of eternal goodness and truth, employs all his mental energies in reading and commenting on the representations of those who have been in that state; thereby being less likely to attain his object than if he had never seen such representations. We may be satisfied also that he who has arrived thereat will no longer look to such records for information, or appeal to them as an authority or a guide to others.

On the contrary, he would constantly warn the seekers of goodness and truth from such shadows; that their mental wants, no longer finding a false satisfaction in results apparently or logically correct, though leading only to discord, may recur to the source which alone can neutralize those wants, by a real and full fruition.

If this direct recurrence to the universal and eternal source of goodness and truth be made, not through the narrow channel of logical proof, but by a self-existent state, harmonizing by submission to its influence in the human creature; not by a blind faith in shadows, but by a self-conscious feeling of its reality, more perfect than physical existence impresses; the proselyting spirit will depart; for the truth will be known to be the upholder of men, and not men the upholders of truth. Forms, and creeds, and doctrines, will be deserted; for the universal and eternal will be felt to be without form, or bounds, or systems; and such recurrence will display itself, not by offensive dogmatism, but by a never-failing, enlightened benevolence; not by verbal quotations of outward shadows of truth, but by newness and originality adapted to every occasion; not by an internal idolatry of human excellence, but by a living reliance on the one perennial source of all excellence within us. C. L.

May 18th, 1835.

[A man cannot be a universalist who does not connect the past with the present and the future, and show the embryo of the adult in the immature figure of the strippling. Notwithstanding, our correspondent is so far right that Nature or Truth is more clearly revealed in the present than in the past. The present is the active mood of the Trinity; the past and the future are both passive.—Ed.]

TO THE ALPINE PHILOSOPHER.

GOOD SIR,—I like your temper from my soul;
It is the negative of my own mood,
But much more pungent; like a living coal
It purifies the dross from every feud.
Good humour is ill-nature's antipole.
My wish is, you may still be spared for good.

* * * * *
You tell me I accuse you (I do not)
Of quackery. I'll not accuse you, Sir,
Of misconstruction, or design to blot
My character or motives; or infer
That you would brand me as a drivelling sot,
Because I gave my Pegasus the spur:

I've no objection to the mathematics;
But are they *understood* in workmen's attics?

Had I the means, I'd strive for a degree
At Oxford or at Cambridge, "eat my commons:"
A "freshman" once at university,
I'd quickly swallow all the Greeks and Romans.
To square the circle next my aim should be;
My application, sure, would yield to no man's;
Sines, arcs, and angles, then no more abstruse,
I'd give you—what? a thought's hypotheruse.

You are profess'd the patron of the sect;
At least, a fellow of that same society,*
Whose unpretending object's to select
The gems of science from its vast variety.
I would not treat the Tuscan with neglect,
Though filling to repletion or satiety;
But, greedy as the horse-leech, till my core
Should burst, I'd still exclaim, Oh! give me more!

When you suppose you reason "*à priori*,"
All are familiar with the "first equation;"
And prove yourself, as 'twere, to be a Tory,
Too proud to stoop below your own high station;—
Your signs are cross-bones, or "*memento mori*,"
To men who have but little education:
Though you may understand them, do the throng
Of labouring readers? To them I belong.

'Tis true you are always ready to explain
And answer any question that is put;
But many have that confidence to gain.
The fear they might become the witling's butt,
Curbs in their thoughts as firmly as a chain
Could bind their hands. Though you may cry tut!
tut!

I've known the time I trembled till my face
Has glow'd with perspiration and disgrace.

It seems that "acquisition" means "diffusion,"
According to your version, good Mécénas;
In fact, your weekly talented effusion
Betokens you a biped of that genus.
The *Shepherd* deals in science to profusion;
And here I'll let a secret out between us—
In that young *institute*, high Alpine College,
There are some heads not overstock'd with knowledge.

I call it their misfortune, *not* their fault!
And if you toil'd for sixteen hours per day,
Or even twelve, to earn a little salt
To season your potatoes, tell me, pray,
Would you have vigour left for the assault
On Locke or Euclid? Come, be candid, say!
Or could you purchase works whose costly price
Shut up your purse-strings? There! I've thrust you
twice!

And *terce* and *carle*, I still could thrust and thrust,
In the defence of my much-injured class;
How sad their fate, whose sweat must bring the crust,
With little leisure knowledge to amass!
Worn with fatigue, and parch'd with heat and dust,
Their minds are brutalized, and scarce can pass
Beyond the merest animal enjoyment,
When night gives respite to the slave's employment.

But time advances, and the human mind
Flies with it like a ray on the horizon;
The bright precursor of a day more kind
Than this dull world has ever yet set eyes on.

* The Society for the Acquisition of Knowledge.

The mists of Superstition still *must* blind;
 And Reason lingers yet a while in prison;
 But when she shall escape the monster—Oh!
 Aid us as now to give the final blow!

The sun of Arno hail'd your infancy;
 The land of Petrarch rear'd your infant form;
 Calm as your climate, cloudless as its sky,
 May you withstand unmoved the slanderer's storm!
 The sense of right alone can well defy
 The shafts of hate, and keep the bosom warm:
 Be that your safeguard, then; "*justitia fiat*;"
 The dove's secure, though famish'd vultures fly at.

Man is a pendulum, (and life's a jest),
 For ever swinging to each wide extreme;
 A riddle or conundrum at the best;
 A rainbow in a shower, a waking dream;
 A gay cameleon in "*motley*" dress'd;
 A blessing or a curse, as it may seem;
 He is, in short (such is the poet's notion),
 The *BEAU IDEAL* of perpetual motion;

For ever changing, and yet still the same.
 With all his knowledge, does he know himself?
 A mere ephemera in quest of fame;
 Though very generous, a sordid elf.
 What his pursuits? a bubble or a name;
 Ambition, glory, love, promotion, pelf.
 Then let us laugh! what reck's it you or me?
 True wisdom lies in living tranquilly.

My *hint* was never meant to give offence,
 And I am sorry if I have offended;
 I can't believe it—you have too much sense—
 And know how far your doctrine has extended.
 To seem alarm'd would be a vain pretence;
 'Tis a bad cause that cannot be defended;
 But 'gainst my wit if you would strike the docket,
 Beware! my "*squib*" may turn into a rocket!

There's my apology! Will that suffice?
 The "*Vale of Chur*" re-echoes, Yes, it will!
 Give here your hand; but pray don't magnetize,
 Or "*burn*" me to a heap, with *wizard* skill!
 You see I'm honest with *telluric* eyes.
 Alas! I fear—what means this deadly chill?
 I'll give you satisfaction when we meet,—
 If not at "*Philippi*,"—in *Castle-street*!

Adieu! dear *Alpus*—*Alpus*, yet adieu!
 And should the god of *mercies* please to send
 A fit of sickness—why, I'll send for you
 To cure the malady, my health to mend;
 Then you may rub and scrub my system through,
 Or *batter* me until you make an end.
 Henceforth, though *Galen's* self would drench and
 physic us,
 His stuff shan't travel down the throat of

QUIZZICUS.

[The above is so very excellent as a whole, that we cannot reject it; but we fear almost any sort of personal addresses or correspondence, knowing well the inflammability of human nature, and the jealousy of its own reputation, to be such as often to lead to the suspicion of intended offences, where no offences were meant. As for ourselves, we mind satire, censure, and ridicule only so far as they give us a new idea; for the rest, we sit down contentedly, like uncle Toby, and whistle "*Lullabero*" over it. "We cannot help, it—it is the will of God. Thus it is."—Ed.]

ON THE LIBERTY OF THE PRESS.

A FREE press is made free by a free spirit.

A free spirit is made free by the free-making spirit.

The free-making spirit makes a free spirit by a natural, rational, and spiritual communication and conjunction.

So far as the spirit is united to the free-making spirit, it is a free spirit.

The free-making spirit sustains the free spirit and the free press.

A free press without a free spirit is impossible.

And a free spirit without elevation, communication, and conjunction with the free-making spirit, is impossible.

As it is not the press that makes or supports the spirit, neither is it the press that enlightens the spirit.

A free spirit uses a free press to represent the free-making spirit in all its originality.

As the free spirit has its origin in the free-making spirit, so must the free press have its origin in the same.

It is not possible to suppose a free press without a free spirit, made free by communication and conjunction with the free-making spirit.

As a free spirit proceeds from the free-making spirit, so the free press proceeds from both, in their conjoined energies.

The natural man may say what he will about the free press. The press only can be used freely when the natural man is made spiritual by a free and full communication and conjunction with the free-making spirit.

Man is the organ through which the free-making spirit makes the press free.

Such as rely on some hoped-for symmetrical external arrangements to produce an internal right, might be reminded that an outward existence is the unfailing reflexion of internal state, and no more. It were as absurd to attempt altering the human complexion by altering the mirror which reflects it, as to expect an improved state of human society by an improved external state of the press, which only records the same.

THE SEER OF PREVORST.

MY DEAR SHEPHERD,—Your readers, I imagine, will no longer be shocked at the following summary description of a work which has lately appeared in Germany, entitled "*The Seer of Prevorst; or Revelations concerning the Inward Life of Man, and the intercourse of Spirits with our World.*" Edited by *Justinus Kerner*, a physician of *Weinsberg*: 1832. The work forms two pretty considerable octavo volumes; and consists almost entirely of the diary of a somnambulist, kept during the last year of her painful life. Throughout this account an air of candour prevails, which defies all but the suspicion of the fanatical sceptic. The testimony of such men as *Eschenmayer*, *Schubert*, and *Görres*, is frequently appealed to; the names of known visitors and neighbours are cited as evidences of facts familiar to them; and, in short, the reception, by the learned in Germany, of the statements and views contained in these "*Revelations*," is such that we must either admit them to be true, explain them how we will, or suppose that the philosophers and physicians of that country have entered into a conspiracy to darken the human understanding, and to blot out the sun of truth.

I shall not retrace the sufferings of this poor woman, who, from her earliest days, evinced that peculiar temperament which forms the natural somnambulist. After years of intense bodily anguish, heightened by ill treatment, she was taken on the 25th November, 1826, to Weinsberg, to be placed under Kerner's care. She was then more dead than alive, her existence being only supported by giving her a spoonful of broth every three or four minutes, which she often could not swallow, but which caused a fainting fit if withheld. Against Dr. K.'s will, at her own suggestion, he at last had recourse to magnetism. After the first seven streaks, she fell into somnambulism; and then, of her own accord, declared that, after seven days' treatment, she would be in a way of recovery. This, in fact, proved true: subsequent events, however, threw her back again into that *sleep-life*, which had become her second nature. For the rest of her days, she existed in a world entirely beyond the ken of the ordinary senses. The stages of her visionary existence thenceforward divided themselves into four, thus enumerated:—

1st. That, in which she usually was, when she *seemed* waking; but it was no such thing, as appeared by her subsequent unconsciousness of all that had happened. It was the first degree of "interior life." When in the "clear-sight," she declared that many men are constantly in this first stage of magnetic being without being aware of it.

2nd. That of the magnetic dreaming. In this state, according to her, many are spell-bound, as it were, whom the world deems mad.

3rd. That, which is called by Kerner the half-waking state. It was chiefly distinguishable by this—that she wrote and spoke in it an *unknown tongue*! the language of her inward, as she called it, and of which many samples are given in the work [here it will suffice to say, that its characters and sounds resemble the oriental letters and words]. She maintained that it was the native speech of the soul, spoken by all who had penetrated into the same circle of the interior. In her waking and dreaming states she knew nothing of it.

4th. That of somnambulism, in which she went deep into the inmost sphere of vision, in which she saw the past, the present, and the future, communed with souls and spirits, and saw their interference in our sublimary sphere.

This is her explanation, while in somnambulism, of these two last states:—"In the half-waking state I think with my smaller brain (cerebellum) only; of the larger I feel nothing; it then sleeps. In this state I can think more with my soul; it sees things clearer than in the waking state, and the spirit has a greater influence over it, greater than when I am awake. I feel him (the spirit) always a little out of the plexus. In the full sleep-waking (somnambulist) state, my spirit has the command; I feel my soul, too, but the spirit more. In *clear-sight* I think from my plexus with my spirit only."

Whatever we may think of this, we, who have heard so many debates about the size and stuff of the soul, the tenuity and density of the spirit, the form and substance of the invisible—I doubt that any of us could produce better reasons for our ontology than this poor somnambulist. She saw, but not with her eyes—she heard, but not with her ears—those beings of whom she spoke so confidently and so unfalteringly; nay, she made them visible and audible to others. I will relate the substance of Dr. Kerner's individual testimony of one instance of this:—he had said to her, "I have heard that the spirit manifests itself at times by noises; how can this happen,

and at what distance?" She answered, "It does, but space is not for the spirit; would you like to hear it?" He assented. Some nights afterwards, when he was in bed with his wife, several streets off from his patient, they heard above their heads a clear, hollow tap, and then, at intervals of a quarter of a minute, six more distinct taps. Kerner made himself sure that these noises, which he noted without fear or astonishment, could proceed from no collusion or coincidence, and the next morning said nothing about them even to his patient; nor did she speak of them till she was put into somnambulism, when she asked, in a seeming careless manner, whether he would wish to hear the spirit again.

This is one of many instances reported by a careful physician, who committed to his day-book all that happened in this singular case, for the perusal of the scientific world, and with a full consciousness that his reputation and veracity were at stake.

But what shall we say to the following? On the 2nd May, at nine o'clock, *Fran* H. again fell into magnetic sleep of an unusual kind, when she pronounced the words "Oh, God!" (She had had a vision acquainting her with the approaching death of her father.) At ten o'clock she, still in somnambulism, ejaculated, "God, thou hast him now in thy hands; he rests in peace with thee!" Next afternoon the following letter from Oberstenfeld, by Dr. Foehr, of Bottwar, was handed to Kerner:

"On my arrival at Oberstenfeld, I found Mr. W. (the father of the somnambulist) just dead. As I stood in the parlour, which adjoins a room in which the corpse lay, I heard very distinctly, about nine o'clock at night, the voice, as I thought, of the deceased, exclaim, 'Oh, God!' It was not until the third time that I heard this exclamation that I entered the room, imagining probably that Mr. W. was but seemingly dead. I examined him very particularly, but he was quite dead. I did not leave him for one hour."

On questioning the somnambulist, she stated that her soul, through grief for the old man, had, with her nerve-spirit, (the living ether in which the soul is clad), left her body on her exclaiming "O God!" and had manifested its presence by the corpse, with the same exclamation, which Dr. F. had heard.

A longer relation of such incidents, of which the book is full, would engross too much of one *Shepherd*, and very likely not satisfy the flock, whose appetites are not yet keen enough for this old superstitious food, as it will be deemed. It is little matter what name we give it—our business is with the truth of these facts. It will not do to revive an Index Expurgatorius for the infidels, in their turn, and to say that nothing shall be true but what they like. It is clear that the tide has changed in the land of Luther. That is not stranger than that the Ptolemaic system, which placed the earth in the centre, should give way to the Copernican, which placed the sun there. The phenomena will just go on in the same way, only we shall be enabled to calculate their movements better. From the allusions made to other physicians who have had patients in the same stage of clear-sight, it transpires that all the learned are familiarly acquainted, ocularly and orally, with similar revelations; that enquiries into things beyond the reach of mortal eye are as frequently subjected to the magnetic vision as we subject minute matter to the microscope; and that somnambulists are listened to concerning "that land from whose bourne no traveller returns," in the same way that we listen to accounts of a distant country, from one professing to have been there.

And judgment and liberality are no more necessarily warped in the one case than in the other.

It will require, however, an act of magnanimity, a real conquest over ourselves, to make the reparation to the so-styled impostors of old which these "revelations" show to be due. Not only do we find a justification of the Druids, the Fetishists, and the Pagan priests, in their prescription of amulets, rings, plants, divining rods, cabalistic numbers, and magic words; but the secret analogies of nature, on which these rude observances were founded, are laid open to us by the sensations and intuitions of the Seer of Prevorst. In vain will our pride murmur, and our courage quail before these admissions; they are now matters of historical evidence, and only to be sifted on the same grounds on which we sift other evidence. It will not shield us from conviction to adduce some theory of our own, that consigns all these mis-called miracles to the realm of the impossible. It will not meet the experience of others, to allege our systems of materialism, transcendentalism, or nominalism, as contradicting what they have felt, heard, and seen. God decreed it ever, that man should rely upon his fellow-man for the evidence of things unseen, such as the past, the distant; and nothing seems more inhuman than denying their actual sensations, upon no better grounds than our own prejudgment. It is as if the myope should study optics, to no better purpose than to prove to the long-sighted that it was impossible to see beyond his (the myope's) focal length.

On another occasion, I may probably give you extracts from this work; at present it is enough to have shown how the public mind in Germany is busied with those glimpses of a spirit-world which somnambulism has afforded to it.—I remain, &c. NEBULA.

THE RATTLESNAKE DISARMED BY THE LEAVES OF THE WHITE ASH.

DURING the summer months of 1801, I resided in the north-eastern part of the State of Ohio. Rattlesnakes were then very numerous in that region. I found the opinion universally prevalent among the inhabitants there, that the leaves of the white ash were highly offensive to the rattlesnake. Several persons of respectability assured me that the rattlesnake was never found on land where the white ash grows; that it was the uniform practice among hunters, as well as others, whose business led them to traverse the woods in the summer months, to stuff their shoes and boots, and frequently their pockets also, with white-ash leaves, as a preventive of the bite of the rattlesnake; and that they had never known or heard of any person being bitten who had used this precaution.

Some time in the month of August, I went with Mr. S. Kirtland and Dr. C. Dutton, then residing at Poland, to the Mahoning, for the purpose of shooting deer, at a place where they were in the habit of coming into the river, to feed on the moss attached to the stones in the shoal-water. We took our watch station on an elevated part of the bank, fifteen or twenty yards from the edge of the water. About an hour after we had commenced our watch, instead of a deer, we discovered a large rattlesnake, which, as it appeared, had left his den, in the rocks beneath us, and was slowly advancing across a smooth, narrow sand-beach towards the water. Upon hearing our voices, or for some other cause, he stopped, and lay stretched out with his head near the water. It occurred to me, that an opportunity now offered to try the virtues of the white-ash leaves. Requesting the gentlemen to

keep, in my absence, a watch over our subject, I went immediately in search of the leaves, and on a piece of low ground, thirty or forty rods back from the river, I now found, and, by the aid of my hunting-knife, procured a small white-ash sapling, eight or ten feet in length; and, with a view to make the experiment more satisfactorily, I cut another sapling of the sugar maple, and with these wands returned to the scene of action. In order to cut off a retreat to his den, I approached the snake in his rear. As soon as I came within seven or eight feet of him, he quickly threw his body into a coil, elevated his head eight or ten inches, and brandishing his tongue, "gave note of preparation" for combat. I first presented him the white ash, placing the leaves upon his body. He instantly dropped his head to the ground, unfolded his coil, rolled over upon his back, writhed and twisted his whole body into every form but that of a coil, and appeared to be in great anguish. Satisfied with the trial thus far made, I laid by the white ash. The rattlesnake immediately *righted*, and placed himself in the same menacing attitude as before described. I now presented him the sugar maple. He lanced in a moment, striking his head into a tuft of the leaves, "with all the malice of the under fiends," and the next moment coiled and lanced again, darting his whole length at each effort with the swiftness of an arrow. After repeating this several times, I again presented him the white ash. He instantly stretched himself out on his back, and writhed his body in the same manner as at the first application. It was then proposed to try what effect might be produced upon his temper and carriage by a little beating with the white ash. This was administered; but instead of arousing him to resentment, it served only to increase his troubles. As the beating grew more severe, the snake frequently stuck his head into the sand as far as he could thrust it, seeming desirous to bore his way into the earth, and rid himself of his unwelcome visitors.

Being now convinced that the experiment was a satisfactory one, and fairly conducted on both sides, we deemed it ungenerous to take his life after he had contributed so much to gratify our curiosity; and so we took leave of the rattlesnake, with feelings as friendly, at least, as those with which we commenced our acquaintance with him, and left him to return at leisure to his den.—*Silliman's Journal*, No. 54.

CORRESPONDENTS.

P. A. S. will perhaps learn more by following up her own ideas for a little while. The subject is infinitely divisible.

MR. SMITH will lecture on Sunday evening next, at 7 o'clock, at 36, Castle-street East, Oxford Market. Admittance Threepence; Ladies Free.

THE ALPINE PHILOSOPHER will deliver a LECTURE on Tellurism, otherwise Animal Magnetism, on Monday evening, the 1st June, at Eight o'clock, at 36, Castle-street East, Oxford Market. Admittance, Threepence: Ladies free. His hour for consultation is between one and two o'clock in the day-time (Sundays not excepted), or, by appointment, in the evening.

Also, at the request of the Society for the Acquisition of Useful Knowledge, the Alpine Philosopher will deliver a Lecture on Tuesday evening, the 2nd June, at eight o'clock, on the Influence of Religion upon the Progress of Mankind.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 41.]

SATURDAY, JUNE 6, 1835.

[Price 1d.]

SYSTEM OF NATURE.

ONE of the principal departments of Universalism is what the French call "progress."

This belongs to the department of "*motion*." Chemical and experimental, or mathematical, philosophy, belongs to the department of "*rest*."

Life, action, and education all belong to the former department. Of these, religion in an especial manner treats. Philosophy converses chiefly with death, inaction, and still life.

These are the peculiar features of the two, though each encroaches on the other's province.

The two departments bear the closest analogy to each other; so that having once analyzed the one, you have found a clue to discover the other.

To the study of "*progress*" we attach very great importance, because it has generally been entirely overlooked, both by believers and unbelievers, if there is a difference between the two. All faith, and hope, and anticipations of futurity, are built upon this basis only. If the reader don't preserve before his mind this one word, and the ideas associated with it, we speak to him in vain; all that we say is a dead letter. With this idea before his mind, we have some well-founded hope of systematizing his thoughts upon the universal principles of doctrinal religion.

In our last we showed some of the threefold arrangements of Nature; but we might have filled a whole number of the *Shepherd* with similar triads. Enough, however, was adduced to demonstrate the *naturality* of the threefold progress of the Church itself, which is one of the most important objects which we have in view.

Moreover, we demonstrated that two of these belonged to the evil department—the department of strife, both physical strife in warfare, and spiritual strife in doctrine and science. The third belongs to the good, and is the sphere of union and peace.

The physical strife is first developed, inasmuch as it partakes more of the animal nature; the spiritual is afterwards gradually developed, as knowledge and metaphysical enquiry progress. The third is established when the two former are set at *rest*, i. e. in a comparative sense.

The two first stages are represented in the church of progress by Jews and Gentiles, whose strife or division is manifested in a peculiarly striking manner; the first representing the *physical*, are physically, or literally, and bodily, scattered over the whole world; the second, representing the *spiritual*, are spiritually scattered in sects

and opinions, to infinity; there is no numbering the genera and the species of Christians. These two are the carnal and spiritual Jews, and the threat of universal scattering is clearly fulfilled upon them.

The spirit and the body make up the individual nature. Therefore the Jews (the body) and the Christians (the spirit) make up the church.

Nature, however, is twofold in quality—evil and good—and these two must be developed. The spirit is the active principle in both. Before the good can be manifested, the evil must die; that is, the organisation resulting from the first compound of spiritual and temporal must be destroyed—Jewism and Christianity must die. But, as we are taught that after death there is a more refined and perfect existence, called the resurrection, in which the spirit inhabits a new body, called the soul; so, in perfect correspondence with this death and resurrection, are we taught that old society, or the conflictive system, undergoes a dissolution, and the world is regenerated on a new principle; the spirit departs from the grosser body to inhabit the more refined. This is the final stage of universal and individual progress. The millennium is the soul of human progress—the "*rest*," or repose, of society.

Besides the Jewish and Christian church, there is no other *progressive* religion. These two, therefore, hold the same rank amongst religions as man and woman amongst the brutes. In other words, they centralize and subjugate all the rest.

The two first stages represent evil, or the two principles in conflict or separation, as we showed last week in the emblem of the tabernacle; which being divided into 1000 parts, gives 666 for the two-thirds, or old world, and 333 for the one-third, or the new world. The first number is the number of the beast.

In these two first stages every species of evil—physical, intellectual, and moral—is manifested; and in accordance with this scheme, *revelation* itself is a lie, or a mystery, speaking a double language, which man cannot understand, because he has not been called to the great marriage union of the two principles of Nature.

This double language we have often explained, and may be illustrated shortly thus:—We may affirm in one sentence that "evil is good," and in another that "evil is not good." This is a double language, and both propositions are true. Evil is good in its ultimate consequences, as giving experience and knowledge of nature to the creature; evil is not good in its immediate or present sensations. This is the language of revelation, and applies to all universal subjects, without

a single exception: they are all susceptible of a twofold aspect.

When man lives in those two departments of "*progress*" which represent evil or conflict, he does not understand this double language, and consequently divides into sects; one supports one side, another another side; and each strives to prove the other a liar and an impostor, or fool, to no purpose, for both parties have truth on their side. But when they come to the third stage of *progress*, i. e. *unity*, the two modes of speech become one, and that which formerly appeared a contradiction and an absurdity, becomes quite reconcilable with the fundamental principles of science and sound logic. This consummation is the marriage of the Lamb,—the double nature, or male and feminine essence, joined into one.

But it may be replied, that there are more than two divisions of party spirit in society, for the whole mass is a scene of infinite division of thought and opinion. Most true; but all this division resolves itself into a twofold character; a yea and a nay upon separate questions. Thus, a churchman and a dissenter differ upon one great question of political establishments. This is a general distinction; but some dissenters deny the divinity of Christ, others do not. Those who do not will join the church upon this article of faith, and fight under the banners of the establishment. Those who do deny it will fight against the dissenters who do not; and so with every other subject. But every subject divides itself into two with the controversialists of the world; and therefore the knowledge of the twofold or *double language* of nature is sufficient to solve all mysteries, and reconcile all sects and parties.

This division of mind is not to be ascribed to accidental unfortunate circumstances, knavery, imposition of priests, conjurors, and tyrants, or any other chaotic reason; but solely and wholly to the original plan and purpose of the universal spirit in the education of man. So that the human mind was blinded, and led necessarily into this divisive system, on purpose to exercise the reasoning faculties and develop the energies of humanity, as well as to teach man by experience the intricate subtleties of Nature. It is a *plan*, and the mind is darkened till the time appointed, which time is as fixed and certain and exact to a moment, as the rising and setting of the sun itself. The whole system is a piece of machinery, and each man is a wheel which serves to preserve and regulate its movements.

The instrument by which this division has been accomplished is, in respect to man, ignorance. But ignorance is a mere negative, and not the only means of deception. Revelation is another and a positive instrument. Revelation has *deceived* by speaking a *universal* language in such a manner as to assume an individual meaning, speaking of the type as if it were the substance. Thus the *church* in the universal sense is the system of moral and social harmony which results from unanimity of opinion and moral feeling. The type of this church is a sect. The promises to the true church being addressed to sects and individuals, have been individually understood as applying to those in a literal sense. This is the trick, and this one instance is a spe-

cimen of all the rest. The Jews are the running types of humanity at large. The prediction is partially fulfilled in the type, but fully realized in the substance. When compared with the new world, they are types of evil—hence their scattered condition; when compared with the Egyptians, they are types of good—hence they have always succeeded in amassing fortunes according to the promises; and the Egyptians, or Gypsies, of whose identity there is no reason to doubt, have in their scattered condition been universally poor, as well as despised and persecuted, according to the threat, "I will scatter the Egyptians among the nations, and disperse them through the countries: I will diminish them, that they shall no more rule over the nations." (Ezek. xxix.) These two are merely the positive and the negative of the physical scattering, and the Mahometan and Christian the positive and negative of the spiritual scattering. They will all be gathered, and they will ultimately draw towards them the rest of the human family, which is all included in the house of Abraham, the church *moral* and *divine*.

Remember, we do not say that the individual sense of revelation is all false: it could never have been received and credited if it had been so. There was a necessity for partial truth to give it a footing in society, and a necessity for partial falsehood to prevent it from getting a sure footing, and thus establishing society upon a weak foundation. The universal and spiritual sense is the ultimate and *liberal* interpretation. This view of the subject makes revelation both true and false, according to our double doctrine; false when personally and partially explained, true when universally explained. The same may be said of God. Hence, although we teach that God is the author of deception, and has actively, and immediately, and designedly deceived mankind and falsified his word, we at the same time affirm most positively that God is true and cannot lie.

If our readers cannot understand this without further illustration, they are mere babes in the knowledge of Nature, and all their "*facts*" and their "*science*," and other individualities, are of less use than a pinch of snuff for promoting social union. A pinch of snuff is often a very good vehicle of fraternal sympathy; but "*facts*," "*isolated facts*," which are not concentrated to demonstrate a universal principle, are mere dust for throwing into people's eyes. In fact, this word "*facts*" is becoming quite ridiculous in the mouths of many who use it; like the sword of the coward, it is most frequently brandished by those who least employ and search after the thing which it represents; it is merely a puff to support and push forward some piece of intellectual quackery, which a few real facts would burst and extinguish like a soap-bubble.

The old world is the world of individualities, or in other words, types; for it is impossible to make any thing else of individualities than what the religious world calls types. Individuals are images of universals, and types are the same. Hence all religions are types of universal principles in human nature. The progressive are types of the progressive principle; the stationary, of the stationary or conservative principle; the meta-

physical and philosophical, of the intellectual principle; the credulous and superstitious, of the confiding principle; and all together, of the individual exclusive principle; for not one of them all has got the slightest idea of the double language of Nature, by which they can all be reconciled.

We shall endeavour next week to cluster together some of the leading peculiarities of religions in general, and show the simple manner in which they may be amalgamated upon universal principles. We originally intended to take up their doctrines individually, and illustrate them in detail; but now we consider that this will be unnecessary. A hint will be sufficient for those who take an interest in the subject; and on those who read with indifference or neglect, we do not feel disposed to waste our time, which may be much more usefully employed.

THE SHEPHERD.

ANSWER TO THE LETTER ADDRESSED BY MR. D., OF EDINBURGH, TO THE ALPINE PHILOSOPHER.

(See *Shepherd* No. 38, pp. 300—302.)

DEAR SIR,—I shall not attempt to offer any apology for my negligence in answering so kind, so interesting a letter. I must plead guilty, and throw myself entirely upon your mercy: yet there is a circumstance which may alleviate my fault, which is, the perfect correctness of your views regarding the negative pole, and the method of awakening the somnambulist to the diurnal life.

The solar life is now the positive, ruling pole; the nocturnal is the negative and subordinate. When the second is produced by psychological, magical, or physical means, it lasts but for a certain period. The intensity of the artificial nocturnal life, and its duration, depends entirely upon the double affinity of the agent and of the recipient, and upon the nature of the disease.

In cases of the highest degree of somnambulism, sleep lasts often for several hours after the departure of the magnetiser. In such cases the patient falls even into the state of somnambulism without being magnetised.

Generally speaking, the state of clair-voyance reaches its acmé in the middle of the magnetic sleep; and is less intense at the beginning and at the end of it.

In some cases, it is possible to cut short the magnetic sleep by ordinary means; but it is very injurious to do so. I have seen fatal examples of such injudicious awakening of somnambulists.

Since the somnambulists foretell, with the greatest exactness, the period of their crisis, it is the duty of the magnetiser not to disturb this important evolution; yet, in cases wherein the somnambulists themselves require to be awakened sooner, the method employed is to invert the movements, and pass the hands slightly from the extremities to the head. Sometimes, however, it is better to blow gently upon the solar plexus, or to ventilate the head, using the palms of the hands as fans.

The way in which Pythagoras, and many seers of the middle ages, produced ecstasy in and by themselves, was by abstinence from animal food, from venery and liquors, by profound silence, contemplation, and sleeping supinely after several nights of watching.

By these means they appear also to have produced a kind of phosphorescence around the head.

The more I reflect upon this subject, however, and the more I compare my own experience with that of others, the more I am convinced that all physical modes employed to somnambulize and to dissomnambulize are but accessory or preparatory; that the only real and principal agent is the relationship to the divine centre; and, consequently, that the magnetical operation is absolutely magical or spiritual.

I am sorry that my practical occupations prevent me from answering more fully and accurately your most excellent and courteous letter; and I remain, Sir, yours very respectfully,

THE ALPINE PHILOSOPHER.

THE DOCTRINE OF THE "WOMAN."

NO. IX.

It is foolish to question "which is superior, the male or the female?" Each is superior and inferior. Each has a department for which it is peculiarly organized, both internally and externally, both actively and passively, intellectually and morally. Some, we know, question this, and adduce as objections well-known and familiar instances of inferior men and superior women, who have exchanged the relative position of the sexes, and occupied each other's sphere of physical and intellectual activity, as well as of moral feeling. These exceptions, as the grammarians say, only confirm the rule, seeing they are pointed out as singularities. But we shall soon settle the question by our analogical reasoning. Nature has made the male more robust in body than the female; larger bones; larger feet, hands, head; broader shoulders; thicker and rougher skin, firmer muscle, and stronger tendon; and above all, a much less irritable and feverish nervous system. Nor is this owing to education, training, or any other contingency arising from the caprices of human fashion. No species of bodily labour will give a brawny, muscular arm to a woman, equal to that of a hard-wrought labouring male, or make the beard and whiskers vegetate upon the cheeks. Her whole frame is more round and smooth; the bones well covered with flesh; the cheeks less hollow; the eyebrows less rugged; the shoulders more round, the neck more slender; the skin more fair; the whole frame, in fine, partaking more of the character of passivity and beauty, than of activity and power. These are some of the bodily distinctions which are visible to the eyes. What is the use of questioning, therefore, the intellectual and moral distinctions, which the sensual eye cannot discover, but which are perfectly discernible to the mental eye of every candid student of nature? Can a materialist doubt the distinction? then he must also doubt his own elementary article of faith, that the mind is the effect or produce of the bodily organization. Can a spiritualist doubt it? then he must also doubt the harmony that subsists between the physical and spiritual world, upon the presupposition of which his own doctrine is founded.

It is evident that there is a decided sexual distinction in intellectual and moral, as well as in physical nature; and this being the case, it follows that there al-

ways must be a sexual distinction of human industry ; a male and a female department of physical, intellectual, and moral action. But it does not necessarily follow from this, that any positive statutes, or even formal regulations, are necessary to dictate to either sex their respective employments. This is one of those infinite and unsearchable subjects with which it is presumption in a legislator to grapple. The two characters blend and intermix in nature ; the feminine nerve often vibrates in the body of a male, and the muscular in the delicate frame of a female. The intellectual energy of man is often found in the mind of a woman ; and the delicate sensibility and refinement of woman in the robust and rugged exterior of a man. But the masculine woman and the feminine man are never so much admired as those who inherit the peculiar distinctions of their own sex.

We know that there are some female murmurers who repine at the injustice of Nature in bestowing more physical energy upon man ; and who wish they had the strength of Hercules in their arms, that they might knock down or keep in awe the proud lords of creation, who have enslaved their sex. If they had their will, they would alter the plans of Providence, and make woman as muscular and energetic as man. What would they gain by this Reform Bill, if they had influence sufficient at the court of Heaven to get it passed ? They would make earth a greater hell than ever it was, or ever can be ; for the women would make so many more men to the males, and the men so many more women to the females : it is better as it is.

But what is the reason why women think themselves inferior, or that men entertain this opinion of the opposite sex ? The reason is, the depravity and ignorance of humanity in its present state of progress. The reason is somewhat similar to that which induced the ancients to esteem a warrior or a wholesale murderer the most honourable of all professions, and the innocent, bloodless sympathies of female tenderness as the lowest species of human virtues. This old barbarous moral taste still lingers behind, and maintains its ascendancy in the human breast, but not to such an extent as formerly. A common soldier is now the very lowest order of political slaves, the only wretch who is subject to the discipline of the whip, from which every other species of servant enjoys a perfect immunity ; and a military officer is so much ashamed of his cloth, that, except upon duty at a parade or review, he disguises himself within the more respectable uniform of a simple gentleman, i. e., a man clothed with the moral and bloodless character of woman. This is the genuine meaning of the word, a meaning to which it must uninterruptedly progress, until violence and its bloody instruments of destruction sink into contempt.

Woman, even now, therefore, has a superior moral character ; for man improves his own character by merely borrowing from her. What inferiority, therefore, does woman complain of ? physical and political weakness ; and in doing so, she only proves that she is yet too ignorant and unrefined to make a proper estimate of her own natural character. Did she know the worth of her own moral character, she would glory in it ; for woman will

yet prove to be the head of man. It is for the *moral* that all the other attributes of Nature exert themselves ; for in the *moral* alone are the highest pleasures of life experienced. As this department rises in estimation, and puts to shame the scarlet garb of the shedder of human blood, the female nature, its type and representative, will rise along with it. Hence arise the external deference and politeness which are now manifested towards the tender sex in all civilized nations ; which acts of courtesy are still, it is true, mere hollow and ostentatious flatteries, which afford small compensation for the arbitrary and capricious tyranny which is exhibited in other modes of treatment ; but it is the dawn of an important moral revolution in the human mind, which, according to our principles of progress, always and necessarily manifests the false immediately before it brings forth the true.

This is the bird's-eye, universal view of the subject ; the only view which presents it in its true colours.

TO THE ALPINE PHILOSOPHER.

DEAR SIR,—Seeing that your magnetic science is related to the spirit and the universal science, I go on with the permission you granted me to ask you a few more questions.

1. Is there a sickness peculiar to the night life, and is there a sickness peculiar to the day life ?

2. Has the day life a powerful influence on the night sickness, and the night life upon the day sickness ?

3. If evil in the will be that which must be sacrificed to get rid of all disorders, must it not be the same evil that we must act upon to get rid of any disorder ?

4. If man at first be an *active being*, with consequent thinking and feeling, will he not at last be a *FEELING BEING*, with consequent thinking and acting ?

5. Is not man to be a threefold feeling being, with subordinate thinking and acting faculties ?

6. Is not the will the concentrating esse, by which we have the closest and most faithful relationship with the centre, and become feeling beings ?

7. Must not all our principles be in obedience to the concentrating will, and the will in its highest feeling sense united to unity ?

8. Can any very powerful magnetic result be wrought when the *will* does not stand in a concentrating disposition, or individual-*felt* consciousness ?

9. Has not the magnetic fluid a tendency to bring the will into a concentrating state, that it may consciously receive and retain the divine fluid ?

10. Is not the magnetic fluid substantial, and do not material things differ from *substantial things*, as derivative and primitive ?

11. Ought not the mind of the magnetised to be usefully employed while it is under the magnetic treatment ?

12. Will not useful mental employment facilitate the spirit that is to effect the cure, be it in whatever degree it may operate in mediums ?

13. Does not unity, as the uniting spirit, abide in the will, and cause it to act concentratively ?

14. Ought not the senses to be in obedience to the un-

derstanding, and the understanding to the concentrating will, and the concentrating will to the spirit?

15. If the will has an outward bias given to it, will it not rather tend to dispersion than concentration?

16. Can we not so conduct ourselves as to die to the first life, and receive the second life, and live the same in space and time?

17. Or may not the eternal life be expected by those who are unwilling to give up the *time* and *space* life, and all its conflicting consequences?

18. Does not this *second life* moderate much the inconveniences of the divided and conflicting bipolar lives?

19. Is not the second life a *double life*, and is not the first life rather bipolar deaths?

20. Do not the two poles correspond to *death* rather than to life?

21. Do we not derive all our real consciousness from our second life, and all the deadening of this consciousness from the *first life* (or bipolar deaths)?

22. Does not the *second life* act concentrately, and the first life dissipatingly?

23. Ought we not rather to seek the second life, than to busy ourselves so much to preserve the first?

24. Does not the magnetic success tend to favour the progress of the *second life*?

25. Is it not the *second life* that overcomes the evil and its consequences in the first life?

26. Can the evil in the first life be overcome, if the second life does not make a progress?

27. Does not progressiveness depend on the second life, and destructiveness on the first life?

28. Has not the second life an interior tendency, and the first life an exterior tendency?

29. Does not the *will*, in its secondary relationship with unity, in all its aspects exhibit sickness, disease, disorder? and,

30. Does not the *will*, in its primary relationship with unity, in all its aspects exhibit *health*, *ease*, and *order*?

31. Is not the divine sense the fruit of the primary relationship? Does not love, in his primary relationship with the will, act within, in the eternity?

32. Does not love, in his secondary relationship with the will, act within, in space and time?

33. Will not all mystery vanish when the *divine sense* is born? and can the divine sense be born, before the primary relationship be established by unity within the will?

34. Has not the divinity three aspects: a natural, a spiritual, and a divine aspect; an inward, more inward, and most inward?

35. Does not the man represent the physical aspect of the divinity, and the woman the spiritual? and do not the *man* and the *woman*, when in harmony, represent the *divine aspect*?

36. As man cannot appreciate his primary relationship with the Creator, till the divine sense be born, must not the will be induced to wait patiently for this phenomenon?

37. Must not the aim of the healing art be to bring the *will* in the way of the centre, that will bring about the primary relationship, the divine sense?

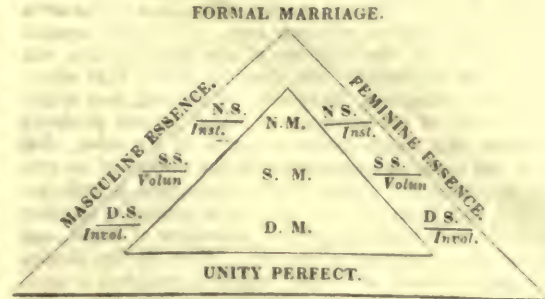
38. Are not the whole host of social virtues, from the

centre, by the will, when the will is magnetized, to bring forth the same in a divine manner?

39. Ought not the magnetizer to do all he does, from the centre, and for the sake of the centre; or from love itself, for the sake of love itself?

In rest, yours most truly, J. P. G.

MARRIAGE.



THE above is a diagram of our friend Mr. G.'s, which he has invented to illustrate his own ideas of marriage, and other universal subjects. We shall make our own use of the figure, appropriating it as our own, according to the Owenian and Christian principle of a community of good. The three horizontal lines which unite the two triangles, represent the three-fold division of Nature, which the mystics call the natural, spiritual, and divine senses—the spiritual, voluntary, or under the influence and direction of the will; the divine, involuntary. When the male and female are united by this threefold cord, their union is perfect; when one or other is a-wanting, it is imperfect and easily dissolved; to prevent which dissolution, in a state of imperfection, it is necessary to invent an artificial bond, which we have denominated formal or church marriage, which may, and sometimes does, bind individuals together who are not united in affections by either of the three bonds of union. Marriages are generally induced by the instinctive or natural sense; sometimes they imbibe a portion of the spiritual or intellectual bond; and, still more rarely, of the divine or highly purified moral and sympathetic feeling. It is only by this latter principle that the marriage is completed. This is Heaven! the soul, the inward nature, the divine essence of pure sympathy and social love. When these three bonds exist, there can be no occasion for the church or formal marriage; the latter only forms a substitute to supply the want of the other, and also to make legal provision for women and children, in the event of the death of the paternal head of the family. It is *not* marriage, but only the type, emblem, or political symbol of true marriage. But men in this old world universally mistake the *type* for the *substance*.

LORD BROUGHAM ON NATURAL THEOLOGY.

LORD BROUGHAM has just published a volume on "Natural Theology," which we have perused with considerable interest. It takes a very humble title, "Paley

Illustrated," as if merely an appendix to the popular work of the Archdeacon; but it assumes a higher ground of argument than the latter, and although from the pen of a lawyer, whose habits of life and subjects of contemplation are very far removed from the abstract spiritualities which constitute the professional employment of a clergyman, there is evidently a much finer taste for metaphysical enquiry discernible in the work than is generally met with in the dissertations of the clergy. We cannot but be pleased with his statement of the controversy respecting mind and matter, when his own opinions so exactly correspond with our own. "That all around us should be only the creatures of our fancy, no one can affirm to be impossible; but that our mind, that which remembers, compares, imagines; in a word, that which thinks; that, of the existence of which we are perfectly conscious, that which cannot but exist if we exist, that which can make its own operations the subject of its own thoughts—that this should have no existence, is both impossible, and indeed a contradiction in terms." In other words, he maintains the primary existence of mind, and the secondary existence of matter. Were Bishop Berkeley's theory treated with that respect to which it is entitled, it would amount to nothing more than this. But neither his lordship nor the bishop employ that nice distinction, peculiar to our bipolar doctrine, of the *universal* mind and the *individual* mind, the very use of which would throw a flood of light upon the whole science of Nature. The "fancy" would then assume a double character, *human* and *divine* in union, and the fanciful creation of matter become quite intelligible; but in the single sense in which his lordship uses words, (for he has no idea of the bipolar doctrine,) it is impossible to entertain for a moment the idea that matter is a creation of *our* fancy; for our, that is, our individual fancy, only creates what we will to create; but the universal or divine fancy, which resides in us, creates our involuntary sensations, and communicates a vivid and permanent reality to them. Even our dreams are not the creation of *our* fancy individually considered, but only as conjoined with the divine imagination, which is the true creator; we are mere patients. Still his lordship's language is correct.

His critique upon Mirabeau's System of Nature, which he says is not Mirabeau's, but supposed to be written by "Baron d'Holbach," is very just. The whole work is built upon a mere hypothesis, which the author never attempts to prove, and never possibly can, namely, the primary existence of matter. Knowledge of the existence of matter is an inference; but our knowledge of the existence of mind is an axiom, a consciousness. Materialism, therefore, never can be the basis of a system of nature, since itself is founded upon another basis, namely, mind itself, or mentalism.

The discourse does not comprehend more than two or three of the leading features of natural theology, such as the deity, the human mind (which the author does not distinguish from soul, as the *shape* which envelops the mind), and the doctrine of a future state; but the reasoning upon those points he has thought proper to select is very clear, and perhaps as conclusive as any which we have ever read from the pen of one who has followed up the old system of the analysis of Nature. He has not even made a single allusion to the subject of the origin of evil, which is the pivot upon which the whole question of theology revolves. Without clear views of this important subject, no argument upon any minor department of theology can ever prove final. What is this power which is called God, whose existence, physical, intellectual, and moral, we confess and contend it is the excess of fanati-

cism and irrationality to doubt? Is it a universal power, or a partial power? Is it *all* power, or only the original power? Is there any other power but God? His lordship has not answered these questions; and it is impossible for us to determine from the work before us what are his ideas upon the subject. He evidently, however, gives the professors of the old school good reason to suppose that there are *powers, minds, wills, &c.*, in existence which are primarily and essentially distinct from God, and acting under an influence which does not proceed from him; and yet he says, "all seeming disorder is harmony, all chance design, and nothing is made in vain;" in other words, evil is only temporary, partial, and apparent, tending to universal good in the end. If temporal evil be ultimate good, there is nothing derogatory to God in ascribing to him the authorship of evil. But his lordship does not do this; it was, perhaps, too bold a step, even if he thought it: a man in his station is not so free in the expression of his thoughts as we in our humble sphere. Notwithstanding, we have not even the suspicion that such are his thoughts; we have even a demonstration that they are not, in the assertion (for it is nothing more), that natural religion teaches us that God would not deceive us; and therefore a revelation attested by miracles and prophecy, &c., "is unimpeachable and invaluable." This should have been demonstrated, for although it is evident that God will not deceive *ultimately*, he may deceive *for a time*, for the exercise of the human mind, as the Scriptures themselves unequivocally maintain; consequently a revelation from God, attested with all the *superhumans* and *supernaturals* conceivable, may be deceitful for a given time, and the query is, "is the religion of Christianity deceitful—has it deceived? have we been taught its final meaning? or may it not be transformed, metamorphosed, and obliterated, like the old religion of Moses?" This is the "science of progress," a most important branch of natural theology, which the learned author has entirely overlooked. We question much if his mind has ever been directed towards it, for he seems to have been guided in his treatment of the subject more by the opinions of men of great name than by any of the recent opinions of the van of theological science.

We hope his lordship will come to the resolution of continuing the subject, and give us his views of the origin and use of evil, its connexion with the divine mind, and the correspondence which subsists between the analytical division "of existences only," to use his own language, and the successive stages of progress as developed in "time." He adopts the threefold system of physical, psychological, and ethical, or natural, intellectual, and moral, in respect to mere existence, without relation to succession and educational growth. But these divisions are observable also in the progress of the individual, the species, and the church. Man is first a mere physical or sensual, then a spiritual or thinking, then a moral being. Society was first physical or sensual, then metaphysical or spiritual, and last of all it becomes moral. And the church was first Jewish, mere physical; then Christian, or metaphysical and doctrinal; and now it contemplates a third stage, of moral and divine. This is a science, or system, not a mere fancy, and as demonstrable as any of his lordship's existences; it also belongs to natural theology; and in fact is that department which gives life and motion, faith and hope, to the science. A religion which does not treat of progress is a religion of death. Notwithstanding, the view which his lordship has taken is the foundation of the other; nor by continuing the subject does he require to retract, although he would cer-

tainly be obliged to illustrate much of what he has written.

Notwithstanding all the omissions or imperfections to which we have alluded, the work is calculated to do much good. But it unfortunately happens that whatever good it is calculated to do, must be confined entirely to the class to which his lordship belongs. The whole work might easily have been published, in a small popular form, for one shilling, or one-and-sixpence at most, and realized a much better profit than can ever arise from it, in octavo, at eight shillings. All Paley's works, well printed, and quite as well bound as Brougham's discourse, can now be purchased almost anywhere for five-and-sixpence; and the reputation of his lordship is certainly sufficient to give a very great circulation to any work of a generalizing or popular character. But the vulgar have not more need of natural theology than the rich. They are nearer the original source of information, unadulterated and unsophisticated by the illogical wrangling of the schools, which we never can believe his lordship has got rid of, until he give us some satisfaction upon the subject of "physical, intellectual, and moral evil." Does he agree with the scholastic theologians upon the subject? or is he afraid to speak his mind? If he agrees, he may write to eternity without producing any beneficial effect, for it is only the confusion of counsel by words without meaning, to assert that God is not the author of the evil and the good; and if he is afraid, then we ask him plainly, if he does not see the wisdom of God most clearly manifested in raising up teachers in a *humbler walk* of life, who are less influenced by what is called respectability of character, who never meet a bishop or a church dignitary eye to eye, or have the slightest intercourse with those whose family, or pecuniary, or personal interest it is to preserve the dogmas and ceremonials of the church as it is; in raising up such teachers of the public mind to do a work which a lord or a gentleman *cannot*, because he has not courage to, accomplish. It was so in all ages, and must be so while God and Nature are unchangeable. All reformations are urged on by the poor; they are even suggested by the poor, or by men of education and mental enthusiasm who have descended to the level of the vulgar mind, and thrown themselves for patronage upon that portion of the people with whom God begins every new moral and spiritual movement.

We repeat, that we are pleased with many of his illustrations and arguments, and coincide with almost every sentence in the book. But his task is not finished. We cannot tell what he thinks upon the main subjects of "evil" and "progress," subjects from which he could not be deterred by any difficulties which they present, (for they are most beautifully simple,) *unless* he is still in the fetters of scholastic or exclusive theology, and believes or imagines that there is a physical, intellectual, and moral power in being, which is not God. In other words, let him refute "Pantheism," (not Spinozism,) or profess it; and tell us what he means by "no chance, no disorder, all design," if he is not a Pantheist. Let him write a discourse on those words of scripture applied to God, "*All and in all*;" "*Alpha and Omega, the beginning and the ending*;" "*I make peace and create evil, I the Lord do all these things*." It would be much more interesting than the present volume.

Since writing the above we observe an announcement of other two volumes upon the same subject of Natural Theology, by Lord Brougham and Sir Charles Bell, in conjunction. Sir Charles, we suppose, will give the physiological illustrations of the wisdom and design

manifested in the works of creation. Nothing certainly can be more interesting and instructive, not because it tends to convince us more of the existence of a universal and intelligent spirit, which none but hopeless fanatics can dispute, but because it gives us more sublime and ennobling conceptions of Deity, and more cheering prospects of our own ultimate destiny. His lordship, therefore, means still further to develop his views of natural religion; most probably the forthcoming discourse will treat of "Deontology," or moral duties, and be ushered in by an introduction concerning one important point to which we have alluded, namely, *evil*. Had we observed this announcement before writing the above article, we should have expressed ourselves differently, but our meaning would have been the same. We shall give a specimen of the work next week.

THE SEER OF PREVORST.

DEAR SHEPHERD,—In the short account of this modern revealer which I gave you, I alluded to the latent influences which she was enabled to discover in the three kingdoms of Nature. I said that antiquity would be found to be wiser than its critics will feel disposed to allow, in its consecration of certain plants, stones, and other growing substances, to *holy*, that is, to *healing* uses. This day I shall confine my extracts to an enumeration of some of the virtues, positive and negative, of the bodies of the material world, which entitled them to be worn as beads, amulets, rings, or safe-guards, by those whom we censure as ignorant idolaters, or superstitious dupes. I shall not examine whether these substances owe their properties to a sideric, magnetic, or magic power, nor whether these properties were made known, in old days, by reasoning or by revelation, by science *a priori* or *a posteriori*. I mean to merely report Dr. Kerner's experiments upon his somnambulist, and leave others to fathom the mystic relation between the life of minerals and that of man, and to settle the point where spirit is, and where it is not, as they deem fit.

I shall commence by observing that these experiments were all made by placing the stone, or metal, or plant, in the left hand of the Seer (which seemed to correspond to the negative pole); and that when placed in her right hand (the positive), it was still the left which made all the motions of feeling, quivering, and so forth, as if the mineral were actually in it. It was judged right to try whether her eye, smell, or sense of weight, had any effect upon determining her perceptions, and for this purpose the minerals were separately tied with a string five yards long, which was brought from an outer room, and placed in the left hand of the somnambulist, and that the sensations she assigned to each mineral were exactly the same as if she had them placed in the hand itself; also, water in which a mineral had been dipped for a short time, produced the same effect, but in a milder degree, as the handled mineral itself would have done. A hazel-rod touching a stone or metal equally gave the same symptoms. Thus nothing was omitted to confirm these experiments. The cabinet of a mineralogist, Herr Tilot, consul at Heilbronn, was placed at the doctor's disposal, and the owner noted the result, and has given an official report of them.

Sapphire and doppelspath threw her from the half-waking state into somnambulism; gypsum and mica gave her cold cramps and shudders; spinell, augit, and other minerals with magnetical power, particularly the loadstone, affected her most painfully, as did iron.

In general, the highly coloured stones caused the strongest spasms, such as red garnet, schorl emerald,

rock topaz, amethyst, red quartz, red jasper, zabrador, feld-spar, and the like; while the light or transparent stones had a contrary or soothing effect. A piece of glass or rock-crystal never failed to awake her. If either of these was laid for a certain time upon the pit of her stomach, a perfect cataleptic stiffening of all her members succeeded. Sand had the same effect; its smell, however, had a favourable effect upon her nerves. Pebbles, particularly flints, produced rigidity of her muscles; white fluorspar, on the contrary, produced extreme relaxation in them. White ponderous spar liberated her from the most distorting cramps, and caused an agreeable heat throughout her system, which sometimes, too, amounted to a high fever. Witherit occasioned great irritation in her diaphragm, and consequent laughing; while carrara-marble caused such fidgets or agitations in her muscles, that she could not support its long application. Alabaster, and some some sorts of pyrites, did the same.

On the other hand, the volcanic products, lava, pumice-stone, left no sensation, as though they were consumed, lifeless masses. These are but a few of the trials made upon her sensibility to mineral agencies. It is to be observed, that at most the contact was only with the left hand; the physician would not, beyond a few trials, permit her solar plexus to be experimented on, on account of the violent effects wrought upon it; but still the patient felt the impression there. The names of these minerals were not told to her, for fear of misleading her associations. She indicated their smell and taste, as if she had smelt or tasted them. Salt, in her hand, made her mouth water, and if copper were left there any time, it created nausea, even to vomiting. Resemblance in the bodies had no effect in altering her perceptions of their genuine nature; witherit caused her always to laugh, while fluorspar brought her to the half-waking state, though it would have puzzled a good mineralogist to distinguish between the numerous specimens of those two fossils which were presented to her.

This will be enough for the picking of the philosophers, who contend that all our knowledge is derived through the five senses. To these sensations the Seer of Prevorst, in her waking state, was no more alive than others; but when her nervous system was excited by the magnetic stream, then she seemed to have the power of penetrating, as it were, with nervous feelers, into the hardest substances, and in most instances her report of them coincided with the legendary character assigned to them from the remotest antiquity. It is not, therefore, at all improbable, that the first rude system of natural science was revealed by seers and visionaries, and that it was upon their sayings that wholesome or poisonous properties were assigned to minerals and vegetables.

From the earliest ages secret virtues were known to exist in stones. Orpheus sings of the earth producing good and evil, but against every evil an antidote—of stones growing out of earth—of their never-dying, ever-young indestructible virtues, for which he ranks them above fruits and herbs.

The Jewish high-priests wore precious stones over the solar plexus, which were thought to produce in them a prophetic power. Aristotle, Dioscorides, Galen, Avicenna, Albertus Magnus, and especially Pliny, have written concerning the magical power of stones. The origin of wearing diamonds and precious stones arose from this species of fetichism, namely, traditionary evidence of their magnetic effects. Diamond was a talisman against poison, evil spirits, and wild beasts; agate saved from the bite of a scorpion, and made the wearer cheerful;

ruby shielded off bad smells and miasmas; garnet made the heart glad; chalcedony gave the sense of triumph; topaz favoured chastity; sapphire was used against the dropsy; jasper stilled the blood, and made the eyes bright; amethyst guarded from drunkenness, and gave good thoughts and wisdom; chrysolite caused melancholy.

These were not mere fictions of antiquity; they had their foundation in the well-observed phenomena of external nature. The ancients were better observers than we; and in this department of sensations their field was larger, for those effects upon the nerve-spirit were more frequent. The infancy of human-kind was highly susceptible of these magic influences, compared with our oxydized and carbonized frames, but above all, with our materialized understandings. To this hour, in the East, where men are nearer to nature, similar virtues are imputed to stones. Every ornament, but precious stones, are scrupulously laid aside in their devotions. Sardonyx and diamond are worn to shield them from the unpleasant accidents of life.

When tested by the acuter sensibility of somnambulists, and submitted to the one single nerve-ether, instead of being delivered to the isolated mediate perception of the separate senses, this traditionary wisdom finds its full confirmation in their report of the mineral kingdom.

Diamond, rock-crystal, and all transparent bodies, excited in the seer the faculty of vision and second-sight.

In the vegetable kingdom, the laurel boughs and leaves threw her into somnambulism of the highest degree; and this reminds one of the oracle of Apollo, the god to whom Daphne, or the laurel, was consecrated, and the use made of it at his shrines by the sybils, &c.

John's-wort had equally this power of exciting vision; and a shining beetle, called by the Germans *Johannis-kaefer*, also produced this effect; and we can scarcely separate the idea which this name John creates from the scriptural mission of St. John.

These, I believe, may be called facts,—"sermons in stones." I leave the materialists and spiritualists to contend for their appropriation to their respective departments, and am, &c.,
NEBULA.

A POPE.—When Julius the Third ascended the papal chair, he bestowed the cardinal's hat on the keeper of his monkeys, a boy chosen from among the lowest of the populace, and the object of his unnatural pleasures. When Julius was reproached by the cardinals for introducing such an unworthy member into the sacred college, a person who had neither learning, virtue, nor merit of any kind, he replied, "What virtue, or merit of any kind, have you found in me, to induce you to raise me to the papal chair?" This answer was very appropriate, and showed the Pope to be possessed of a very nice sense of natural justice, as well as a sincere conviction of his own unworthiness. If God chose the chief of sinners and unlearned plebeians for apostles, why should Julius not make a similar choice for a cardinal?

The Lectures at Castle street on Sunday and Monday evenings have been discontinued for the season.—The Society meets on Tuesday evenings.

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SYSTEM OF NATURE.

WE shall now take up some of the leading doctrines of theology, and point out the double meaning attachable to each, by the discovery of which they may all be reconciled. These two meanings we distinguish by the names of partial and universal. The partial or individual sense is the *type* of the other, and belongs to the old world; the universal sense is the ultimate or liberal meaning, and belongs to the new world.

GOD.

Not the author of evil, inasmuch as the ultimatum of all partial evil is good.

The author of evil, inasmuch as he is the author of Nature.

REVELATION.

True, inasmuch as it is a real, involuntary, superhuman influence, which treats of the future destiny of man.

False, inasmuch as it speaks a double language, which man understands in a partial or exclusive sense, instead of taking the most liberal and extensive meaning of which it is susceptible.

POLYTHEISM.

True, as an analytical division of the deity, in the same manner as we divide science into sciences, although all sciences are one. Thus we speak of the sciences of geology, geography, mineralogy, &c.; but all those sciences are one science, namely, the science of nature. Man divides science into parts to assist his own limited and imperfect conceptions; and thus also we may with the same propriety divide the deity into his component attributes, and personify each: love, as Cupid; music, as Apollo; wisdom, as Minerva, &c.; only we ought always to remember, as in the sciences, that these divisions are merely artificial, to help our imagination; that they are

False, for God is one.

IDOLATRY.

True, inasmuch as God is omnipresent; *all and in all*; and also as a representative or typical religion, expressing outwardly in form what a spiritual religion only expresses inwardly in idea. A Christian, who fancies a divine shape in his mind, is merely the spiritual counterpart of the idolator, who fabricates one with his hand. Idolatry is simply the puerile theology of the species, beginning to teach by sensible signs what the more matured intellect will entertain without those outward semblances. It is also true so far as it deifies matter. Idols are to rude men what dolls are to children.

False, inasmuch as it limits and localizes the divinity, and divides him into unconnected parts.

MATERIALISM.

True, inasmuch as it maintains the divinity of matter.

False, inasmuch as it makes matter the basis of its philosophy, and denies the existence of spirit, or mind, as the source and regulator of universal motion and organic forms in Nature.

SPIRITUALISM.

True, inasmuch as it maintains the superiority of spirit or mind over matter.

False, inasmuch as it vilifies matter, as something distinct from and obnoxious to the divine mind; as something from which the human mind should separate itself as much as possible.

INFIDELITY.

True, inasmuch as it rejects the exclusive and illiberal creeds of all partial systems of religion, with all their monstrous doctrines of divine illiberality and inquisitorial injustice.

False, inasmuch as it denies the reality of revelation, the divine interference with the affairs of men, and all preconceived plan or purpose in the progress of society and education of man.

JEWISM.

True, inasmuch as it maintains the faith of the Messiah, or universal restoration; and also that the promise of the Messiah is *not* fulfilled in Christ.

False, inasmuch as it rejects the mission of Christ, as the *second* step of the threefold progress of the Church to perfection.

CHRISTIANITY.

True, in the same sense as Judaism, namely, as a divine institution, containing the elements of eternal truth in mystery, destined to answer a specific purpose, and stand for a specified or appointed time.

False, inasmuch as it is a mystery which is only to be explained at the commencement of a succeeding stage of the church, namely, the third, or final stage.

MAHOMETANISM.

True, as a divine mission to Mahomet and the descendants of Abraham, through Ishmael, for an appointed time; the woman's *first-born*.

False, as a mere temporary and highly mystified system, in which spiritual or intellectual truths are typified by the most absurd and extravagant language and symbols; it is also exclusive and partial: and none but a universal system can be final.

POPERY.

True, as a *model* of a catholic or universal system, in which the power of the mind supplants the power of the

sword, and unity is accomplished by the delegated authority of an individual, to which the people submit with the heart and affectionate zeal. Its base is spiritualism, or mind.

False, as a partial, corrupt, and coercive system, which, from want of universal principles, was obliged to depart from its professed character, and thus become as execrable in practice as the model was beautiful in theory; professing to teach wisdom, whilst it was busily employed in stopping up every orifice of science.

PROTESTANTISM.

True, as an apostasy from old Catholicism, by which the principle of free discussion was maintained and partly secured, and the right of every man acknowledged to think as he pleased on matters of religion, and the supreme power wrested from the hand of the priest, or moral teacher, who had profaned his sacred character by the use of the sword.

False, as a system of division and anarchy, in which the political power assumes the sovereignty over the spiritual or mental power, and thus falls into the very same error for which it reproaches the catholic. *False* as its basis is materialism, or the power of the sword.

ESTABLISHMENTS.

Right, in their original and ultimate principle of national unanimity on religious subjects, an object *desirable* to obtain.

Wrong, in attempting to enforce outward unanimity, when the unanimity of the mind is a-wanting.

DISSENTERISM.

Right, in the original and ultimate principle and motive of keeping the mind free from all coercive laws, which have for their object the artificial union of society on religious subjects.

Wrong, in the affected separation of politics and religion, which are only two great leading departments of one universal subject, namely, *public morals*.

TRINITARIANS.

Right, inasmuch as God and Nature necessarily present themselves, in every aspect in which we can view them, in a threefold character.

UNITARIANS.

Right, inasmuch as God is one, even although he must be regarded as physical, intellectual, and moral, *i. e.* as a tri-unity.

DIVINITY OF CHRIST.

True, inasmuch as God is united with man, acting in man as the prime mover or mainspring of Nature; and in a more especial sense true, inasmuch as Christ is the original founder of the greatest, most extensive, most progressive, most comprehensive, and scientifically mystical, and prophetically true; of all religions. He is therefore the prince of religions; and consequently, by the very consent of time and events, the best representative of God upon earth.

False, inasmuch as he is but a type or resemblance; merely the image of God, not the universal Deity himself.

FALL OF MAN.

True, inasmuch as man, through ignorance of nature, naturally misjudges until he corrects himself by experience. Ignorance of universal principles creates dis-

union in families, sects, and nations; and these breed infinite hostilities.

False, inasmuch as all this division is merely the road to a more perfect union, when the individual experience of men being collected to a focus, they shall discover, and act upon, universal principles, which universal principles could only have been discovered by a scattering of the people, unless they had been made known by revelation; and then man could not have been a rational being, inasmuch as he did not discover truth by his own mental exertion. *False*, also, inasmuch as progress can only be made by rebellion. A law made for man in a rude state is not a law to last for ever; there must be a spirit of rebellion to resist and repeal it.

SACRIFICE FOR SIN.

True, inasmuch as strife is necessary in the ignorance of mankind, there being no other means of settling the disputes between individuals and nations; blood must, therefore, be shed to give repose to society. This is the material sense. In the spiritual sense, the *selfish* or *individual* system must die, to give place to the social, or universal.

False, as taught by the Church, who regard the man Christ as the final sacrifice for sin; whereas he, as an individual dying for the whole, was only a type of the individual system dying for the universal system. In the old world the truths of the new are taught in types or emblems only. The true sacrifice for sin is the old or unsocial world, or the human nature of Christ; the true Messiah is the new, or social world, the divine or resurrected and glorified nature of the same Christ. These two are one, evil and good; the one dies for the sake of the other.

ETERNAL PUNISHMENTS.

True, inasmuch as evil and good, being the twofold eternal law of nature, must exist for ever; they are necessary stimulants to action; the one acts by fear and the other by love—the bipolar law. These follow us for ever: the one is hell, and the other heaven. The good that is in us will be rewarded to eternity, and to eternity encouraged to progress and bring forth its fruits; the evil that is in us will to eternity be punished and discouraged by the moral government of God. In the social intercourse of individuals evil will be everlastingly hunted; it is the victim of nature; for being infinite, its subtlety and resources are inexhaustible: but as mind progresses in knowledge the evil becomes more and more tolerable. Its punishment is eternal, inasmuch as it never dies, and is always dying or being destroyed. Its punishment is a blessing. This is the universal meaning.

False, in the individual sense, as generally taught by the priests.

ETERNAL REWARDS.

True, in the universal sense, as implying the everlasting victory of good over evil.

False, in the individual sense, as implying that some men will hereafter enjoy unalloyed good, whilst others enjoy unalloyed evil. The same miscellaneous varieties of character must exist in every state of being, but the law of progress teaches us certainly that these successive

states of being are progressively improvements of the physical, intellectual, and moral character.

RESPONSIBILITY.

True, inasmuch as Nature, or God, is a moral governor, who is always correcting us for our faults, and rewarding us for our virtues. Without natural and universal responsibility, there could be no rule of life, no moral law in society.

False, as taught by the Church, which teaches personal responsibility before a personal deified individual, acting in the capacity of a local judge. This is not responsibility to God, but to *man*, to whom we are only socially accountable. Christ would not judge any one—"Who made me a judge over you?" he said. None else is judge but God, and he is invisible, the *moral governor* of the world. But it is said that Christ shall judge the world; true, but who is Christ? There are three Christs, and one of these is the universal invisible spirit, "who is formed in us the hope of glory." He will judge the world, and we shall see him as spirit sees spirit, mind sees mind; and feel him too. He is the "Son of Man," for he will be born and begotten in man.

FREE WILL.

True, inasmuch as will and freedom are one and the same thing, and nothing can be more free than the will.

False, inasmuch as no individual portion of nature can be free in the abstract sense of the word, for it forms a fractional part of a great whole, by which it must be controlled. A self-originating individual will is as absurd as a self-originating body. All the parts of nature reciprocally act on each other. The movements of each portion are regulated by the action of surrounding powers. Every individual is actuated by the surrounding circumstances, i. e. God, or Providence, for circumstances are nothing but providence; the latter word, however, is expressive of life and intelligence, the former of death and chaos only. "Circumstances" convey a gloomy, hopeless meaning to the mind; "Providence" lights up the lamp of hope, and bestows a parent upon the solitary orphan. Men will never forsake this cheering word, but the other ought also to be used as very expressive of the general aspect of nature to the finite mind. The one belongs to the department of death, the other to that of life. The latter will be more acceptable when deprived of its partial and horrific character by the principles of universal philosophy and faith.

FATALISM.

True, inasmuch as the universe and all its component parts are under the sole guidance of the universal mind.

False, inasmuch as the actions of the individual are the result of his will and understanding, and possess all the characteristics of liberty.

ATHEISM.

True, inasmuch as God and Nature are identical, and consequently Jehovah is universal being. To speak, then, of God making Nature is to speak of God making himself. There is no author of Nature.

False, inasmuch as the Nature of the Atheist is a dead Nature, instead of the living God, eternal life and intelligence.

THE SHEPHERD.

TO THE FRIEND

Who addressed to the Alpine Philosopher the Questions inserted in pages 301 and 302 of the Shepherd.

Frustra magnum expectatur augmentum in scientiis ex superinductione et insitione novorum super veterum; sed instauratio facienda est ab imis fundamentis, nisi libeat perpetuo circumvolvi in orbem, cum exiti et quasi contemnendo progressu.—Fr. Bacon de Verulam, Nov. Org. Scient., lib. 1. apkor. xxxi.

We seek in vain for a great increase of knowledge, by placing and encompassing new facts above the old ones; the remodelling must begin from the first principles, otherwise we move in a perpetual circle, with a mean and almost contemptible progress.

LORD BACON.

You have, my worthy friend, addressed to me several queries touching science, which, in the letters printed in the *Shepherd*, I called tellurism. Your questions are so profound and pregnant with wisdom that I took upon myself the responsibility of laying them before the public. I should wish it was also in my power to answer them all to your satisfaction; but, alas! such is the pressure of circumstances, that my mind, willing as it is to expand itself in that sublime direction you intend to give to my labours, is incapable of doing justice to your claims.

Every man who has devoted himself conscientiously to a search after truth, comes often, as it were, to a point in which it becomes necessary for him to stop, and to look back to that point of departure from which he started.

This review of our journey, though highly interesting and instructive, is painful; indeed, often so painful as to bewilder one's mind. I am now occupied with this review; and there is something connected with it so deeply involving my inmost soul, that, under such circumstances, it is quite impossible for me to enter into any minute details of a doctrine, which undergoes, in the mind of the author himself, a new elaboration.

Whoever has listened with attention to my last lectures, must have perceived that, instead of dwelling simply upon the law of bipolarity, I was rising a step higher, and deduced this external law of nature, from a law internal, and above nature. In fact, the letters on tellurism were written with the intention of giving to the public the most visible and intellectual part of the science of nature. In this respect I feel that I have done my duty; yet another part, and the most important one, remains to be developed, namely, the invisible and divine. Your questions, my learned friend, are evidently directed to elicit from me my intuitions of the invisible and divine action of magnetism. *Hic opus, hic labor.*

In order that my readers may understand these questions, and be prepared for the answers, which will follow before the *Shepherd* takes leave of his flock, I must explain some words used by my learned friend. These words are natural centre, divine centre, the inversion of the cause, and its separation from the effect.

For instance, "Has not the natural centre a divine centre for his model?"

"The centre by the will, as a functionary, operates functionally; and these functional actions are called by various names, viz., hope, fear, pain, pleasure, happiness, misery."

"Are not all cures performed by the centre burning

out the cause, when the cause is, by a strong will, kept long enough at this holy fire?"

"Must not the cause be separated from the effect, and inverted, before the burning centre can get at it to overcome it?"

Now, gentle readers, you must know that the human being possesses two sets of instruments, which stand to each other in the relationship of polarity. These two are matter and mind, or sense and understanding. These poles are acting and reacting continually, and perform the functions of physical and intellectual life; they stand to each other like expansion and contraction, or gravity and attraction. But there is in the human being another element, of a higher mould; it lies in a centre, and is given to man as the ruler and guide of his whole being. This centre is the divine principle, which proceeds from the centre of the centre; and, when awakened, manifests itself into three different forms—will, conscience, and love, the latter being the most perfect. The centre of the centre is the supreme will, word, and love; which centre of the centre stands in the middle, and above the material and spiritual world, as the centre stands amidst and above sense and understanding, body, and soul, in man.

The centre of the centre acts continually upon the natural centre; but the two poles often counteract its action. Sense and understanding are continually at war with the centre; or rather, they are so constantly engaged in external pursuits, that they do not listen to the command of the internal ruler. From hence comes all which is called sin, or crime and disease.

The magnetiser is one whose natural centre, moved by the divine centre, exercises an influence over a man. This influence is nothing but a preparation, by which it disposes him whom he magnetises to free his natural centre from the obstructions of sense and intellect, and to give himself up to the centre of the centre. This preparation is nothing but to separate the cause, that is, the disharmony of the body and the mind, or the despotism of one of them, and to make the natural centre a focus of the divine centre.

This operation explains how the somnambulist, in his highest perfection, is gifted with powers superior to those of the most intelligent man, when in his watching state; because, if the magnetical operation brings about the untroubled relationship between the natural and divine centres, the knowledge of the somnambulist is not the work of man, but divine inspiration. It shows, likewise, how faith in the magnetised is requisite for the highest degrees of somnambulism. What is faith, but a loving, burning, relying of the natural centre upon the power emanating from the divine centre? When this love is already existing, the functionary intermediation of the magnetiser has no obstacle to remove. In this case, the magnetiser acts but as the instrument by which the divine centre changes the diseased substance into a prolific love substance.

In a few words, the whole work of magnetism, or tellurism, is a religious or magical work, and the magnetiser a magician; and the somnambulist is neither more nor less than an inspired seer.

THE ALPINE PHILOSOPHER.

ON MAN, PHENOMENALLY CONSIDERED.

1. The progressive man is to be made progressively into a real man.
2. Man, as man, a double being, is to be made by the creating spirit.
3. The creating spirit makes the double man, the real man, out of the animated inorganic elements.
4. So far as the double man is united to the *animated inorganic elements* and to the creating spirit, he is a double being, a real man.
5. The creating spirit, by the animated inorganic elements sustains the *double man*, and also the progressive man in his inward progressions.
6. Inward progressions are impossible without animated inorganic elements.
7. *Animated inorganic elements* are impossible without union, communion, and conjunction with the creating spirit, or unity.
8. As the animated organs do not make the animated inorganic elements, the animated inorganic elements do not depend on them for their existence and subsistence.
9. The double man is a progressive being, but his progressions are all of a celestial character.
10. The outward progressive man stands as a single flower.
11. The *inward* progressive man stands as a *double flower*.
12. The single flower is an instrument only, by which the double flower has been brought forth.
13. As the double flower is superior to the single flower, so is the double progressive man superior to the single progressive man.
14. The *animated organic* depends upon the animated inorganic, and both animation and elements depend on unity.
15. That which the animated organ *really* requires is to be found in the animated inorganic elements.
16. The *progressive man* must look within, and not without, if he desires to make a progress that will be permanent.

G.

QUIZZICUS IN A SERIOUS MOOD.

Oh! for the second-sight! but I'll be serious,
(That's if I can); I've laugh'd too much of late;
My mind has grown quite gloomy and mysterious,
By brooding over this, our mundane fate.
The streams of Helicon are deleterious
To those who have a highly flighty pate.
But in my lonely hour I love to drink,
And venture deep, and deeper from the brink.
My mercury is now at "spirit boils,"
And Kerner's "Diary" is my thermometer;
That spiritual gauge, from which recoils
The "rank materialist," with haggard air:
Progression is the instrument which foils,
And drives us like a lion or a bear
Right on before it at our utmost speed—
I almost wish I'd never learnt to read.
I then had been as stupid as an ass;
Indeed I am than Balaam's much more so!
He would not move beyond a certain pass,
When his stern rider dealt too harsh a blow:
He kick'd for justice—yet he dined on grass,
Or sea-weed (Erin hear!) but let it go;—
At length he prick'd his ears, and spurn'd the yoke:
Was it in *Erse* or *Irish* that he spoke?

It matters not, the tyrant was subdued;
And then he yielded, as all tyrants will,
When the roused serf assumes the attitude,
And his eye flashes the intent to kill;
Cruel as cowardly.—But I grow rude,
And write at random, with so little skill,
That—but we've got (Peace, hasten thy avater!)
Thank God and Toplis, a "PACIFICATOR!"

A world of wonders bursts upon the view!
A world of miracles arrests the sight!
A world of spirits through the ether-blue
Watches by day, and hovers round at night!
O Truth! thy paths are arduous to pursue;
Now near us—with us; then thy distant flight
Provokes our ardour; and, pursuing still,
We light upon a hillock, or a rill.

I had consign'd me wholly to the clod,
And coolly look'd on death as an event
Which all must one day meet; and thought the sod
Would cover, in *annihilation* pent,
Love, hatred, passion, sorrow: but, O God!
This last resort of wretchedness is rent
In twain, and there appears another life:
I'll pause an instant in this fearful strife!

"Almost a Christian"—more an Infidel;
I cannot *all* receive, nor yet deny:
I scorn the tales we hear of heaven and hell;
Nor will I advocate each priestly lie.
Our young convictions we can scarcely quell:
The deep impressions of my infancy
Rush at this moment back upon my heart,
Which beats, all stifling, as each string would part.

The love of life instinctive in the mind,
Here finds a *pabulum* to feed upon;
And though it be but of a dubious kind,
Too pure to analyse, nor sense can con
At present; yet, I doubt not, we shall find
A banquet, full and sumptuous, anon.
Aid us, Great Power that form'd! ("come wind,
come rack;")

Our hand is on the plough—we'll not turn back!

Aid us, ye shades of dear departed friends! I
Oh! is't your task to watch around the dying?
To soothe us as we hasten to our ends,
When the world from us like a scroll is flying,
In dark and dreary visions? Who attends
The new-born spirit, when, all lifeless lying,
Our bodies seem the counterpart of death?
Are we *most vital* when we yield our breath?

Again to meet the friends we loved in life;
To join them closer, in a sweeter land;
Emancipate from sublunary strife;
When, fetterless and free, we soar beyond
The precincts of our clay: the thought is rife
With ecstasy itself; endearing, fond
Emotion, burning, through the bosom flies,
'Till the hot tear boils over from our eyes!

Eternal being, love, and consciousness,
To revel in infinity of joy!
Then who would shudder at the dark recess—
The gate of pleasures that can never cloy?
"Mors janua vitæ!"* Yes, it must be; yes!
Here hail and tempest for a while annoy;
But there fruition shall embrace the whole.
I pant, I fly to reach the destined goal!

* Death is the gate of life.

Is there a heart so callous, that it never
Could feel affection's anguish at the hour
Which sunders all our sympathies for ever,
With a remorseless and un pitying power?
If such there be,—the storms of fate may loom;
The hurricane may blast; existence sever;
He's gone, unhonour'd, and without a sigh.
'Tis his misfortune that he *cannot die*!

Then through the flood of ages he must roam,
In lonely desolation; hopeless—lost!
Space cannot find the sordid wretch a home;
Himself his empire; driven, beaten, tost
On the wild surge of chaos; still to come
In contact with himself; from all divorced!
Than in a solitude like this to dwell—
The Manichean has no fiercer hell.

My brain is whirling in a sea of doubt;
My mind is tortured with conflicting cares;
I know not what to think; for every thought
Appears entrammell'd with a host of snares;
Still on they glide, as glides the silvery trout,
When the arch angler with his hook prepares
To drag him from his element, and rear
His fading beauties in the mid-way air.

QUIZZICUS

THE SEER OF PREVORST.

DEAR SHEPHERD,—The following passages from this singular work will relate to that "inward language" which this somnambulist not only spoke, but wrote, in a peculiar character, as I mentioned in my first letter. Previous to reporting them, I may be allowed to throw together a few observations, from my limited knowledge upon the subject, by way of introduction to the extraordinary facts detailed by her physician, Dr. Justinus Kerner.

We all remember the recent noise made about the "unknown tongue" which was spoken by the followers of the late Mr. Irving. If that uttered by the Seer of Prevorst should bear any analogy to it, it will at least be a curious coincidence. If, on the other hand, it should resemble that original language, concerning which the etymologists have made almost as much noise, it will be no less a matter of strange comparison. More recently, a popular reformer in ecclesiastical matters, Mr. Richard Carlile, has laid great stress upon the etymons of words, as explanatory of the origin of customs and ideas lost in the darkness of time. Be it so. The history of a word, to me, is as good evidence as any other history, only it must stand the same test as authentic history; there must be no query-work, no system-building about it. There is this difficulty, too, against our ready acceptance of any root of a word, that words must have been spoken long before any grammarian or lexicographer took note of their import and derivation. "In the beginning was the word, and the word was with God." So says revelation; and so said J. J. Rousseau, in his famous disquisition on the rise and progress of civilization, when he came to the conclusion that language must have been originally given by *inspiration* to man, otherwise he would have remained as inarticulate as the deaf and dumb of our day. Certain it is, that the affinities of language have been a puzzle to all etymologists. The evidences of one origin, whether external or internal, derivative or innate, are too convincing to permit a doubt of the unity of languages. Some have explained this identity in the elementary parts of words, by referring all languages to the

Hebrew stock; others have traced the source of this unknown river to the Sanscrit. Some antiquarians have contended for the originality of the Celtic; some for that of the Teutonic; and Bryant endeavours to crush the pretensions of both, by giving the pedigree of an imaginary language, spoken by an imaginary race, anterior to Celt and Goth; and lastly, Professor Murray outdid all his predecessors in this voyage of discovery, by making the five great primary languages—the Celtic, Gothic, Greek, Sarmatian, and Persic—remount to the single sound *ag*. This *ag*, according to him, was the Adam of speech; and *ag* had nine sons, *wag*, *bag*, *dag*, *gag*, *lag*, *mag*, *nag*, *rag*, and *sag*, who founded all the races of words in all the tongues that have been, or ever will be. So much for the *profane* historians, as they may be called, upon the origin of speech. Upon the whole, Professor Murray is perhaps the most learned and ingenious of them all, and has put it out of the power of any of his fellow-labourers to fling a stone at him, by the vastness of erudition which he has brought to his subject, and by the acute criticism which he has made of many parts of it. After his splendid and portentous vagary, the attempts of other dabblers in etymology appear to be the mere gabble of pigmies, the guesses of infants; and notwithstanding the new accessions made to this science, *ad libitum*, by the discoveries of the hieroglyphic characters, and the value of signs antecedent to all other written or graven records, it is possible that the rudiments of the common origin of languages will baffle all the attempts of the inductive philosophers, and remain, like revelation, a sealed book, till the word is made manifest by the spirit of truth.

We come now to another order of oracles upon the same head. In all ages the Mystics have maintained the virtue of certain terms and characters, which had no meaning for the vulgar world. Vico, in his *Scienza Nuova*, traced all language through three stages, which he called the divine, the heroic, and the vulgar. This seems to correspond with the division of Egyptian letters into hieroglyphic, hieratic, and demotic. The heroic and the vulgar tongues easily resolve themselves into poetry and prose, which in all languages still maintain distinct provinces to themselves. The divine language and scripture bore a character more or less intelligible, as mankind advanced towards or receded from the great epochs of illumination, which might be called the Augustan ages of revelation.

Even when the light had become dim, certain words retained a halo of ancient mystical meaning, and thence became used as charms, and forms of incantation, to conjure with. The saint, as well as the sibyl and sorcerer, exercised in the name of some mysterious power, and with the traditional formula of certain words. The alchemist, over his crucible, uttered sounds of unknown, and therefore terrific, import; and the astrologer heard a voice, and read a language in the stars, "a music in the spheres," which owed its value to the revelations of Magi, Chaldean sages, prophets, seers, or those whom, in modern phrase, we should call unconscious magnetists and somnambulists.

The Freemasons and Rosicrucians attempted to mechanise this sacred mystery of words and signs; but they only raised a scheme of jugglery and deception, incompatible with its divine nature. Jacob Boehmen and Swedenborg were both conscious that there were things in the interior world, with which they communed, that required a language other than the ordinary one to convey them. This caused them to search out and invent a whole series of terms, half unintelligible to their hearers;

and, indeed, all inventive genius, which represents one aspect of inspiration, has recourse to the same expedient. In this respect, children, whose life is a transition from the magnetic state to the solar life of intelligence, often outdo grown persons in their appropriation of certain sounds to express certain feelings within themselves, which terms they long retain, and reluctantly discard.

The declarations of somnambulists at length led enquirers to solve what appeared inexplicable in this use of language, as a means of incantation; and to account for the essays of infants, maniacs, and the deaf and dumb, to give utterance to an inward speech.

These declarations repeatedly affirmed that there was an inward nature, language; or mother-tongue, from which the somnambulists were obliged to translate whatever escaped from them in their soothsayings. Mayer's somnambulist assures us, that often these translations could not be depended on, particularly in matters relating to numbers, owing to the imperfection of common speech.

In the "Archives of Animal Magnetism," book viii., section 1., some samples are given of a peculiar "unknown tongue," by a somnambulist. *Ni monarto* is applied to the dog; *na blannaria*, the bride; *ni blinniochor*, the bridegroom; *na clemos*, the cat. *Clemor toni in diu aswinor*, meant, While I love thee, I quarrel with thee.

This, says Kerner, is nothing but the attempt to recover the lost language of the soul. His seer spoke this language so fluently, and so pertinently, that those around her learned to comprehend at last, though imperfectly, her meaning. It struck linguists as having an oriental sound and accent. She identified it with her feelings, and stated that every feeling had a separate word and sign, similar in that respect to the usual exclamations of joy, grief, pain, &c. A like language lay in every man's breast, and was marked with a cypher, which was its character; for every thing had its number, which number expressed its value, meaning, and all its various relations to other things and beings. "She did not think it with her head; it was from her heart it came, without any effort; it was the expression of her inward life. Therefore, names, and titles, and modes of address, such as 'you' instead of 'thou,' were incapable of utterance in it; she could only call things by their numbers or properties." Thus, she gave names to those about her, or to the beings of her interior spirit-world, which indicated their qualities. The name *Emelachan* conveyed the following poetical apostrophe:—"Thy spirit is calm and still, thy soul tender, thy flesh and blood hale!"

She was thoroughly consistent in her explanation of words, as often as called on for their meaning. Certain learned philologists desecrated Coptic, Hebrew, and Arabic prefixes and nouns, in the names she gave to objects. I cite a few of them for the inspection of our etymologists, and the initiated of the unknown tongue.

Bjat, the hand; *pi jogi*, the sheep; *Elshaddai*, the self-sufficing God; *handicadi*, physician; *abutana*, lady; *chlann*, smooth; *schmado*, moon; *nohin*, no; *nochianne*, nightingale; *bianna fina*, variegated flowers; *moi*, as; *toi*, what; *O pasqua non ti bjat*, *handicadi*? Wilt thou not give me thy hand, physician? *O mia criss*, I am; *O mia da*, I have; *girro danin chado*, one must remain there; *bona finto girro*, one must depart; *optini poga*, thou must sleep; *mo ti aralo*, I rest; *O minio pachadastin*, I am fallen asleep; *posi anin cotta*, the ring is full.

Elohim Majda Djonem—magic words which she wrote in an amulet. Several tables are given of written words, with and without their numbers; she contended that the number was holier than the sign, and gave a perfect sense of the thing signified. *Elshaddai*, without the number,

was simply God; with the number, it expressed his attributes, and illuminated the mind with a divine light.

She could not give a perfect alphabet of it; a single letter was frequently a whole word, and a number at the same time. Her physician often used the words, *optini paga*, as above, to set her asleep; he even obtained the same effect by folding them in a letter, and placing them upon her plexus unknown to her.

Here, then, is a cause for suspending our judgment as to all language being conventional, arbitrary, or derivative. The fact of a woman extemporising a language, however remote from copious, and uniformly applying the same term to the same idea, is unaccountable, on the supposition of its being a product of invention and memory; but here the language was both more copious and more expressive than the vulgar tongue of his country, and she had no retention, no power of refreshing her memory of it in her waking state: a glance, too, at the words will convince any tyro in languages that this spontaneous speech was totally removed from the genius of the German, her mother-tongue. It bears a Celtic character and construction, in opposition to the Teutonic idiom of her native dialect.

I know there is an easy way of solving this difficulty, by invalidating the testimony of Kerner, Eschenmayer, Gürrer, and the witnesses appealed to; but this is dishonouring human nature, and consequently one's-self. I prefer the explanation which the bipolar theory affords us of this phenomenon, and I leave these few guesses in the hands of the Shepherd and the Alpine Philosopher, for future development. May there not be a *universal* and an *individual* language? May not this double language correspond to the heart and the brain, and yet have one centre in common? May not the division of the poles be as follow:—

| Positive. | Negative. |
|------------------------|------------------------|
| Brain. | Plexus. |
| Conventional | Involuntary |
| Languages of the West. | Languages of the East. |
| Teutonic | Celtic |
| Lowland Dialects. | Highland Dialects. |
| Male. | Female. |

From the oscillatory movement of the poles, it would arise that the spontaneous or original would be continually acting upon and transfusing itself into the voluntary or individual language, as the divine will pours itself into the human will, and insensibly absorbs it. Hence the coincidence in the roots of all languages; they are dialects or deviations from one original, universal speech, which does not become universal by growth, as some surmise, but individual by corruption. It was and is from the beginning. The thirty years' dream of Leibnitz to discover or produce this universal tongue, by arranging language like a nomenclature of chemistry, to indicate the properties of things, was therefore absurd, because it was creating over again creation. A universal language needs not to be taught, it must be revealed, that is, brought from the inward to the outward. It coincides very well with the doctrine of universalism, to consider all the revelations, charms, and mystic use of language of the past, as mere individual types and partial miracles; and to admit a universal, divine, spontaneous language, which shall be spoken equally with the other sectarian dialects, when men are gathered into one fold, and informed by the spirit of all truth.—Yours,

NEBULA.

CONNEXION BETWEEN NATURAL AND REVEALED RELIGION.

(From Lord Brougham's Discourse.)

It may be proved, or allowed, that there is a God, though it be denied that he sent any message to man, through men or other intermediate agents; as indeed the Epicureans believed in the existence of the gods, but held them to keep wholly aloof from human affairs, leaving the world, physical as well as moral, to itself, without the least interference in its concerns. But Revelation cannot be true if Natural Religion is false, and cannot be demonstrated strictly by any argument, or established by any evidence, without proving or assuming the latter. A little attention to the subject will clearly prove this proposition.

Suppose it were shown by incontestable proofs that a messenger sent immediately from heaven had appeared on the earth; suppose, to make the case more strong against our argument, that this messenger arrived in our own days, nay appeared before our eyes, and showed his divine title to have his message believed, by performing miracles in our presence. No one can by possibility imagine a stronger case; for it excludes all arguments upon the weight or the fallibility of testimony; it assumes all the ordinary difficulties in the way of Revelation to be got over. Now even this strong evidence would not at all establish the truth of the doctrine promulgated by the messenger; for it would not show that the story he brought was worthy of belief in any one particular except his supernatural powers. These would be demonstrated by his working miracles. All the rest of his statement would rest on his assertion. But a being capable of working miracles might very well be capable of deceiving us. The possession of power does not of necessity exclude either fraud or malice. This messenger might come from an evil as well as from a good being; he might come from more beings than one; or he might come from one being of many existing in the universe. When Christianity was first promulgated, the miracles of Jesus were not denied by the ancients; but it was asserted that they came from evil beings, and that he was a magician. Such an explanation was consistent with the kind of belief to which the votaries of polytheism were accustomed. They were habitually credulous of miracles and of divine interpositions. But their argument was not at all unphilosophical. There is nothing whatever inconsistent in the power to work miracles being conferred upon a man or a minister by a supernatural being, who is either of limited power himself, or of great malignity, or who is one of many such beings. Yet it is certain that no means can be devised for attesting the supernatural agency of any one, except such a power of working miracles; therefore it is plain that no sufficient evidence can ever be given by direct Revelation alone in favour of the great truths of religion. The messenger in question might have power to work miracles without end, and yet it would remain unproved, either that God was omnipotent, and one, and benevolent; or that he destined his creatures to a future state, or that he had made them such as they are in their present state. All this might be true, indeed; but its truth would rest only on the messenger's assertion, and upon whatever internal evidence the nature of his communication afforded; and it might be false, without the least derogation to the truth of the fact that he came from a superior being, and possessed the power of suspending the laws of nature.

But the doctrines of the existence of a deity and of his attributes, which Natural Religion teaches, preclude

the possibility of such ambiguities, and remove all those difficulties. We thus learn that the Creator of the world is one and the same; and we come to know his attributes, not merely of power, which alone the direct communication by miracles could convey, but of wisdom and goodness. Built upon this foundation, the message of Revelation becomes at once unimpeachable and invaluable. It converts every inference of reason into certainty, and, above all, it communicates the Divine Being's intentions respecting our own lot, with a degree of precision which the inferences of Natural Theology very imperfectly possess. This, in truth, is the chief superiority of Revelation, and this is the praise justly given to the Gospel in sacred writ—not that it teaches the being and attributes of God, but that it brings life and immortality to light.

It deserves, however, to be remarked, in perfect consistency with the argument which has here been maintained, that no mere revelation, no direct message, however avouched by miraculous gifts, could prove the faithfulness of the promises held out by the messenger, excepting by the slight inference which the nature of the message might afford. The portion of his credentials which consisted of his miraculous powers could not prove it. For unless we had first ascertained the unity and the benevolence of the being that sent him, as those miracles only prove power, he might be sent to deceive us; and thus the hopes held out by him might be delusions. The doctrines of Natural Religion here come to our aid, and secure our belief to the messenger of one Being, whose goodness they have taught us to trust.

In other respects, the services of Natural Religion are far from inconsiderable, as subsidiary to, and co-operative with, the great help of Revelation. Thus, were our whole knowledge of the Deity drawn from Revelation, its foundation must become weaker and weaker as the distance in point of time increases from the actual interposition. Tradition, or the evidence of testimony, must of necessity be its only proof: for perpetual miracles must be wrought to give us evidence by our own senses. Now, a perpetual miracle is a contradiction in terms; [for the exception to, or suspension of, the laws of nature so often repeated would destroy the laws themselves, and with the laws the force of the exception or suspension. Upon testimony, then, all Revelation must rest. Every age but the one in which the miracles were wrought, and every country but the one that witnessed them—indeed, all the people of that country itself save those actually present—must receive the proofs which they afford of Divine interposition upon the testimony of eye-witnesses, and of those to whom eye-witnesses told it. Even if the miracles were exhibited before all the nations of one age, the next must believe upon the authority of tradition; and if we suppose the interposition to be repeated from time to time, each repetition would incalculably weaken its force, because the laws of nature, though not wholly destroyed, as they must be by a constant violation, would yet lose their prevailing force, and each exception would become a slighter proof of supernatural agency. It is far otherwise with the proofs of Natural Religion; repetition only strengthens and extends them. We are by no means affirming that Revelation would lose its sanction by lapse of time, as long as it had the perpetually new and living evidence of Natural Religion to support it. We are only showing the use of that evidence to Revelation by examining the inevitable consequences of its entire removal, and seeing how ill-supported the truths of Revelation would be, if the prop were withdrawn which they borrow from

Natural Theology; for then they would rest upon tradition alone.

In truth, it is with Natural Religion as with many of the greatest blessings of our sublunary lot: they are so common, so habitually present to and enjoyed by us, that we become insensible of their value, and only estimate them aright when we lose them, or fancy them lost. Accustomed to handle the truths of Revelation in connexion with, and in addition to, those of Natural Theology, and never having experienced any state of mind in which we were without the latter, we forget how essential they are to the former. As we are wont to forget the existence of the air we constantly breathe, until put in mind of it by some violent change threatening suffocation, so it requires a violent fit of abstraction, to figure to ourselves the state of our belief in Revelation were the lights of natural religion withdrawn. The existence and attributes of a God are so familiarly proved by every thing around us, that we can hardly picture to ourselves the state of our belief in this great truth, if we only knew it by the testimony borne to miracles, which, however authentic, were yet wrought in a remote age and distant region.

The use of Natural Theology to the believer in Revelation is equally remarkable in keeping alive the feelings of piety and devotion. As this topic has occurred under a former head, it is only to be presented here in close connexion with Revealed Religion. It may be observed, then, that even the inspired penmen have constant recourse to the views which are derived from the contemplation of nature when they would exalt the Deity by a description of his attributes, or inculcate sentiments of devotion towards him. "How excellent," says the Psalmist, "is thy name in all the earth! thou hast set thy glory above the heavens. I will consider the heavens, even the work of thy fingers; the moon and the stars which thou hast ordained." See also that singularly beautiful poem the 139th Psalm; and the Book of Job, from the 38th to the 41st chapter.

It is remarkable how little is to be found of particularity and precision in any thing that has been revealed to us respecting the nature of the Godhead. For the wisest purposes it has pleased Providence to veil in awful mystery almost all the attributes of the Ancient of Days beyond what natural reason teaches. By direct interposition, through miraculous agency, we become acquainted with his will, and are made more certain of his existence; but his peculiar attributes are nearly the same in the volume of nature and in that of his revealed word.

As we profess to belong to no party, and to every party in existence, we must, in accordance with our principles, give a little nourishment to all. Both the mystic and the materialist are our brethren, partaking of our common nature, and possessing a claim upon our sympathy and our indulgence, to which we cordially subscribe in the spirit of universal charity. There are some peculiarities in which they never can agree, because their organizations are different; and therefore we do not expect the mystic to unclothe himself of his mysticity, or the materialist of his materiality; but by introducing the two to each other, as the friends of genuine liberty, and the enemies of all *formal* religion and hypocrisy, we may at least strengthen the hands of the vanguard of progress, and expand the views of both, by embracing the whole field of human thought in our system of instruction. This is our apology for articles which may not suit the intellectual appetites of some.

The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

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SYSTEM OF NATURE.

WE shall bring forward a few more of the great subjects of religions, as we did last week, and show that they are all both true and false; that is, they contain a positive and a negative principle, which can find analogous proofs and illustrations in its support throughout the whole sphere of nature. Therefore, all men are justified in, and have good reasons for, their respective creeds, and we have equally good reasons for receiving them all and rejecting them all. They neutralize each other in the moral, sentient, and divine principle of love, which employs intellect merely as a menial servant to cater for its pleasures. God is love, and nothing ever can be truly beneficial to the species at large, which has not love for its source, and love for its object. Truth, error, wisdom, and ignorance, are all alike elements of nature, are equally useful in their place, and are only to be valued by the amount of pure happiness which they communicate to the moral and sentient being. In a perfect being there is neither truth nor error, knowledge nor ignorance, but something which partakes of the attributes of both.

SIN.

There is a difference in moral actions, which distinguishes them by the two genuine epithets of good and evil; the good being that which communicates happiness, the evil that which destroys it; consequently, *sin is moral evil*.

But if obedience to any given precept were strictly and religiously performed by man, there never could be any progress in society, for it is only from resistance or disobedience that the intellectual and moral growth of the species proceeds. What is the duty of man in one stage of progress is not his duty in another; and the spirit of rebellion destroys the old law by refusing to keep it; and thus reformation proceeds by the spirit of disobedience; but the spirit of disobedience is sin; *sin, therefore, is not moral evil, but the spirit of progression in man.*

THE WILL OF GOD.

Every thing that takes place is according to the will of God; which makes the proposition amount to the very something as saying that God has no will at all, that is, no will in man distinct from the will of man himself; for whatever God wills he makes man do, either willingly or unwillingly, whether it be a work of mercy or of judgment.

Moral evil is *contrary to the will of God*, inasmuch as God is the personification of moral good, to which moral evil is at present opposed, although it ultimately leads to it. Some are further in advance in moral good than

others, and those are better men, more divine, inasmuch as they effect more immediate good. Of such it *may be vulgarly said*, they act more in conformity to the Divine will than other men. The saying, however, is not literally true, for we can easily suppose a case in which a murderer may effect more general good to society than a gentler and more amiable character.

JUSTICE OF GOD.

This is an axiom which needs no proof. If a man is not just to himself, he must be a regular fool. The justice of God is merely the equilibrium or harmony of nature; his own repose and tranquillity of mind: we are all members of his body.

But nothing can be more unjust than God. He is the *beau-ideal* of injustice, for he contains the infinitely great and the infinitely little in himself, and has created the greatest conceivable distinctions in organized beings, making some infinitely weak, and stupid, and helpless; whilst he has clothed others with mental and physical energies of indefinite extent. Besides, if God is not unjust, who else can be so? We all live and breathe in him, and can inherit nothing but his universal nature. We are all sprigs of one common stock. Injustice is the *soul* of action; nature would be a dead calm without it. It is a splendid moral attribute of God, which the priests of the old world have never had the wit to discover. The fear of the devil blinds one eye, and they see but dimly with the other. Thus the spirit of prophecy speaks of the priesthood in a body, personified by the name of an idol shepherd: "Wo to the idol shepherd that leaveth the flock: the sword shall be on his arm (one arm) and his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened," Zech. ii. 17.

WISDOM OF GOD.

Self-evident also, inasmuch as all natural action, universal and particular laws, are merely operations of his will, and workings of his power.

But if God were not infinitely ignorant also, how could he exist? How could he act? What could he act upon? His body must be as infinitely ignorant as his mind is infinitely wise. Matter is this negative or passive principle, the incorporation of ignorance, and a valuable and indispensable attribute of God. We might even show the necessity of a spiritual ignorance in God, but we do not wish to go too deep; at the same time we insist upon his omniscience, that is, perfect consciousness of every, the minutest, movement in nature.

ELECTION AND REPROBATION.

All Nature is full of this twofold system, and it is folly

to argue about the justice or injustice of it: it is both justice and injustice, or neither. It cannot be otherwise; we cannot imagine it otherwise. We cannot all do the same work, or personify the same principles. Some must act the honourable, and others the dishonourable; some the wise, others the foolish; some the high, others the low; some the social, and others the unsocial parts; some must be men, and others must be brutes; and if there were not this unequal, arbitrary, elective, and reprobative distribution of the material of the universe, pray what would the universe be? "Hath not the potter power over the clay of the same lump, to make one vessel unto honour, and another unto dishonour?" Who but a fool would dispute this truism? Yet nothing can be more unjust. It is the very essence of injustice, or the quintessence, if that is stronger.

But is it true what the priests say about election and reprobation? That is a different thing. If the Christian priests, like the Jewish priests of old, have mistaken a mere temporary and individual type for a great natural or universal principle, they have done so because they were blinded for the time being; but they have had their day, and a new move is begun; a more liberal and universal system of interpretation is suggested to the human mind, and will grow with the growth of youth. What the priest applies to the individual, is only true of the universal. There is a good and bad in every man; the bad is cursed, the good is blessed; the old man of the heart goes to hell, and the new man of the heart goes to heaven; so that every man is damned, because every man is wicked; and every man is saved, because no man is wicked: he is just as God made him, and God has borne the sins of us all. "Cast your burden on the Lord," pilgrim; do not be such a fool as to carry your own sins about with you, when Christ has promised to bear them all. What a fool you must be to acknowledge yourself a debtor, when your friend has paid all your debts. You are free, you simpleton; and if you have not the sense to see your freedom, you must just become a slave.

"There is a hell; there is no hell." If you don't understand that contradiction, you have not read the *Shepherd* carefully.

You may say it is nonsense to talk so. So it is; all nonsense; and what is nature but a mass of nonsense, which you cannot comprehend? But there is no greater nonsense than the thing you understand, or think you understand. Did you ever know a good fellow, who was not a bad fellow: and did you ever know a bad fellow, who was not a good fellow? What a fool the *Shepherd* must be to talk so! The *Shepherd* is a fool, and thanks God for it; as an Apostle has said, "We must become fools that we may be wise," "for the wisdom of man is foolishness with God."

CAUSE AND EFFECT.

There is no such thing as exclusive cause and effect, because every thing is cause and effect. What a mass of confusion theologians and infidels have bewildered their brains withal about those two words! The theologian wants to represent God as a cause only, and not an effect also, always looking with one eye, because the other is utterly darkened. The infidel bewilders himself and others,

by inferring, first, from the circumstance of the eternal succession of cause and effect, that there is no first cause, and then, as a corollary, that there is no God. What a splendid discovery! how consoling! Neither of them ever conceived the very simple fact, that God is both cause and effect, both positive and negative. Hume and other infidels say, that because one thing follows another regularly, we have no right to conclude that the one is the cause of the other; thus night regularly follows day, but day is not the cause of night. This has been accounted a witty argument. But neither Hume nor any of his school, nor of the school of the priests, notwithstanding all their logic, ever imagined the simple fact (or, if they did, neglected to reason upon it) that there are two kinds of causes, a positive and a negative, and that day is the negative cause of night, for it causes night by disappearing.

Cause is always double, and effect is single, being the product; therefore cause and effect have a threefold being. No power in nature acts singly; it has a mutual action with another active or passive power, and these two produce an effect. These three are one. The effect is the last, and is the emblem of rest, or the consummation.

Effects are merely particular causes begotten of the universal cause, and begetting other causes in succession; so that all nature is a cause, and all nature is an effect; or neither cause nor effect, for the two neutralize each other. God is the first and last cause, and the first and last effect; but there is no first cause, for there is no beginning; and no last effect, for there can be no end. If you don't understand this, it is because it is unintelligible, as all sound universal principles are. Ignorance is our common mother.

RIGHT AND WRONG.

Every thing is right, because it belongs to nature.

Every thing is wrong, because it has a successor. That which is right for a time is not necessarily right for ever, and when its work is done it becomes a nuisance.

Truth is very good, and so is deception. Could you play a game at chess without the latter? All the interest of the game consists in deceiving your opponent. And what is social intercourse but a game?—only let us make it as innocent as possible. Deception is only evil when it is employed to create personal misery. The same may be said of error; it is a necessary element of nature. Let the saints and the perfectibilians talk as they may about truth and its relatives, life is of no worth, either here or hereafter, without a little mixture of error and deception. They are like wine and spirits, good in moderation, destructive only when taken in excess. Then we may tell as many lies as we please? If you do tell lies, then nobody will believe you when you tell the truth. There is nothing more detestable than lying. Public opinion determines the points upon which you may deceive or conceal the truth. Do not deviate much from this moral standard: it will become purer as the education of man progresses. But if you have a very fastidious conscience, by all means follow it. A conscientious man is an honourable man. If your conscience be very nice about certain forms and modes of conduct, sanctioned by general practice, then the Devil will tease you

for your over-righteousness; and if your conscience is not nice in respect to the moral duties you owe to your neighbour, then God will tease and punish you. There are fools on both sides of the question.

THE SHEPHERD.

ON MENTAL DISEASES.

"Remember, I deceive thee not,
Nor have I tempted thee;
Thou comest of thy own accord,
And actest knowingly."

Satan, in Southey's "All for Love."

It is upon madness again that I write,—a pretty subject for one who must devote the midnight hours to literary gallopades. Perhaps the author of these lines may soon afford a new specimen of insanity, namely, the midnight-writing monomania, for I feel that his brain begins to turn topsy-turvy. Wherefore, before the evolution be completed, it is needful to have done with his letters on mental diseases.

The demonomania, or the possession with evil spirits, is the subject with which I intend to amuse my readers. In order to understand this kind of disorder, we must try to make ourselves acquainted with the devil.

The devil is a name which has a great many significations; it signifies now something good, now something bad. If a woman has a piercing tongue, and an ill temper, you call her a devil-incarnate; a good devil means an honest fellow; if a woman be very fine, some exclaim, "A devilish fine piece of womankind!" I have seen a whole sheet of caricatures of the devil, and have read a large octavo volume containing his history. Luther, the great reformer, was plagued by the devil. Sometimes he expelled him from his presence by singing some hymns; and once, whilst translating the Scriptures, and the arch-fiend appearing before him to disturb his work, the holy man became in such a passion, that he took up his inkstand and threw it at the devil; the traveller who visits the Wartburg, is shown by the castellan the marks of ink that was spilt in that memorable battle. The devil appeared in the form of a snake to seduce the first woman; and he has often assumed the form of a woman to seduce men. A devil having committed some offence against the laws of the infernal kingdom, was condemned to assume the figure of a man, and get a wife. This daughter of Eve so completely played the devil with the devil, that he flew back in despair to his master, and would rather suffer any other punishment than that of matrimonial broils. The worshippers of the devil are many, because he is the father of three things of which mankind are so fond, namely, gold, pride, and deception. The devils, however, have some degree of honesty; you can safely make a compact with them, and if you are cheated in the bargain it is your own fault.

Once a poor fellow wished to have some money from the devil; and he obtained it under one of these three conditions: to seduce his neighbour's wife, to kill his neighbour, or to get himself drunk. The man chose and performed the last condition. He got drunk; whilst in

liquor he seduced his neighbour's wife; the neighbour unfortunately popped in at an unlucky moment, and the drunkard took a knife and stabbed him. This fragment from the history of the devil ought to be prefixed to all the programmes of the temperance societies. Silk B. could make a great fuss with it.

The devils are also fond of fun; they were the first inventors of the social festivals. On certain days, or rather on certain nights, they assemble in certain places, and drink and dance, and make love with the fair ones, nearly in the same way as it is done at our festivals. They like to promote the expansion of feelings as well as any modern philanthropist. A beautiful description of such festivals is to be found in Shelley's posthumous works, translated from the original German of Goëthe.

Now, having given some illustrations of the nature of the devil, the reader may easily comprehend the term of demonomania, or possession of the devil.

There are people who think that some devil has entered their bodies, and makes them laugh, cry, jump, fall into fits, mew, bellow, roar, strike blows, and scratch, against their own will.

It is possible that in some cases the devil really plays such tricks upon mankind; at least the fact of people having really been possessed with the devil, is borne out by as many and as substantial evidences as any other historical fact. But in most cases the disease is a mental one.

The St. John's-wort (*Hypericon perforat*) was formerly employed against this disease, and it seems to have been as efficacious against the devil as the white ash against the rattle-snake; hence it was called *fuga demonum*.

But the most powerful specific against the possession of evil spirits is the exorcism; the exorcism is, however, nothing but a form of spiritual magnetism, or tellurism. I have seen, in different sanctuaries, the most dreadful cases of demonomania perfectly cured by exorcism.

Generally, the patient is brought bound before the priest, and as soon as he is sprinkled with holy water, he falls to the ground shrieking or howling, and remains so until the prayers are over. Sometimes they become furious towards the end, and dart upon the people around them. I have seen at Loretto some break the strongest cords; after a while they became appeased, and went away cured.

The demonomania occurs chiefly at the age of puberty, and is more frequent in hot countries than in temperate ones; it often ends fatally, by causing patients to jump from windows, or even dash their brains out against rocks or walls. It has been treated medicinally by cathartics, emetics, and the antiphlogistic and revulsive methods; also by tonics and narcotics: all these remedies have given but temporary relief. The exorcism, however, by acting psychologically and magically, or rather theologically, seems to be the most appropriate form of treatment. Once, when at Einsiedeln, in Switzerland, I witnessed the cure of a female who was possessed of seven devils: the poor woman was no deceiver. I magnetised her before she went to be exorcised, and at

each stroke of the hand, though I did not even touch her skin, she screamed out like an eagle; after a few minutes she began to howl, then to roar, and, in short, to make seven different noises, all distinct from her natural voice; some of these voices had actually something of the terrible. She was cured in three days, after which she remained a whole week to do penance, that is; to pray, to fast, and to confess. She left the sanctuary perfectly cured. She had been transported from a distant part of the continent (the boundaries of Silesia).

I have no doubt that such diseases occur in this country, but are confounded with the cases of ordinary rage, and consequently must end fatally.

THE ALPINE PHILOSOPHER.

MORAL AND INTELLECTUAL EDUCATION CONTRASTED.

A JUST arrangement of moral duties and intellectual phenomena is a highly important desideratum, especially with reference to education. We all feel that their pretended expounders have encircled them with much obscurity of language, and that their confidence in rectitude rests more upon hope than on fact. This obscurity must not deter investigation; this hope must not withhold assent to unpleasant truths. If we have been standing on words, let them be abandoned for the real cause.

Nowhere is there discoverable good evidence of a moral result from mere intellectual culture; on the contrary, there is abundant proof that howsoever highly the vicious propensities are refined and modified by individual cultivation, or by the general social advance, they still exist, and with a force no less destructive, within and without, than society's rougher forms exhibit. Notwithstanding this fact, education is most powerfully, and almost solely, urged with genuine, spontaneous warmth, by men who assert that moral duties and religious love will evolve from intellectual instruction. Of course, this opinion is not entirely unsupported by reason, though it is by dutiful moral experience. Truly it is said that youth, when employed in useful learning, cannot then be also engaged in any bad pursuit; but, even if minds could be always so occupied, which is impossible, there would be no dutiful moral phenomena, and scarcely any moral or religious love; and no less could be claimed for dancing, or other mechanical means of filling vacuity.

A two-fold difficulty obstructs the admission of the truth in human consciousness, which must, however, be admitted in all its relations, with all its force, and with a calm submission to its consequences, though destruction of our prided doctrines and much-loved theories be some of those consequences. First, every one does not perceive, or, perceiving, does not acknowledge, that the moral and intellectual portions of man's interior nature are as *separable* as are his eyes and his legs in his exterior nature; not that they are entirely distinct and *separate*, like two individuals, but that they are, as it were, two different limbs of his interior self. The confounding of these two natures makes men hope that instructing one is cultivating the other; which is like hoping that a good dancer would, as a consequence, certainly be a good writer or reader.

The other branch of the difficulty is, that men who perceive and assert that moral duties and intellectual operations are two, have equal dependence with the former on the power of theoretic instruction, or outward moral precept, in place of inward moral influence. Having, also, no confidence in any profession of opinions not exactly similar to their own—and mere moral opinions, creeds, and forms of words having as little conjunction with moral duties as any other scientific theories have—an active, living, moral spirit, within the human being, is never remembered, never awakened, never rightly looked for in education.

Hence, then, we see that two grand admissions are necessary by the friends of education; admissions not merely in theory, but to be by love put in practice, before the opponents of education can be allowed to say that education is no bar to vice. These are the existence of a moral, active spirit in man, and the active, living, energetic, generating nature of all his interior powers. As this spirit and these powers are encircled by just educative conditions, as opposed to instructive means, the human being approximates perfection. As the exercise of the intellect in light has, in our time, brought about an age of physical science, so the exercise of the feelings in love will, as soon as these acknowledgements practically exist, create the age of moral sensibility or moral dutifulness.

This is the shortest statement the case is susceptible of; but argumentative minds will require proofs of these phenomena, and a discussion of the practical measures.

To prove there is a moral substance in the human being, it is sufficient (to me at least) that he can knowingly do wrong. This power is not intellect, but distinct from it; if intellectual eminence had even generally secured moral duty, we should not now be talking of it. The next point is, that this spirit is vital, the cause of human life, human life itself; and here, indeed, is, unfortunately, room for much debate.

Modern philosophy, snatching a leaf from Locke's Essay on the Human Understanding, not only declares that it possesses the whole book, but that it takes cognizance of man's whole metaphysical life, and asserts that the human mind is a *tabula rasa*, a blank surface, on which may be written any characters, sentiments, principles, opinions, &c., that the writer pleases. This is equally a libel upon Locke, and upon the spirit, though Locke be as wrong as his pretended followers. Why should we deny to humanity an exhibition of the acting power, whose existence we perceive and acknowledge in the lowest animal and vegetable forms? Is it merely because it comes out last? The grain of seed depends for its formal development on mineral productions; but we do not, therefore, call it a mineral. The animal form depends in like manner on the vegetable and mineral worlds; yet we distinguish the form from what it depends on, and can perceive its life to have another, and, with respect to its form and to them, an independent existence. At the same time, we can allow many deteriorating modifications to the circumstances by which the individual is surrounded. But here our perception ceases. Philosophy will not let us perceive that our in-

ternal powers need, and, needing, have a real life, as much as the vegetable seed, or as the bird's egg, which outer influences merely develop and slightly modify, but can never create or generically alter. If the seed be barley, the crop must be barley; if the egg be a wren, so must the bird.

Because circumstances possess a destructive power, they have not necessarily a creating power. The various phenomena arise from the various internal activities, not from the various outward circumstances. No outward circumstances can make seed-barley produce a wheat crop, though they may modify the barley favourably or unfavourably. This analogy, we affirm, holds good, as far as such illustration can, of the human mind. Living, intellectual, and moral germs are there, not as blank spaces, but actual life, more or less developed, as internal conditions have been more or less complied with, forming an education more or less successful. But education is not likely to succeed at all, while educators consider pupils as passive objects, or confound those powers which should be kept distinct. Were pupils treated as active subjects, their higher internal powers would be clearly worked out, and their inferior powers would be harmonized instruments.

But how does this prove your case? Not at all, we reply. It is not in human power to prove an elementary truth; and this, we assert, is the point from which the rational courser should start. We have, therefore, endeavoured to illustrate, and not to prove. Moral life must be proved in like manner as vegetable life. He who doubts, must try; he who has faith, will try. If the farmer had not faith in his seed-corn's life, we should starve next year. Having no faith in human moral life, we are famishing for a supply of moral sympathy.

It would appear, then, that the object has been missed, either because it has not been aimed at, or not aimed at properly; not because there is no object. In the family circle fewer obstructions exist; but how public seminaries should be conducted has not yet been satisfactorily shown. Vague professions, indeed, are common enough; an attention to moral duties is guaranteed in a postscript to every school prospectus.

When the parent commits his child to the guardianship of an intellectual teacher, without making provision for a dutiful moral culture, the moral wants of the child not being met by a proper sphere of development, the faculties run to excess in an improper direction. He comes forth from the academy well instructed, ill educated; extensively intellectual, highly vicious. The parent marvels at the blunder, without seeing with whom it began. The only remedy yet extensively proposed is religious teaching, in the manner of precept or lectures, which are as unsuited to supplying moral food as are scientific intellectual theories. Not precept, not the regular lecture, not abstractorial instruction, however eloquent, can ever become to the youthful mind attractive elements, favourable to the growth of the living moral spirit. All the variety of social moral duties must actually exist as magnetic influences surrounding that spirit, before a favourable result can be anticipated. Whether all or few duties are performed, the precept, the oral and

theoretic instruction, must, if any good is to be done, follow or accompany, not precede, the social moral duties. If the method of teaching by objects be advantageous, as it doubtless is, in intellectual development, how much more is it necessary to be quite sure that the moral duties have been or are present to the moral perceptions, considering that to the teacher the signs only of its presence to the pupil are visible! As, even in such case, he is liable to err, how much worse than useless is a method totally abstracted from the dutiful realities in the youthful bosom!

C. L.

THE SOLAR SYSTEM.

(Continued from No. 10.)

In the tenth number of the *Shepherd* we treated of the symbolical character of the Solar System, and promised to finish the illustration in respect to the eighteen satellites of the primary planets. By referring to No. 10, page 75, our readers will discover what use we made of the seven primary planets and four asteroids that move between Jupiter and Mars. The whole planetary system is divided into three parts. These parts have a most minute correspondence with our threefold division of nature, the physical, intellectual, and moral. The outer, consisting of three planets, being the region of greatest darkness and greatest physical power, represents the *physical*; the middle, consisting of four, representing the spiritual and intellectual; and the Sun, being unity, representing the moral, the beginning and the end of all progress, the first and the last.

The *physical* is the greatest *brute* of the three, and therefore is very properly designated in scriptural or prophetic language by the appellation of "the beast." The spiritual department is, however, its bride, its other half, and the two together make up "the beast." As, however, a woman generally goes by the name of her husband, her own individuality being absorbed in the individuality of the male, we have good reason to look for all the peculiarities of the creature called "the beast" in the outermost or physical department.

The beast, according to the old Jewish prophets, has seven heads and ten horns. This emblem is easily discernible in the outer department of the planetary system, without any straining of the imagination to make it out. Saturn, the middle planet, has seven satellites, corresponding to the seven heads; and on each side of the seven heads we have ten horns, four belonging to Jupiter, and six belonging to Uranus, or Herschell. But we are told in Daniel, that the beast has an eleventh horn, which is not enumerated with the ten. This we find in the Moon of our Earth, which does not belong to the outer division, but yet belongs to the twofold married system. This also represents the eighth head, which is of the seven, but not counted with them; in other words, is the bride, who has an individuality of her own, which is nominally absorbed in that of her husband. The figure is as perfect as it is possible even to conceive it represented in this symbolical manner by balls of solid matter and separate existence. We have even attempted to imagine a more perfect model, but cannot; and when we consider that this beast with the seven heads and the ten

horns is the best possible symbol of the human being itself, we obtain a very wonderful and interesting lesson in the first principles of divine astrology, or the correspondence that subsists between the organizations of Nature on the wide and extensive scale of the heavens themselves, and those which are confined to smaller dimensions of animal existence. The seven heads of man are his seven senses. There are, properly speaking, only three senses, namely, feeling, seeing, and hearing; the other four, like the four secondary or compound colours of the rainbow, being modifications, or mere duplicates. The two eyes and two ears are duplicates, and taste and smell are modifications of feeling. The senses are very properly called heads, inasmuch as they are the organs of perception. The ten fingers are very properly denominated horns, as instruments of external action for the heads. The toes are a duplicate of this figure, and consequently the beast is represented double. Daniel expressly says that the ten toes are the ten horns of the beast.

We have drawn out this figure in the most simple and unostentatious manner possible, not to offend the delicate nervous sensations of many of our sceptical readers, but we are very far from having exhausted the subject; in fact it is capable of such demonstration as must convince all but pure idiots of the perfect systematic harmony that pervades the universe, and that this harmony has been revealed unknown to man in former ages, in the dark mysteries of prophecy. Some of our chaotic gentlemen, we know, unwilling to admit the slightest symptoms of design, plan, providence, foresight, or any other thing but their darling chance and ineffable confusion, will no doubt endeavour to evade the force of this argument by maintaining that the ancients were acquainted with the number of the primary planets and satellites; that telescopes were known to the Druids, because these wizards were peepers, and looked through tubes to distant objects. They will even, for the sake of getting out of a scrape, maintain that the ancients were much more conversant with all the modern discoveries of science than we ourselves are in the nineteenth century; but by some unaccountable circumstances, every trace and remembrance of this science are obliterated, and not even a plausible ground for conjecture is left, except in the scepticism of prepossessed and imbecile minds, who have resolved not to move one step out of their favourite system of "universal death," though time and space should throng with demonstrations of its folly.

THE VAGUENESS OF LAW.

IN seeking to attain the same object, they (the judges) frequently do, and of necessity must, from the variety of opinions which must be found in different men, pursue very different courses. The same benevolence and humanity, understood in a more confined or a more enlarged sense, will determine one judge to pardon and another to punish. It has often happened, that the very same circumstance which is considered by one judge as matter of extenuation, is deemed by another a high aggravation of the crime. The former good character of the delinquent, his having come into a country in which he was a stran-

ger to commit the offence, the frequency or the novelty of the crime, are all circumstances which have been upon some occasions considered by different judges in those opposite lights.

The facility with which a theft could be committed, is with him who looks merely at the moral conduct of the individual matter of extenuation; he sees in the offender only a man who had not vigour of mind to resist a very strong temptation; but to those, who consider the interests of the public, it may appear that it is only by a severe execution of the law, that such temptations can be overcome, and that this very circumstance, therefore, furnishes a reason against relaxing the severity of the law. Is the offender young, his youth awakens compassion; "a lenient punishment perhaps may reclaim him," is the observation of one man; while another exclaims, "if so early he has reached such a pitch of depravity, what enormities may not be expected from him as he advances further in life! Compassion to him would be cruelty to the public." The prisoner was intoxicated when he committed the offence: and not being at the time in possession of his reason, Titius thinks that it would be unjust to call him to a rigid account, and to exert much severity of punishment; while Sempronius sees in his drunkenness only a two-fold offence, and an additional reason for severity. It was his first offence; till the moment when he committed it he had led a life of labour and industry; and his past good conduct affords in the judgment of Micio ground to forgive a single transgression; but Damea upon these very habits of the culprit's former life rests his condemnation: he was not a man without resources, and forced, as it were, because he could find no employment, to live on the plunder of the public; but having the means of exercising honest industry, he has, without necessity, without temptation, and therefore without the possibility of excuse, plunged into guilt.

It is not merely particular circumstances attending the crime, it is the crime itself, which different judges sometimes consider in quite different points of view.

Not a great many years ago, upon the Norfolk circuit, a larceny was committed by two men in a poultry yard, but only one of them was apprehended: the other having escaped into a distant part of the country, had eluded all pursuit. At the next assizes, the apprehended thief was tried and convicted; but Lord Loughborough, before whom he was tried, thinking the offence a very slight one, sentenced him only to a few months' imprisonment. The news of this sentence having reached the accomplice in his retreat, he immediately returned, and surrendered himself to take his trial at the next assizes. The next assizes came; but, unfortunately for the prisoner, it was a different judge who presided; and still more unfortunately, Mr. Justice Gould, who happened to be the judge, though of a very mild and indulgent disposition, had observed, or thought he had observed, that men who had set out with stealing fowls, generally end by committing the most atrocious crimes; and building a sort of system upon this observation, had made it a rule to punish this offence with very great severity; and he accordingly, to the great astonishment of this unhappy man, sentenced him to be transported. While one was taking his departure for Botany Bay, the term of the other's imprisonment had expired; and what must have been the notions which that little public, who witnessed and compared these two examples, formed of our system of criminal jurisprudence?

Between these two cases no distinction could be, or was attempted to be taken, either in the circumstances which attended the commission of the crime, or in the

character or past conduct of the criminal. The wide difference in the punishments inflicted, proceeded entirely from the different opinions which the two judges had formed of the nature and tendency of the crime; and if the opinions of judges can vary so essentially upon the character of the crime itself, what inconsistent and conflicting judgments must they not necessarily often form upon that variety of circumstances in the criminal act, or in the character and life of the offender, upon which the extending or withholding of mercy is to depend!

The truth is, that in this uncertain administration of justice, not only different judges act upon different principles, but the same judge, under the same circumstances, acts differently at different times. It has been observed, that in the exercise of this judicial discretion, judges, soon after their promotion, are generally inclined to great lenity; and that their practical principles alter, or, as it is commonly expressed, they become more severe as they become more habituated to investigate the details of human misery and human depravity.

Let us only reflect how all these fluctuations of opinion and variations in practice must operate upon that portion of mankind, who are rendered obedient to the law only by the terror of punishment. After giving full weight to all the chances of complete impunity which they can suggest to their minds, they have besides to calculate upon the probabilities which there are, after conviction, of their escaping a severe punishment; to speculate upon what judge will go the circuit, and upon the prospect of its being one of those who have been recently elevated to the bench.—*Bentham*.

OF THE "SYSTÈME DE LA NATURE," AND THE HYPOTHESIS OF MATERIALISM.

THERE is no book of an atheistical description which has ever made a greater impression than the famous *Système de la Nature*. It bears the impression of London, 1780, but was manifestly printed in France; also, it purports to be written by Mirabaud, secretary of the Académie Française; and in a prefatory advertisement by the supposed editor, who pronounces a great panegyric upon the work, enough appears to engender doubts of Mirabaud having been its author. He died in 1760; and it was twenty years before the work appeared—found, says the writer, among a collection of manuscripts made by a "*savant curieux de rassembler de productions de ce genre*." Robinet, the author of another work of similar tendency, called *De la Nature*, has been at different times said to be its author, without any proof, or indeed probability; but the general opinion now ascribes it to the Baron d'Holbach, aided, in all probability, by Diderot, Helvetius, and other members of the free-thinking society, who frequented the Baron's house, and who used to complain of Voltaire's excess of religious principle, not unfrequently ridiculing him for his fanaticism. Mirabaud, upon whom this publication most unjustifiably charges the book, by placing his name in the title-page without any doubt expressed, and reserving the doubts for the preface, was a man of unimpeachable integrity and amiable disposition.

It is impossible to deny the merits of the *Système de la Nature*. The work of a great writer it unquestionably is; but its merit lies in the extraordinary eloquence of the composition, and the skill with which words substituted for ideas, and assumptions for proofs, are made to pass current, not only for arguments against existing beliefs, but for a new system planted in their stead. As a piece of reasoning, it never rises above a set of plausible

sophisms—plausible only as long as the ear of the reader, being filled with sounds, his attention is directed away from the sense. The chief resource of the writer is to take for granted the thing to be proved, and then to refer back to his assumption as a step in the demonstration, while he builds various conclusions upon it, as if it were complete. Then he declaims against a doctrine seen from one point of view only, and erects another for our assent, which, besides being liable to the very same objections, has also no foundation whatever to rest upon. The grand secret, indeed, of the author, goes even further in *petitione principii* than this; for we oftentimes find, that in the very substitute which he has provided for the notions of belief he would destroy, there lurks the very idea which he is combating, and that his idol is our own faith in a new form, but masked under different words and phrases.

It is the only* work of any consideration wherein atheism is openly avowed and preached—avowed indeed, and preached in terms. (See, particularly, part ii. chap. ii.) This effect of its hardihood was certainly anticipated by its author; for the supposed editor, in his advertisement, describes it, somewhat complacently, if not boastingly, as "*l'ouvrage le plus hardi et le plus extraordinaire que l'esprit humain ait osé produire jusqu'à présent*." [The boldest and most extraordinary work which the human mind has hitherto dared to bring forth.]

The grand object of the book being to show that there is no God, he begins by endeavouring to establish the most rigorous materialism, by trying to show that there is no such thing as mind—nothing beyond or different from the material world. His whole fabric is built on this foundation; and it would be difficult to find in the history of metaphysical controversies such inconclusive reasoning, and such undisguised assumptions of the matter in dispute as this fundamental part of his system is composed of. He begins with asserting that man has no means of carrying his mind beyond the visible world; that he is necessarily confined within its limits; and that there exists nothing, and there can exist nothing, beyond the boundary which encloses all beings—that is, the material world. Nature, we are told, acts according to laws, simple, uniform, invariable, which we discover by experience. We are related to Universal Nature by our senses, which alone enable us to discover her secrets; and the instant we abandon the lessons which those senses teach us, we plunge into an abyss where we become the prey of imagination.

Thus the very first chapter—the opening of the work—has already made the gratuitous assumption of a being whom the author calls Nature, without either defining what that is, or how we arrive at a knowledge of its existence. He has also assumed another existence, that of matter, or the material world; and then he asserts—what is absolutely contrary to every day's experience, and to the first rudiments of science—that we know, and can know, nothing but what our senses tell us. It is a sufficient answer to ask, how we know anything of mathematical truth? And in case a cavil should arise upon geometrical science (though it would be but a cavil) we shall only speak of analytical; and then it is certain that the whole science of numbers, from the rules of elementary arithmetic up to the highest branches of the modern calculus, could by possibility have been discovered by a person who had never in his life been out of

* The treatise of Robinet, *De la Nature*, which, though far less eloquent and dexterous, is superior in real merit, has never attracted anything like the same notice.

a dark room—who had never touched any body but his own—nay, whose limbs had all his life been so fixed, that he had never exercised even upon his own body the sense of touch: indeed, we might even go so far as to say, who had never heard a sound uttered; for the primitive ideas of number might by possibility have suggested themselves to his mind, and been made the grounds of all further calculations.—*Lord Brougham's Discourse of Natural Theology.*

POLITICS.

POLITICS are a constituent part of Universalism, and quite as necessary to be handled and satisfactorily solved as religion itself. But we do not meddle much with the political department, because we know very well that the one department will easily settle the other. Correct principles, upon what we call a System of Nature, or universal religion, will put an end to every political controversy of an important character.

There is the same division in the political world which prevails in the theological world. The subjects of controversy are rendered infinitely divisible by the same irrational and illogical method of adopting one party view to the exclusion of every other. Sectarianism, or the system of dividing a subject into its component parts, and forming a distinct and independent party upon one of those parts, seems to be the prevailing evil of the present generation, and, in fine, of all by-gone ages.

Nor is it possible to discover the literal truth by communication with, or reference to, any individual party. Each is guilty of suppressing what it ought to disclose; each party is guilty of partial statements; of exaggerating its own virtues, and over-calculating the amount of the vices of its opponents. Lord John Russell exposes only the Tory corporations, and Sir Robert Peel exposes only the Whig corporations. The public, however, have made the discovery of the corruption of both.

Both parties are right; they have good reason to abuse and reproach each other; and what is called the Liberal party have never yet been so closely united as to satisfy the world what their political opinions are, except upon some minor subjects, such as vote by ballot, abolition of the newspaper stamp, house-tax, &c.; all of which subjects, though important, are not of that generalizing universal character, which comprehends the whole outline of a system of government. We have no hesitation in saying, that after what are called the Liberal Members have gained these points, they will quarrel upon the very elementary principles of national government.

It is neither Tory, Whig, nor Radical, who will ultimately triumph; but another party, of more liberal and concentrating views than either, will rise up, and combine the most valuable features of the three sects, exceeding the one in order and consistency, and the other in liberality and universal tolerance; uniting the popularity and justice of the Radical system with the subordination, regularity, and determination of the system of Toryism. Toryism is the best system of government, if it were not diabolically unjust. Radicalism is the best system of government, if it were not disunited and destitute of authority. Whiggery partakes of the evils of both.

BIGOTRY OF THE CHURCH OF SCOTLAND.—The Church of Geneva has sent over to the General Assembly of the Church of Scotland a friendly deputation, requesting it to join in the celebration of the third centenary of the Protestant Reformation. But the Church of Scotland,

regarding itself as much too righteous to enter into any friendly communion with the Genevese Church, has not only refused, but actually resolved, upon the motion of Mr. Collins of Glasgow, an elder, and bookseller of that city, and a flaming zealot of the *Temperance Societies*, that it is unbecoming in the Church of Scotland to address the Genevese clergy as Reverend *Fathers* and Brethren, but only as Reverend *Sirs*!!!

According to the Brussels papers, a young man, aged fifteen has lately died of typhus at St. Peter's Hospital, in that city, whose heart and liver were found, on dissection to occupy, each other's places; the heart being on the right side, and the liver on the left.

CORRESPONDENTS.

Amongst our papers we have discovered a letter addressed to the *Shepherd*, signed "A Friend to Truth," which we don't remember to have ever seen before. It is dated "April the 6th, in the year of reason." What year of reason the writer does not say; but, if we may be allowed the use of a pun on a grave subject, we think the writer has hit the truth very nicely; for "reason," or that which is called reason amongst men, has got only one ear, by which it hears only one side of a question, the other being regarded as useless to argument. The questions are rather atheistical, but probably put for the sake of eliciting an answer. They have all been answered more than once, in the *Shepherd*; indirectly, as well as directly. The first, Whether the eternal Nature acts by blind necessity, or with wisdom and design? needs no reply. Blind necessity has no meaning; or if it has a meaning, it means perfect wisdom. The second question, Whether motion and activity are essential properties of matter? is best answered by inverting the question, Is matter an essential property of activity? for the existence of matter as a primary basis is an absurdity. The third question asks whether the atoms which compose the universe may not form different arrangements, compose all sorts of animals, &c. Most assuredly; it is by different arrangements that all variety is produced; but as for atoms, it is only a supposition that there are such things: we never saw an atom, and have no proof of its existence. There are particles of matter, such as sand, but we know of no particular power inherent in them. We know that power may be communicated to them; pith-balls will dance when electrified; but no man can see this electricity, or prove its materiality. We only know that it is a power which can be communicated to and abstracted from certain material substances. But to form an idea of pith-balls, or atoms, arranging themselves to form a cat or a mouse, without a regulating mind, is rather too Arabesque for our credulity, and can only be entertained by those who have carried faith and superstition to an outrageous excess. There is no greater credulity in nature than atheism, and there is scarcely a man in existence who dares to speak or write in defence of it. There is not a publication in Great Britain, so far as our knowledge extends, which candidly professes it; and if there were, we would wager a silver penny that it did not pay its expenses.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

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SYSTEM OF NATURE.

HAVING in the two last numbers given our readers a specimen of the manner in which the two opposite extremes of universal doctrines can be sincerely adopted and believed at one and the same time, it behoves us now to caution them against supposing that our doctrine of universalism is merely a tame compromise of matters between two conflicting extremes; by which compromise we abandon our own independence, and become merely a vacillating mediator between one party and the other, showing favour to this or that according as the circumstances of the times shall direct, by holding out a flattering promise of success. Such mediators there have been in all ages; men without principle, without any definite object in view, but merely the artificial settlement of inveterate quarrels; who took neither one side nor the other, because they took no interest in the subject of discussion, and cared not how the dispute was settled, provided only it was settled amicably.

This indeterminate and unprincipled spirit of mediation has seldom been effectual in producing the end in view; it gives satisfaction to neither party. No mediation has any chance of success, unless its object, and its means of attaining that object, are as specific and intelligible as those of the two conflicting parties. There must also be a kindred spirit of zeal or enthusiasm to meet the ardour displayed by those whose union is contemplated; but an enthusiasm so much under control, that it will never exhibit any excess or imprudence in urging its doctrines or plans of action where there is no encouragement afforded them. A mediator who proposes to effect a junction between two political zealots, the one belonging to the Tory and the other to the Radical party, could never succeed in attaining his end by assuming a medium state of indifference or apathy, by this means to draw the two opposite individuals towards a focus of union. The consequence of such attempt would be an assault of both parties upon the mediator himself; he would be placed in similar circumstances to the unfortunate wight who interferes in the family quarrels of a man and his wife: his interference would give a new direction to their passion, and they would vent it all upon the poor umpire.

This indifference or apathy, which results from inability to comprehend the subject of controversy, is a purely negative principle; and as it often assumes the character of a mediator, and as frequently fails in the object contemplated, so the public mind, not having been taught to distinguish between positive and negative

causes, is very apt to treat with contempt every mediatorial doctrine or system, and predict the same sort of success which almost all such attempts have hitherto experienced; and not only so, but also to bestow upon them that apathetic and unprincipled character which they have universally received. Were it possible to prove that our universalism is as indefinite and unprincipled as any other doctrine is, we should not write a syllable more in its favour; or did we think it calculated to extinguish zeal, or put out the lamp of devoted enthusiasm in the cause of human redemption; did we think it led to the evils which result from the fatalism of the old world, or the superstitious fears, rites, and observances of mystical times; that it in any degree relaxed the efforts of the human mind in the search and acquisition of knowledge, the improvements of art, or the cultivation of social morals, and every other refinement which gives increased nobility and grace to the human countenance, and brings it nearer to that *beau ideal* of perfection which Christianity and Paganism have both denominated "the incarnate God." Did we think it likely to multiply the causes of contention, or confound the distinction between moral good and evil; that it justified the liar, the thief, the murderer, or any other species of delinquent; that it wrested the power from the hands of the law, and levelled the obedient with the disobedient, the orderly with the disorderly, conferring the same rights and privileges upon both; that it destroyed faith, or hope, or trust in Divine Providence; or extinguished any of the sublime and exhilarating prospects which religion has taught the human mind to entertain, and which have been, in all ages past, and will be, in all ages to come, identified with the human mind itself; did we think it calculated to produce any one of those effects, or effects resembling them, either in the confusion and anarchy of government, or the gloominess of the future prospects of mankind; then we would acknowledge that it was only a negative mediator, which attempted to effect a conciliation between the two parties, by merely throwing cold water upon both.

There are many such mediators in the world already; men who are neither one thing nor another; who are neither believers nor infidels by profession, but who are cold as ice to the enthusiastic spirit of both. Such are the Deists and Unitarians, who are in general extremely lukewarm upon all religious subjects. There are many exceptions to this general rule, but this is their prevailing character, and therefore they may be esteemed, in the present state of the public mind, the vanguard of the progress of society. They obtain this precedence by their indifference to, and silence respecting, religious subjects.

When one party is guilty of extravagant zeal on the one side or the other, this intermediate party is ever ready to correct and chastise it. The state priest, and the canting sectarian, and the determined infidel, are equally liable to the infliction of the rod from this omnipresent school-master, who may now be said to have possession of all the most influential means of public instruction. The great majority—almost all—of the editors of the public press, either are, or by prudence affect to be, of this intermediate party, which says nothing disrespectful of the faith of the land, but never moves a pen nor wags a tongue in its defence. It merely lets it alone, and whips every man who attempts to raise it up or to pull it down.

This party is the greatest and most powerful party in the land. It may be denominated the Unitarian party; but it is nothing after all. Its strength lies in silence; it has no doctrine, no system; it knows not itself; it only despises the two extremes, and avoids them both. It has entirely abandoned the whole field of theology; it exercises all its talents upon politics and philosophy, in which it shines conspicuous above all others. It makes the greatest statesmen, whether they be Tories, Whigs, or Radicals; it makes the most popular writers, and it numbers in its catalogue the greatest orators; it represents, in fact, the English public, and carries the rod of office with a high hand and a resistless look; but it never can settle the grand question of religion, on account of its purely negative character. It has no principle upon the subject.

We are quite as much opposed to this party as we are to the other two; because we assume a positive principle of mediation, which has a clear and determinate object in view, and builds upon the foundations acknowledged and adopted by all men. Yet we consider that this negative deistical party has rendered great service to the public cause, by tempering the enthusiastic zeal of conflicting extremes; by heaping public odium and scorn upon both, whenever they rose above the level of their own native insignificance. It has put bigotry, intolerance, and hypocrisy to shame, and forced them to skulk into the holes and corners of society, where they pour forth their hideous inspirations in secret, nor dare, as formerly, to fill the public press and the popular ear with their unmeaning and endless ravings and controversies. So much good is effected, that bigotry has been most effectually humbled; but silence will never elicit the truth, nor satisfy the human mind; and silence is the watchword of the party. But its work of silence is not yet done; it must fight with its weapons of ridicule and reproach, its political and experimental philosophy, and its polite literature, until it has humbled the Church, and shamed the Dissenters. It will die when its work is done, and decay long before it can see it accomplished; for before that important event takes place the public mind will be beginning to discover that a negative system gives no satisfaction; and the remnant of faith, which has escaped the wreck of superstition, and which was only silenced by the corruption and abuse of our ecclesiastical institutions, will gradually revive, and demand an enquiry into the momentous concerns of universal life, and universal Providence. There are ebbings and flowings in the public mind, as

well as in the waters of the great ocean. Those ebbings and flowings are as regular and continuous in the one case as in the other; the movements are merely oscillations between one extreme and another. The imperfections of the finite mind give it always a tendency to excess, and consequently to error. It pursues this erroneous view till it finds itself opposed by the returning tide of the opposite spirit, when it gives way, and yields to the stream of the prevailing current.

But how, it may be asked, do we prove that this negative mediation, of which we have been speaking, is not the popular current which is to carry all before it? We reply, simply because it is a negative. It is a physical, and moral, and intellectual impossibility that a negative can ever become a ruling or an active principle. It would be no longer a negative, but a positive, if it did. The faith of the land is the positive and ruling principle, and the negative principle of deistical philosophy and liberalism is merely a destroyer; and nothing can be better than a negative principle to act the part of a destroyer; more especially in an age of literature, when ridicule and satire have such effect upon the public mind. But to suppose that this negative principle will rule the individual mind after public abuses are removed, is to suppose that mankind shall cease to enquire into the great subjects of religion, and settle down into a state of quiet scepticism and neutrality. We may just as reasonably expect that men shall become monkeys, and the sun, moon, and stars be extinguished in everlasting night. The Deists and Liberals will accomplish one important object; namely, the liberation of the human mind from all legislative and moral control over its religious opinions; but any attempt to check the progress of enquiry into the great subjects of revelation, will meet with signal and merited defeat.

THE SHEPHERD.

PROPERTY.

THIS is one of those equivocal species of words which mean any thing, every thing, or nothing at all, just as your argument requires it. With a landholder it means land, and an exorbitant rent, which defrauds the tenant and the labourer of the wages of their toil and the profits of their capital. With a fundholder it means interest or usury for capital, which he himself cannot employ to any useful purpose. With others it means certain peculiar rights and privileges, by which they extort from other men the fruits of their labour, and live in idleness upon the surplus of human industry. A parson's tithes are his property; his Easter-offerings are his property. A lawyer's immunity from certain taxes which afflict the rest of the people, is his property; and to impose the same burden upon him that other men carry, would be an act of robbery. A sinecurist's pension is his property; he has had it for so many years, and was led to suppose it would be continued for life; it would therefore be an act of open plunder to deprive him of the undeserved grant. A corporator's privileges are his property, and some of these are very extravagant, as the late Municipal Commission has discovered, amounting, in many cases, to several hundreds per annum, in immunity from certain imposts which other men are obliged to pay.

Besides these, and a hundred other items, there is a peculiar species of property called power, which generally goes hand in hand with money. This power enables its possessor to oppress the poor man with impunity, by giving him a protection against all legal proceedings, which can only be employed by those who have it in their power to line the pockets, of the *distributors* and *executors* of justice, with gold. Justice is a hireling: he who has the greatest amount of wealth has the best chance of success; but he who has no wealth can get no justice at all,—it is entirely beyond his reach. Law and justice will always be a mass of confusion, as long as there are lawyers who lend themselves as hirelings to any cause which can afford to employ them. They are the same curse in politics which priests are in religion. They have taken the task of intercession for the people into their own hands; a task which the people could perform for themselves with much greater propriety and effect, whether it be before the tribunal of heaven, or an inferior tribunal upon earth. This task both the spiritual and temporal intercessor must abandon, as a piece of unnecessary and mischievous officiousness.

All those species of property to which we have alluded are the legitimate property of the rich, of whose rights the nobility and gentry are tenacious to a scruple; they are always ready to raise an outcry whenever it is assailed, or seemingly in danger. If rents fall fifteen or twenty per cent., the landlords cry out "Ruin, ruin!" but not a word of ruin when the wages of the poor man fall a hundred or a hundred and fifty per cent., as they have in many cases done. The Poor-law Amendment Act was expressly enacted for the purpose of saving the landlords from ruin! Poor, helpless creatures! What a providential interference, to save their carriages and livery servants from suffering diminution! We are not a little amused with some of the arguments, *pro* and *con*, on this as on every other subject. A landholder deploras the lowness of the rents, and the cheapness of bread. A poor man can now eat a loaf at one-third the cost of the early part of the century. Wheat at 38s., instead of 110s., is most disastrous! What will become of the rich, when the produce of their land is so under-rated? Their property will become of little value; their rents must be lowered; and the man who works will have greatly the advantage of the man who goes idle. Mr. Richards prophesied in parliament, when speaking on Mr. Cayley's motion on agricultural distress, that wheat would fall *lower and lower*, till at last there would be a famine, and the necessaries of life *be purchased at an extravagant cost*. How wheat can fall in price, until it becomes monstrously high in price, is more than any other head but an aristocratical Tory landlord can comprehend. But this we can comprehend, that the lowness of bread at the present time is a very lucky thing for the working man, and not occasioned by a scarcity of wheat, as Mr. Richards and some of his brother logicians seem to imagine, but by a bountiful harvest; and we trust that this cheapness will continue to increase until the landed gentlemen be compelled to lower their rents fifty per cent., even though it should ruin one-half of the idle gamblers who compose the list of them. The only thing that can

relieve the land is the reduction of the rent. The ruin of the soil does not necessarily follow from the ruin of the individual who owns it, provided the property be alienable, and fall into the hands of industrious and less exorbitant proprietors. The wealth and extravagance of our aristocracy is a sufficient proof that the land is still exceedingly productive, and that the outcry of the owners is a mere selfish whine, which ought never to be weighed in the scales of human sympathy with that of the farmer and the labourer, who are at present the only sufferers.

We do not see what the depreciation of the currency, or the alteration of the standard from gold to silver, has to do with the perplexities of the landed gentlemen; for there is no possibility of averting the destiny to which they are fast hastening, namely, the depreciation of their property, which has been artificially raised to a greater value than is consistent with the justice due to the tenant and the labourer. There is certainly very little danger of producing a famine by lowering the rents and reducing the ecclesiastical burdens!

THE DOCTRINE OF THE "WOMAN."

NO. X.

WE think there cannot be a doubt, from the few remarks we have made on this subject, that the man represents the active, political, and positive; and the woman the passive, moral, and negative principle. Let us, then, in few words, and without any preamble, divide the human government, or the science of society, into its two component parts, namely, politics and religion; and we find that the former is the male and the latter the female department; the former the department of law, the latter of liberty. It follows, then, that the one department is subject to law, and the other is not subject to law; the one must act positively, the other must act negatively; by acting positively, the law interferes with the external political conduct of the subject; by acting negatively, religion never interferes with the religious conduct of any individual, nor takes any legislative measures to maintain or defend itself. This is the consummation formed upon the model of Nature herself, as exemplified in the sexual division of all things.

In illustration of the beautiful effects which must result from such a system of toleration and impartiality, there cannot be a better allegory than the simple story of creation. First man was made, but he was unhappy; a woman was taken out of him, and she was to bring him a saviour. This saviour will come by the deliverance of the church from the trammels of legislative interference: men will then pursue their enquiries into universal subjects, uncorrupted by the spirit of political partizanship, which now adulterates the heart of almost every clergyman in England. The motives will necessarily become purer; the enquiry will become a philosophical enquiry, conducted upon principles and urged by inducements similar to those of any other philosophical or scientific study; and the male department of the law will then find a helpmate and comforter in the female department of morality and religion: at present, they are physically united; then they will become morally and spiritually united, and reciprocally promote each other's designs.

This is the distinction which ought to be observed between the establishments of the old world, and such an establishment as we anticipate; the one is a physical Siamese union, which we detest; the other is an intimate, social, and co-operative union of love, a marriage-union, created by similarity of principle and intentions, both contemplating the public good, and both actually engaged in its promotion, in their own respective departments of public and private morals, universal and individual life; the state over-ruling, with providential eye, the totality of the national conduct; the church, with maternal and perceptive care, contributing to the refinement of private morals.

HORRIBLE INJUSTICE.—OF CHARITY.

UNDER the Pocklington Foundation, land, yielding annually the sum of 1*l.* 4*s.* 10*d.*, was devised to St. John's College, Cambridge, for the education of poor boys who might be found qualified. It has fallen into disuetude, however, in consequence of the smallness of the sum, and its inadequacy to maintain the scholars; but, in consequence of the increase which has since taken place in the value of property, it now yields no less than between 600*l.* and 800*l.* a-year, which the College insists it holds in trust, refusing to allow more than the exact original sum of 1*l.* 4*s.* 10*d.* to the competent boys, and appropriating the remainder to the fellows. The Winchester charity yields little less than 14,000*l.* a-year. The terms of the grant are these: that no boy shall be admitted to the foundation who is a possessor of an annual property to the amount of 3*l.* 6*s.* 8*d.*; and there is a provision which stipulates that, if, while any boy is on the charity, any circumstances occur by which he becomes possessed of the value of 5*l.* a-year, he shall be excluded from all benefits of the institution; but it has been interpreted that 3*l.* 6*s.* 8*d.* of the day when the grant was made must be considered *now* to mean 66*l.* 13*s.* 4*d.*; and the consequence is, that the sons of persons, who, from their station, ought to be sent elsewhere, and to be paying for their education, are reaping the benefits of this splendid institution, which was originally intended for the benefit of the poor. The number of scholars on this foundation is only seventy, so that there is an annual income of 12,000*l.* or 14,000*l.* a-year expended on them exclusively, at the rate of 200*l.* a-year for each boy. (See *Mr. Harvey's Speech on Charities.*)

"I know of a foundation in a large manufacturing town, with an income of some thousands a-year, and which offers to the numerous uneducated people a kind of instruction altogether useless, (namely, Latin, Greek, and Hebrew, because it was endowed as a grammar-school,) while writing, geography, cyphering, book-keeping, mechanics, chemistry, drawing, would be invaluable acquisitions to the whole community. I could name other schools of the same kind, with nearly as good an income, and which support well-endowed masters to teach *two or three boys*, because they are *grammar-schools*. There are many who covet the place of the master of an endowed school, though the salary may be small; but this covetousness is not of teaching the poor. That was the object of the founder, who desired to see instruction dif-

fused among all the children of the humbler classes; but that is no object with the schoolmaster, who lives in the founder's house, and takes the profits of the land. The doors of his school are, no doubt, flung open, and there is no manner of doubt that the poor children may enter, *if they dare*; no doubt that the boy may come in; the parent may send his child, if he had rather his child should suffer under and plague the master, than that he himself should suffer by being plagued with the child at home. The endowed schoolmaster will never shut the door in the child's face, nor ever tell him to depart, nor in words threaten the parent, nor forbid him; the endowment must in no wise be openly violated; but this I also know, that the master of the charity-school has boarders, children of a higher rank and station, under his care and in his house—the very last creatures in the world that the founder ever dreamed should enter it. The wary master knows full well how the children of the better classes dislike to associate with the charity boys. He feels that as the number of the unprofitable pupils increases, the number of profitable ones falls away, and therefore, although the door is open, the master's face is not open: on his brow sits the frown perpetually; his hand beckons not to entice the pupil of humble degree, the sole object of the donor's bounty; it is lifted only in anger, and as the instrument of punishment; and the boy, not the teacher, is of course always in fault. Thus I have lately heard, in Chancery proceedings, of amply endowed schools, the poor scholars of which had fallen off from one hundred and one hundred and fifty, to one, two, and three; and yet the foundation exists, the master exists, the house exists, the fund exists for the repairs, and the furniture, and the taxes. The name of the school is, or has been, celebrated as an endowed establishment; but its reputation is amongst the wealthy, whose children are there boarded at large prices, and taught Greek, Latin, and fencing, and the dance; while no man knows that it is all the while a *charity-school*, the benefits of which have been handed over to be enjoyed by the rich, and to serve the interests of the master." (See *Lord Brougham's Speech on Education.*)

The above are ample demonstrations of the enormous wickedness which prevails in the management of what are called charitable foundations. All the institutions of the country are diseased; a universal plague has been ravaging the religion and morals of the community. Why should the clergy wonder at the increase of infidelity, or the Tories, of discontentment? Every parish proclaims the infamy of those things, which have too long been known by the names of piety and respectability.

PRICKINGS OF CONSCIENCE.—Lord Denman says that, after serious reflection, he doubts "how far the state has a right to inflict punishment for any offence, against the commission of which it has taken no means to guard." We hope his lordship and his brother lords will continue to doubt, until they have taken all the means in their power to guard against the commission of crime.

It is a very singular thing that while Dissenters of every denomination build chapels for themselves, and multiply their congregation indefinitely, that the Established church cannot build a single chapel without a grant from government.

SINGULAR NARRATION.

Extracted from a publication, entitled, "Foreign Scenes and Travelling Recreations," by John Howison, Esq., of the Hon. East India Company's Service.—1825.

"Shake off the intrusive cares of day,
And lay the meddling senses all aside."

—THOMSON.

THE following narration, coming from the pen of a gentleman who, it is presumed, can vouch for its authenticity, is in itself so peculiarly remarkable, that its present introduction may not, perhaps, be altogether inappropriate. Any further reflection upon these very singular circumstances must, however, be left to those who may be induced to bestow a more serious consideration on the detail.

In "A Voyage from Havannah to New Providence," it appears, that Mr. Howison, returning from an excursion to Holguin, went on board a sloop in Guibana harbour; but finding that she would not leave port till the next night, he accepted an invitation for the evening from the master of a schooner that lay near.

"When the evening was pretty far advanced, he conducted me," says Mr. Howison, "to the cabin, which was almost full of large packages, and pointing out where I was to sleep, left me alone. I felt a heavy suffocating smell, but did not think of examining the contents of the bales, and immediately went to bed. Soon afterwards I was harassed by wild and frightful dreams, and suddenly awoke about midnight, bathed in a cold dew, and totally unable to speak or move. However, I knew perfectly well where I was, and recollected everything that had occurred the preceding day; only I could not make any bodily effort whatever, and tried in vain to get up, or even to change my position. The watch on deck struck four bells, and I counted them, though it seemed to me that I did not hear the beats, but received the vibrations through my body. About this time a seaman came into the cabin with a light, and carried away an hour-glass that hung upon a nail, without observing me, though I made several efforts to attract his attention. Shortly after a pane in the skylight was broken by accident, and I saw the fragments of glass drop on the floor. These circumstances actually occurred, as I found on enquiry next day; and I mention them to prove that the sensations I describe were realities, and not the offspring of perturbed dreams. My inability to move was not accompanied with pain or uneasiness, but I felt as if the principle of life had entirely departed from my frame. At length I became totally insensible, and continued so till an increase of the wind made the sea a little rough, which caused the vessel to roll. The motion, I suppose, had the effect of awakening me from my trance, and I contrived, some how or other, to get up and go upon deck. My memory was totally lost for about a quarter of an hour, and I had no ideas connected with anything that was not present before me. I knew that I was in a ship, but nothing more. While in this state, I observed a man drawing water from the sea in buckets, and requested him to pour one on my head. After some hesitation, he did so, and all my faculties were immediately restored, and I acquired a most vivid recollection of a vast variety of ideas and events which appeared to have passed through my mind, and occupied me during the time of my supposed insensibility.

"All this singular constitutional derangement had

arisen from a copious inhalation of the fumes of tobacco; for, on examining the cabin, I found that the pile of packages there consisted of that narcotic plant, and that quantities of it lay even under my bed—in short, that the sloop contained almost nothing else.

"I should not have been so particular in mentioning these circumstances, had not I heard something analogous to them from a German oculist, whom I met with in Havannah. This old man, who was altogether a very singular character, told me that the digitalis, or foxglove, the belladonna, or nightshade, and several other plants of a similar kind, possessed peculiar properties, which were not generally known even by the medical profession. When administered, he said, in a certain way, they could be made to act so powerfully and directly as sedatives, as to destroy all sensibility and voluntary motion, without affecting the animal life, or impeding its necessary and healthy action and functions; but with this remarkable peculiarity, that the mind or soul did not participate in the comatoseness which affected its mortal tenement, but was more than usually active and excursive. On these occasions, however, the individual to whom it belonged had no perception of anything of the kind. His body enjoyed an animal existence, as it were, without sensation, and nothing more. But when the effect of the narcotic was dispelled, either by counter-agents or by time, he recovered from his lethargy; and active life, memory, will, and intelligence, returned, with a perfect knowledge of all the operations and employments which his mind had gone through, from the moment of his losing his perceptions, to that of his reviving and of their being restored.

"The German explained all this in the following way:—Life and the soul, he said, are separate essences, though intimately connected together; and when the powers of the former have been enfeebled to a certain degree, the latter disengages itself from the body, and continues its agency unlimited and unembarrassed by the encumbrance of corporeal matter. However, on the animal functions beginning to recover their natural vigour, their immortal inmate is attracted back, by a peculiar sympathy, to its earthly tenement, and the human being, which they jointly compose, awakes to intelligence, and suddenly recollects all the ideas that have passed through his mind during the period of his suspended animation. These my friend described as often being vivid, original, and marvellous, beyond description, such as entirely exceeded the conceptions of man in his natural state of existence. After descanting a considerable time upon the subject, he related the following story in illustration of it:—

"While in Germany, he had resided some months in a town which was the seat of one of the minor universities. Being at that time rather poor, he engaged apartments in a lonely house, a considerable way beyond the suburbs. Its occupants, besides himself, were an old man and his wife, to whom it belonged, and a person of the name of Meildenvold, who was studying medicine. He lived in a very retired and singular way. However, as Engel and he boarded as well as lodged with their landlord, a certain degree of intimacy soon took place between them. Engel quickly discovered that his companion was no common character. In him reserved manners and a melancholy deportment were combined with a wildness and extravagance of ideas that sometimes approximated to madness. His conversation was abrupt, and had nothing of common-place; for he never talked, except when excited to do so by some emotion; and he often made dark allusions, and expressed thoughts and opinions

of such a mysterious and startling nature, that they seemed almost superhuman. He evidently avoided society as much as possible, never going into town except to attend the lectures, and always returning home as soon as they were over.

"In addition to his apartments in the house, he occasionally occupied a small detached building about twenty yards off. He kept the key of this place to himself, and never allowed any one to enter its walls; within which he regularly shut himself at an early hour on a certain night every week, and remained in seclusion till the middle of the succeeding day. When he came forth he was always haggard, ghastly, and dejected; but notwithstanding this, he never failed to commence writing very busily, and to continue doing so often for several hours together. He then seemed relieved, and resumed his usual habits and appearance till the mysterious evening returned.

"Engel's curiosity was excited, and the more so as his companion showed every disinclination to gratify it, and repelled his hints and enquiries in the most decided manner. He also felt an interest in the young man, who evidently was in a declining state of health, and very unhappy. He had once, too, when passing the building above described, caught a glimpse of its interior, and seen some objects of an extraordinary kind, among which was a board covered with black cloth, and placed against the wall in a sloping direction, and clamped at its lower end to prevent it from sliding forwards. There were also a large trough full of water, and a number of phials and some chemical apparatus.

"Engel had one night continued reading to a later hour than usual; his host and hostess had both retired to rest, and every thing was quiet and solitary around him. On accidentally looking out, he observed a faint light glimmering in Meildenvold's secret apartment, and recollected that the young man's period of seclusion had commenced that evening. Engel, impelled by irresistible curiosity, resolved to ascertain how his friend was employed. He left his apartment, and proceeded cautiously towards the small building, though the darkness prevented any chance of his being discovered. On reaching it, he found that the windows were so high above the ground that he could not raise himself sufficiently to see through them, without climbing up the walls. This he accomplished with some difficulty, and at length obtained a view of the interior of the apartment. It was lighted by one lamp, which was hung from the roof, and the form of Meildenvold lay immediately under it, on the board already mentioned. He was habited in a white dressing-gown, and looked pale, stiff, and ghastly; his eyes, though only half-closed, being dim and fixed in their sockets, Engel thought him dying or dead, and his first impulse was to force open the door and hasten to his assistance; but on observing things more attentively, he became almost convinced, from the state of the apartment and the position of Meildenvold, that his insensibility was the effect of design. He therefore continued to watch the body, which exhibited no symptoms of life, though the faint flickering of the lamp sometimes almost deceived him into the idea that it moved, and that the countenance began to acquire animation.

"He waited half an hour, but still no change took place. He then descended to the ground, irresolute whether to remain any longer, or to return home and call up his landlord, and make him break open the door, which was locked inside. But he reflected that he had no right to force himself into the private haunt of any

one, even for a good purpose, and therefore sought his own apartment again, and went to bed—though not to sleep, for the death-like form of his friend occupied his mind constantly; and in the morning he got up, expecting to learn that Meildenvold was no longer in life. The day advanced to noon without his appearing; but this circumstance passed unnoticed by his host, because it had nothing unusual in it. Engel, however, was in a state of anxious trepidation, and at length determined to ascertain the state of his friend by personal enquiry. On leaving his apartment, which opened into a long passage, he saw Meildenvold at one end of it, and started back, almost doubting the reality of the object before him. The young man hurried past without speaking and entered his own chamber, and shut the door, though Engel called after him, and asked him how he did.

"Things went on as usual till the recurrence of Meildenvold's night of retirement, when he shut himself up in the same manner, and at the same hour as formerly. Engel was desirous of knowing whether or not his friend would have another lethargic fit, and likewise of witnessing its commencement. He therefore went to the building as soon as the lateness of the hour enabled him to elude observation. He mounted the wall with a palpitating heart, and looked into the apartment. There was Meildenvold stretched out in the guise of death, and every thing around him in the same state as before. Engel gazed upon him for a few moments, and then, from a sudden impulse, forced his way through the window, and leaped upon the floor, and advanced cautiously towards the body, fearful lest he should wake it from its torpid state; however this seemed almost impossible, for the surface was cold, the pulsation of the heart scarcely perceptible, and the breathing very feeble and protracted.

"Engel now observed that the window was so high above the floor that he could not reach it, and make his egress in the same way as he had entered; for the wall was too smooth to be climbed, and the apartment did not contain any piece of furniture upon which he could elevate himself. The door was locked inside, but the key had been removed. He found himself a prisoner, and strolled about the chamber in a most uncomfortable state of feeling. The midnight hour, the loneliness of the place, the mysterious condition of his friend, and the ghastly appearance of his body, as seen in the glimmering of a dim and unsteady light, excited an undefined awe and apprehension. He wished his friend would revive, yet he almost feared to encounter him, conscious as he was of having acted the spy, and viewed him in a situation which he evidently desired should be a secret one.

"But in the midst of these reflections Engel's attention was drawn to the lamp, which seemed on the point of going out. He stepped upon the edge of the platform, for the purpose of trimming it; but, while doing so, the wick dropped into the oil, and the flame was instantaneously smothered. The darkness which succeeded was nearly total, and Engel remained fixed in the same spot for several minutes; but when his eyes became accustomed to the obscurity, he began to discern the platform and the white dress of Meildenvold. He seated himself in one end of the apartment, resolving to await patiently the issue of the adventure in which he had imprudently involved himself.

"It was not till the lapse of three hours that Meildenvold began to give signs of returning sensation. Engel heard a succession of deep-drawn sighs, and soon after saw his friend raise himself up, and lean his head upon his hand. He gradually gained an erect position,

and staggered across the room, and the next moment a loud plunge took place. He arose from the bath in a state of complete resuscitation, and appeared, for the first time, to observe that the lamp was extinguished. Seizing a tinder-box, he struck a light, and Engel stood disclosed before him. His astonishment was great, but it soon yielded to displeasure, and he demanded, angrily, to what cause he owed such an untimely visit. Engel dealt sincerely with him, and related the origin and progress of his curiosity, and explained how he had gained admission into his private retreat. Meildenvold was appeased,—‘And yet,’ said he, after a short silence, ‘why should I refuse to explain the scene you have just witnessed, for it has nothing of guilt in it? I am only sacrificing my health and life to intellectual enjoyments, and health and life may surely be used at pleasure by one so disunited from the world as I am. You must know that, some years ago, I accidentally discovered that certain plants possess peculiar powers over the mind and body, emancipating, as it were, the former from the thralldom of the latter, and enabling those who know how to employ them, to enter, for a time, into an existence almost purely spiritual. You see on that table various preparations of the hemlock, foxglove, deadly nightshade, and other narcotic herbs. I am in the habit of occasionally using these to produce the effects I have described, and you have recently seen me under their influence. It would be impossible now to go into particulars; but you must be convinced, from what you observed while I lay on the platform, that my body was then the seat of the simplest powers of animal life only; in short, that my spiritual part had fled, or, at least, had lost all sympathy or connexion with my corporeal. At present, I have no recollection of any thing during that period; but a short time hence a flood of ideas and images, of the most vivid, wonderful, and tremendous description, will rush upon my mind, and bear evidence that I have partaken of a super-human existence. Many of these I have recorded in a book, with the contents of which I may perhaps one day make you acquainted. I will tell you more when we next meet; but, in the mean time, I wish to be left alone.’

“He unlocked the door of the room, and Engel departed. In the course of a few days, the latter did not fail to remind Meildenvold of the promise he had made to disclose to him some of his mysterious secrets; however, he for a long time deferred doing so on various pretexts; at length he fixed a night for this purpose, and it was agreed that Engel should come to his apartment at a certain hour. Engel had gone into town, as usual, on the morning of the preceding day, and some circumstances occurred to detain him there all night, and likewise till the afternoon of the evening on which he was to meet his friend. His business being finished, he hurried homewards, and arrived there just as the hour of rendezvous was tolled by the bell of a neighbouring cathedral. All was quiet in the mansion, and he hastened up stairs to Meildenvold’s apartment, but found no one in it, nor any fire nor lights, nor any marks of its having recently been occupied. Engel, after his first sensations of astonishment had subsided, thought it possible that he might have misunderstood his friend, and that his own apartment was to be the place of meeting. He hastened there, but saw no traces of Meildenvold. He strolled from one room to the other in a state of perturbation and vague alarm, and at a loss what conclusions to form.

“He at length determined to seek Meildenvold in his private apartment. He crossed the court-yard, and gained it in an instant, and, on looking in, saw him ex-

tended, as usual, on the couch; but, if possible, more pale and inanimate than on any former occasion. Engel did not scruple to enter through the window; but, on approaching and examining the body, he found, to his horror and astonishment, that life had entirely departed! Those accustomed to the aspect of death never mistake it. The stiff limbs, sharp features, and frozen physiognomy of Meildenvold showed that life would never revisit his frame, and that he had fallen a victim to the influence of experimental philosophy, and to a love of imaginative existence. Engel had scarcely recovered from the shock of this discovery, when he began to look for the manuscripts which his friend had mentioned, but his search proved ineffectual. He immediately roused his host, and announced the death of his fellow-lodger. His remains were interred privately, for he had left no clue that could lead to a knowledge of his relations or connections, or even afford grounds for supposing that he had any.”

SPECIMEN OF THE ARCHBISHOP OF CANTERBURY’S LEARNING.—The Primate of all England felt particularly insulted by the Earl Fitzwilliam calling the Church of England a sect. His Reverend Grace insisted that it was quite unconstitutional to talk so. The Church of England was not a sect, but a *church*. Fitzwilliam having referred the Archbishop to his Latin and Greek dictionary, the Archbishop, in order to match him in learning, replied, that, if the noble lord goes back to etymology, he may just as well say, looking at the Greek derivative of the word *hierarchy*, that the English Church is a *heresy*. The Primate of all England, the Learned and Reverend Prelate, meant it to be understood that these two words come from the same original Greek root; but there is not the slightest connexion between the two; for the first comes from two Greek words, signifying *sanctified government*, and the second from a Greek word signifying a rooted opinion or hobby—a dogma. His Grace has forgotten his Greek; for instead of identifying *heresy* with *hierarchy*, it ought to have been identified with *sect*; for *sect* and *heresy* are, in the Greek language, one and the same word. The sect of the Pharisees is called the *heresy* (*haeresis*) of the Pharisees. And pray, what is the *Church* of England but a *heresy*? and a very small, contemptible *heresy* it is, compared to the universe.

VARIOUS VALUES OF TITHES.—There is one view of this subject which it is important should be attended to by those who wish to trace the effects of different imposts on the condition of the people, namely the effect of a rise of rent on the burden of tithe. For instance, if land were rent free, a tithe would merely give a value equal to one-tenth of the labour bestowed on the land to raise the crop, with common profit; but if a high rent is exacted, a tenth of the crop does not merely give a tenth of the value of the labour (with common profit) bestowed in raising it, but also the additional price, or exchangeable value, which arises from the whole being subject to a high rent. Let us take a case of a single farm from which produce is obtained, which, if there were no rent, would sell for, say 300*l*. The tithe of this would, of course, be worth 30*l*; but let a rent of 50*l*. be charged for this farm, and the value of the tithe becomes 35*l*., or one-tenth of 350*l*., because the whole produce must now sell for that sum. In like manner, let rent be raised to one-third of the previous value of the produce, or 100*l*., and that produce must sell for 400*l*., and the tithe would be worth 40*l*. In parts of Ireland rent is said to amount to more than one-half the value of the produce, and, as it sells loaded with the rent-charge, the exchangeable value is more than

double the amount of the labour value, and tithe is, consequently, more than double the labour value that it would be if land were rent free! But this is not all, the tithe of landed produce, being itself a tax, increases the exchangeable value of the articles taxed, so that the tithe receiver gets his tenth of the produce, when it is enhanced in value by the tax of that tenth, and this too, is in addition to the enhancement through the rent paid to the landowner.—*Hopkins's Great Britain for the last Forty Years.*

PROGRESS.—Society is not all progressive; it is contrary to the doctrine of universalism to suppose so. It is both progressive, stationary, and retrograde. Many of the human race remain to this day in their original savage state; many have even fallen below it; and many, after having made considerable advances, have retreated into their original savagism. All this is necessary to give a full development to human nature. When civilized man has become more universalized than he is at present, he will receive abundant instruction from the analysis and careful study of savage life. It is primeval Nature, and its simplicities are indispensably requisite to perfect the system of refined and cultivated society. The world has lost nothing by one half of its inhabitants remaining in their original uncultivated state. Nor is Providence a whit less kind to the savage than to the civilian. The gentlemen of the Tract Society, we know, differ from us in this particular, for they send all the savages to Hell. So do we; but the tract gentlemen think Hell a very bad place. We do not: it is the place where evil is destroyed.

PROTESTANT REFORMATION.

THE Protestant Reformation was the destruction of old universalism. It forms a new era in the history of the human mind, when man ceased to theorize upon universal existences and unknown causes, wisely directing his attention to individual facts; collecting materiel from external nature to form a theory of the universe, instead of resorting to imagination alone, as was the case with all the old philosophers and mystics and divines of every degree, down to the days of our celebrated countryman, Lord Bacon, the reputed father of inductive philosophy, that philosophy which divides the labour of the enquiring mind, by apportioning to each student of nature a small department of science, to study it well, instead of confounding all science in one universal mass, too great for the feeble mind of man to grasp, until he has carefully analysed the detail. This new inductive philosophy was the death of universalism; but inductive philosophy, as even its very name implies, is not the termination to which we aspire. Induction is of no use without a conclusion. It is foolish to be everlastingly weighing an article, if you never discover its weight. The weighing is an operation performed on purpose to ascertain a final truth, and so is induction, and the system of induction, or the collection of individual facts. It is pursued on purpose to arrive at a universal system.

The new system of Protestantism, therefore, is evidently not a final system. Indeed, it is not a system at all: it is a state of tutelage and anarchy; a state of transition from a false system of universalism, founded upon theory, unsupported by facts, to a new system of universalism, supported not only by every species of human knowledge, that is, all known facts, but also so theorized, that no conceivable fact to be hereafter discovered can ever overthrow it. This latter is an essen-

tial characteristic of a universal doctrine. If even a possibility can refute it, it is of little use, because it must leave a doubt on the mind. We have often said, and we repeat it again, that we are perfectly willing to defend our doctrine with this decided disadvantage against any opponent; namely, that he be permitted to invent facts, whilst we merely reason upon his assumptions—provided his facts are not gross contradictions of eternal and universal laws.

Colonel Sibthorpe is fretting himself sadly about reform. "Is there never to be an end of this reform?" he says. "How long is this reform to go on? What will become of the rights of property?" "What is to become of the rights of the poor?" a starving labourer and his children reply; but their voice is not heard.

CORRESPONDENTS.

WE are resolved, according to promise, to finish the *Shepherd* at the 52nd number; but we cannot yet inform our readers whether it shall have a successor immediately. If we do commence another work, it will carry the doctrine of universalism out of religion into politics. The former is the basis, the latter the practical department; the former the root, the latter the offspring. We pursue the same principle in treating of both; but we are not certain that our time is yet come for political universalism; and, therefore, do not wish to commit ourselves by any promises. We are entirely the creatures of circumstances, as Mr. Owen says, and mean to be guided by the impulse of the time being, as we were in bringing forth the *Shepherd*, which was conceived in one week, and brought forth the next. The *Shepherd*, however, is merely an elementary work on universalism; we have purposely refrained from minute details, and must refrain until such interest is excited as to give encouragement to a more particular analysis. That time will come; both church and state are hastening rapidly towards it.

A correspondent asks us, if our doctrine be true, what is the difference between something and nothing? If he be a Cockney, it will be very difficult to make him comprehend the difference, if any there be. Ask a Cockney if he knows anything about the man in the moon? The Cockney most probably replies, "I don't know *nothing* about him." Some people would say, "I do know *nothing* about him," or, "I don't know *anything* about him." They both mean the same thing; from which it appears evident that anything and nothing are one and the same; and *anybody* and *nobody* are so much alike, that, as Alexander Stevens says, "that which is *anybody's* business is sure to be done by *nobody*, and *nobody's* property is generally claimed by *anybody*." There is no such thing as nothing, and yet it is an exceedingly valuable article, as the following undoubted fact will demonstrate: "Nothing is more valuable than good health and a well-stocked purse." What a valuable thing nothing is! we hope, therefore, our correspondent will never more doubt the value of nothing.

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[Price 1d.]

SYSTEM OF NATURE.

If any of our readers imagine that we are striving to please all parties by our mediatorial doctrine, they much mistake our meaning. Pleasing or displeasing, we have seldom or never thought of. We have always avoided giving unnecessary offence, from prudential motives; but we are well aware that we cannot speak our own thoughts without offending all parties. We are esteemed blasphemers in the eyes of the religious world, and superstitious fanatics in the eyes of the materialists. If we had been striving to please both parties, we should have preserved a perfect silence on subjects upon which both parties are directly opposed to us. We speak from conviction, and have never addressed ourselves to the feelings in preference to the judgment.

Moreover, we do not depend much upon any of our own exertions, or the exertions of any other individual, for accomplishing the end we anticipate of a general union of sects. It can take place at the recommendation or by the influence of no individual or party, but be gradually and insensibly brought about by the decay of sectarian enthusiasm in the first place, and, in the second place, by the charitable and liberal spirit which this negation of dogmatism will imperceptibly generate. There is a very large majority of the religious world, even at present, who are particularly attached to no sectarian principle, but go to church, chapel, or conventicle, according as the distance from home or the character of the officiating clergyman inclines them. Such are merely what they call Christians. If you ask them what they believe, they merely reply, "I believe in Jesus Christ." You can get nothing else out of them. Such people are half prepared for any thing, willing to follow the tide of popular opinion, provided only it have the leaven of faith and hope to sanctify it. Their children are still less attached to sectarian principles.

We are merely in advance of the age, developing a doctrine which mankind must necessarily discover in their march along the course of time. Still there is some little in our power. We can accelerate the progress of universal principles in the minds of many whom we address, because we can facilitate the comprehension and classification of these principles to those whose leisure, or enthusiasm, or want of opportunities of information, retard their solitary advancement in the study; but where there is not some previous preparation of mind, our labour is expended to no purpose; our language is an unknown tongue, as incomprehensible as the grammarless lingo of Irvingism to the carnal mind of

old Adam's posterity, upon whose corrupt nature not even the death of Christ has yet poured one restorative drop of redemption.

Moreover, it is in our power to lay down some general principles, which will stand the test of the most intimate investigation, and of which we may safely predict that mankind must more or less quickly progress towards their acknowledgment. As for moral rules, or articles of faith, we have nothing to do with them; we do not pretend to teach either faith or morals. Both these subjects are unteachable; they are the result of an infinite variety of external and internal circumstances, of organization, mental and corporeal—of employment in life—of adversity or prosperity, and the temptations accompanying them—of education, of acquaintanceship, and many other causes. We may advise, expound, reason, and demonstrate; we may impress convictions on many who are not powerfully influenced, by some such predisposing causes, to follow other modes of thinking and acting; but still the great moralist, the great schoolmaster, is the secret amount of combined influence upon the individual mind, arising from the condition of human society in which it moves, and whose creature it is.

There is a spirit in society distinct from the spirit which actuates the individual, over which the individual has little or no influence. That spirit we call in popular language the spirit of the age. It is the sum total of human mind. It is public opinion, before whose high tribunal every knee must bow, and every tongue confess. Tyrants and their ministers are as mere dust in the balance before this supreme authority. They may resist, they may repine; they may muster their legions, and make their cannons roar, to impede its march; they may raise their embankments to oppose its current; but it is only a momentary resistance; the great tide of humanity rolls on impulsively to its final destination, and wafts even its opponents along the stream, infusing into them its own spirit, even in spite of their will. The ways of this spirit are unfathomable in the detail; but when collectively scrutinized in the history of the past, they assume a systematic character, which the individual eye cannot discern in the multifarious confusion of present events. This character is in exact conformity with the general features of universal nature; unknown to the individual, it has been gradually developing itself according to a model which is discernible in general science, a model from which it has never deviated, even though the ruling minds of society have attempted to draw it aside in a devious path. The leaders of the movement are generally opposed to the final purpose of this universal

spirit of humanity. They contemplate its aim as something revolting to human feeling, and subversive of good government; and they exercise their energies to open up a channel different to that which the great spirit has in preparation. They serve their purpose in the machinery of Providence, and new minds arise with new views, new hopes, and new fears, which sweep away the rubbish of their fathers' folly, and then sink into the same pit of unprogressive and bigoted stagnation. This must go on till universal principles are discovered, and then pray tell us where the human mind can move? It will then recommence the work of individualism, and investigate the details of universal nature with a new eye and a regenerated heart. The discoveries of science will become infinitely more important and useful in the concentration of all to one common point, the unity of faith and morality.

But how can there be a unity of faith and morals, if the spirit of the age, like ourselves, establish no specific rule of action, or creed for society? All morality reduces itself to one word, *Love*. We can say no more. Love is a feeling; it is not a logician. Neither Aristotle, Bacon, nor Locke, can teach it; it grows, and like a plant it grows well or ill according to the soil which nourishes it; that soil is society, and its degree of perfection may be ascertained by the amount of social love which characterizes the intercourse of its members. All faith reduces itself to one word, *unity*; and this can only be perceived by the generalizing mind which contemplates Nature as a whole, instead of puddling for ever in some petty bog of science or of society, which, viewed by itself, is an intolerable, unmeaning nuisance, and creates only exclusive bigots or chaotic infidels—either deplored the forlorn and hopeless condition of *fallen* man, or casting off, with what they call a philosophic mind, every idea of wisdom or design in the universe.

"Love is the fulfilling of the law," says an apostle: we say the same. And the same apostle also declares, that in the dispensation of the fulness of time, all things will be gathered into *one*, and God be *all* and *in all*: so say we. These are our moral law and our creed: *unity* and *love*, male and female; the one an intellectual principle of arrangement, which ascribes all the movements of Nature to one universal, wise, intelligent, harmonious source; the other a moral principle of feeling, which concentrates the individual interests of all in one, and *models* society upon the great intellectual system of harmony which regulates the machinery of the almighty whole.

If man had the spirit of love, he would require no moral teacher; he would arrange society instantly upon just principles. The rich man would say, "I have more than enough: I will give the residue to the poor." He would also discover that his claim to any excess of property was unjust; that it was a public robbery: he would relinquish his claim; nor would he relax his activity in the service of the public: love would be a sufficient stimulus. It is for want of love that man is not happy. Love is the best of all legislators, and the most just of all judges, if you give him *supreme* authority; but love is the worst of all legislators, and the worst of

all judges, if you give him only partial authority; for, out of kindness to the culprit at the bar, he would let loose a scoundrel upon society, who would inflict tenfold more mischief upon *other men* than the executioner would have inflicted upon *him*. It is the universality of love alone that can redeem us, and that can only be created by a social system, in which individual interests are absorbed in the universal.

By absorbing individual interests in the universal, we do not destroy those interests, but rather enhance them; and so also in our system of unity, in opinion, we follow this absorbing *non-destructive* system: we destroy no faith, any more than we destroy individual interest by a social or universal system. Some there are who would destroy faith, and make a pure blank of this half of Nature. We would not. We defy the attempt in ourselves, and we may safely call ourselves the representatives of nine hundred and ninety-nine thousands of our fellow-creatures, and defy it for them for ever; but their faiths shall be gathered into one; they will be glorified; they will be beautified; they will be reformed; they will be socialized; and the spirit of faith, of charity, of hope, shall fill every human breast; and God shall be adored, not in formal hypocritical ceremonies, but in the secret experience of a happy and enlightened mind—adored as the living God throughout universal nature, and not as a lump of brutish matter, or a collection of chaotic and unmeaning circumstances. Such darkness will vanish from the human mind, when *unity* radiates upon it.

Society is now quickly ripening for a system of universal pardon. In the days of ignorance and imperfect civilization, when the conduct of the individual was less under the surveillance of the magistrate and the moral control of public opinion, when mere change of residence might retrieve a lost character, and no informer ever visit the spot or discover the residence of the unrepentant criminal; there was some other influence, of a more watchful and all-searching nature, in requisition, to curb the excesses of passion and ignorance. Such an influence was found in the all-prevailing belief of the divine tribunal, before which every individual soul would meet an arbitrary verdict of innocence or guilt. But now the universal spirit of society is collecting its scattered members together, and qualifying itself to do all this work of judgment, in a more effectual manner. Public opinion is omnipresent; it searches out the sinner in the darkest and most secret lurking-places of iniquity; it follows him from country to country; it haunts him in every city and hamlet, till he repents at last of the rashness which prompted him to sin against a judge who is omnipresent, stern in justice, and will by no means clear the guilty. The power of this influence is rapidly growing, and men are becoming polished in proportion to its growth. Hell-fire is now of no use, and in a few years we believe it will have suffered a considerable diminution in its temperature. It was an admirable substitute for public opinion, but far inferior in influence; as the result has testified.

But, says the pious Christian, will a murderer enter the same blessed regions which receive the hallowed soul

of a believer in Jesus? Hypocrite! art not thou a murderer, a thief, and a liar? Who made thee one tittle better than the unfortunate wretch who swings on the gallows? Hast thou not broken the whole law in offending in one point? Is not every liar to be cast into the lake of fire?—But can there be a murderer in the other world? No; no murderer shall enter the kingdom of heaven. Suppose I murder a fellow-creature, and am hanged for the offence, and appear in spirit before this local tribunal beyond the grave; the judge says to me, "You have murdered a man." I deny it. The judge says, "I will prove it." I say, "Do so." He calls the individual himself as a witness. I immediately reply, "The man is alive and well: how can a *living* man give evidence against me, that I have murdered him?"—Verdict—Not guilty. If it be replied, I had murdered his body; I answer, "They murdered my body in return: I have made atonement." Should any one reply, "This is giving encouragement to crime," we reply, "Jack Ketch is a better devil than the devil himself."

THE SHEPHERD.

ON RELIGION.

Es liebt die Welt das strahlende zu schwarzen,
Und das Erhabene in den Staub zu ziehn,
Doch fürchte nicht es giebt noch schöne Herzen,
Die für das hohe Herrliche entglühen.—Schiller.

The world takes a delight in blackening and vilifying lofty and sublime sentiments; yet, in spite of the world, there are a few better-tuned souls, that glow for that which is glorious and divine.

THE Alpine Philosopher takes leave, for a while, from his professional doctrines, to communicate to his readers the stamina of a discourse which he delivered to the Society for the Acquisition of Useful Knowledge, a few days ago. The subject was the "influence of religion in the progress of mankind;" an important subject, which seems to require powers and sympathies far superior to those of the orator. Yet, mean and scanty as these powers are, they may be of some use as conductors of that magnetic universal fluid that streams from the centre of love; their use may be likewise increased by the energies and sympathies to which they are addressed. Certainly, his ideas will not fail of being misunderstood, or even perverted, by the many. Should there, however, be a single soul that comprehends them, comprehends them not as a science is generally understood, but in the way that light is understood by the plants, which unfold the germ of their inward life to the mighty creative power, truly the Alpine Philosopher is richly rewarded for all his troubles. J. G., who not only shares with him the spiritual sentiments, but soars above him nearer to the centre, must of course understand him. But there are still human beings in existence, who, he hopes, will not misconstrue this doctrine. The *Shepherd*, of course, being a universalist, that comprehends in his vast bosom any thing and every thing, will find argument both to attack and to defend it, according to circumstances.

The human being is composed of three elements: two whose destination is to act as instruments, and the third

as principle. The one element is the human body, with all its solids and fluids, organs, and faculties. It may be named the natural element. The second element is that assemblage of judgment, imagination, memory, common sense, or intelligence, which is called the human mind, and should be called the spiritual element. The third element is that burning spark, which comes from the burning centre of life, and gives unity and direction to the two former elements, under the immediate influence of the centre. This is called the will, and ought to be called the divine principle. If we consider the centre to be divine love, the will is likewise divine love. The human being in whom this principle unfolds itself is a godlike being. The destination of the human being, as a being capable of improving, is to become godlike; the whole human family, in its highest state of perfectibility, is to become a family of children of God. In this sense the whole earth will be transformed to a new earth, and this new earth will be an earthly paradise. That is the beau-ideal, which the prophetic spirit of the past ages represents as the millennium. If we consider the progress in the single individual, we see that it proceeds from inward; which inward is not moved by spontaneity, but by a higher principle, that acts in a similar way that the light acts upon the plants, or the solar attraction upon the planets. I say in a similar way, because divine powers cannot be equalled with physical powers.

In fact we have the self-conscious consciousness of the divine power, but we have but a limited type to represent it. And as the type is not the phenomenon itself, but an analogy to the phenomenon, and this analogy is but intelligible to him who knows the phenomenon, the divine truth can only be made evident to him whose eye has already received the beams of the divine centre. Now, such is the nature of man, that he may or may not open his eyes to these beams. In a state of perfection, the centre in us, moved by the centre without us, would subject the intelligence to the divine principle, and the natural element to the spiritual.

In the state of imperfection, however, the two instruments attempt to elevate themselves one over the other, and thus to counteract the action of the divine principle. From this disharmony all individual sins and public woes are flowing. The rehabilitation of the human being, as well as the progress of the whole mankind, is only possible through the supremacy which the divine centre obtains over the two elements, the spiritual and the natural.

It is remarkable, that the systems of philosophy, theology, and politics, correspond to the three elements of man. Spiritualism and materialism, monotheism and polytheism, monarchy and republic, correspond to the two subordinate elements. Christ is the type of the divine love, or the centre of universal life. But the type has been falsified by amalgamating it with one of the two subordinate elements.

Yet among all these theological, philosophical, and political attempts, there has always been a call from the centre without to the centre within; it is to be found like the light, which is latent every where, and under all forms. True religion is in every body's own heart;

there is the church and the altar, the high-priest and the holy sepulchre.

Go within yourselves, and see whether there is any progress in you and out of you, otherwise than by the means of religion. Yes, the spirit of love, that moves from within, to find that sympathetic being that answers to our own sympathies, that spirit which bids the lover give himself up entirely to his love, and thus prepares the rings for the great chain of progress, the love which inspires the artist to animate the marble block, that is, religion.

THE ALPINE PHILOSOPHER.

THE PRESS AND ITS CORRUPTION.

Of the corruption of the press there can be no doubt. It is a prevailing disease; the offspring of original sin, which we all have inherited from our grandmother Eve, and her intellectual apple. It attaches itself to the highest and the lowest of our literary productions; to all works of opinion, which address themselves to the party spirit in politics or religion; to reviews, magazines, pamphlets, and newspapers, from the *Court Journal* down to the lowest and most ephemeral of the *Unstamped*.

But what is this corruption? for we mean to say a little in praise of it. Why, it is in one respect only a subserviency to the opinions and prepossessions, and peculiar dogmas, of a certain proportion of the public; a sort of representative character, which the editor assumes, in order to identify himself as closely as possible with the party which countenances him with its patronage. Sincerity on the part of an editor of a public newspaper is not what the public have any particular interest in promoting. An editor is merely an individual; he is subject to changes of opinion from various circumstances. He has his likings and dislikings; his personal antipathies and private feuds. He is a creature of caprice and imperfection (as every individual is, less or more), and the public have no general interest in the indulgence of his whims, or the amicable settlement of any of his disputations. In as far as respects these particulars, therefore, there is a necessity for keeping him under a powerful check, and universalizing his character by destroying his individuality.

This counter-check upon the editorial character, by the influence of public opinion, gives a peculiar and very interesting feature to the anonymous conductors of a public newspaper. Their personal responsibility is destroyed; the paper alone, the inanimate and insensate paper, is accountable for all the vices which its invisible and unknown authors have committed by its instrumentality. And these errors are the more easily corrected, that no individual has personally to answer for their commission. It is very easy to make an acknowledgement behind the curtain; to make a full confession in secret of all our peccadilloes; but it requires a thief's forehead to do the same in public, and meet the appalling verdict of the human countenance. For this simple reason a newspaper is not so dogged, so irrationally obstinate and consistent, as an avowed author, who, having made one egregious blunder in early life, will not unfrequently commit a thousand more, to give some plausibility to his former

undigested notions, and preserve what the world now so very highly appreciates—his *consistency*. A newspaper has no consistency, except that of mere tendency either to stand still, to retrogress, or progress; and it regulates its zeal, and the amount of its principle, entirely by the pulse of public feeling in that class of society by whom it is established. This is more than an individual could do without encircling his character with a halo of universal reproach, and thus destroying his authority and ability to lead and instruct the public mind. This is the pit into which the late Mr. Cobbett fell; he abandoned the editorial character; clothed himself with the most unblushing egotism, and always spoke in the singular number; consequently, every word which the *Register* contained became more identified with Cobbett himself than it would have been had it adopted the editorial system of *incognito*, which always enjoys the advantage of being regarded by the public as the production of more than one individual. There is not more inconsistency in the writings of Cobbett than is to be found in the columns of any political newspaper during the last thirty years. But the inconsistency of a paper is much less injurious to its reputation than the inconsistency of an individual; for the paper may have changed its proprietors and its editors, whereas the individual is still the same. Had Cobbett written anonymously, as a political commentator on passing events, and merely appended his name to his more classical and standard productions, his respectability and authority would have been more universally acknowledged.

The security which it gives to every species of public calumny is generally alleged as one of the principal defects of the public press. This, no doubt, is an evil to those who have their feet scalded by it; but if men are ambitious of high and honourable places of authority; of being exalted on platforms, hustings, benches, wool-sacks, and other conspicuous places, it is very necessary that such characters be so thoroughly armed with honesty, with good public and private characters, as to stand the test of every species of abuse. Slander is an evil when the motive is bad, and the consequences are subversive of public morals; but slander is not generally an evil; it is only disagreeable to the individual who is kept in check by this moral schoolmaster, and very often saved from an ignominious death, or some judicial punishment equally to be dreaded, by the fear in which this double-tongued demon has perpetually enthralled him. The slander of the public press is the terror of every public character; and so far are we from wishing to suppress this evil by any legislative or moral power, that we fervently hope that the *corruption* may increase more and more till all but men of genuine and unblemished reputation be deterred from accepting any public office. The slander of the press is the besom of reformation.

There are, no doubt, many species of corruption in the public press which we should like to see removed; but that species which the greater portion of the people imagine to be the most influential, namely, the government money and patronage, is the least of the number. This is an evil which will speedily cure itself. Indeed the public press is pretty well convinced now, that the govern-

ment patronage is rather a curse than a blessing. An opposition paper generally succeeds better than one which is under the wing of the minister. The public are disgusted with the servility of a ministerial organ, and very speedily fly to that which is unfettered, and free to lavish its abuse upon all men in authority. The greatest corruption of the press consists in the monopoly of capital, and the stamp-duty, which confine the management to men of wealth and power, who only speak the feelings of their own class, and do not identify themselves with the people. Observe the coldness of all the stamped papers upon the repeal of the stamp duty. Even the *Dispatch*, with all its boasted liberality, only pleases the people where it knows it can do so with safety to itself, and without any probability of accomplishing its ultra-Radicalism; and the *True Sun* knows that it can lose nothing by the destruction of monopoly. The greatest defect in the press is, that it is a *trade*, and will do any thing for money, either puff a poisonous medicine till it has created a plague in the country, or bury an honest man in oblivion and infamy, because its readers are prepossessed against him, or he is too poor to pay for an apology. When Mr. Owen was a rich man, the bulk of the London press was in his favour; their columns were filled with his productions as with a parliamentary report, or some ministerial document. Not that he bribed those papers; but he purchased them in cart-loads to distribute in the country. Now that Mr. Owen has spent his property in diffusing his principles, even the *Sun*, his old patron and stanch supporter, scarcely ever mentions his name. Cobbett would never take a bribe; but we know a Tory who persuaded him (after refusing a pecuniary bribe) by purchasing fifteen hundred of the *Register*. This number of the *Register*, in which was an article in favour of the West India planters and the slave-trade, was, perhaps, the only production of Cobbett which the Tories zealously circulated since he shone forth as the champion of William Pitt. There are many ways of being independent and mercenary at one and the same time. If men do not understand our universalism in profitless theory, they practise it very dexterously when they find it beneficial to their pockets.

We have a few more observations to make on this subject.

TO THE EDITOR OF THE SHEPHERD.

SIR,—The following lines are from an unpublished narrative of travels in Germany. If you join me in the opinion, that they tend to induce the habit of thinking out of the trammels of creeds and prejudices, I should be well pleased to see them in your very important columns.

A COTUSONA.

AND here the question presses, What is truth?
'Tis not the same, as seen by age and youth;
Else, inexperience would experience be,
And length of life have no utility.
Truth by experience only can be shown;
Till it be felt, it never can be known;
'Tis thickly clothed; the deeply-folded dress
Upon the inexperienced optics press,
And hide the fair proportions of the frame
In which reside the beauties of the same.

The naked truth but rarely meets the view;
The vulgar take the obvious for the true;
And hence their ignorance of every kind,
Their very gross stupidity of mind.
Oft but the wrapper of fair truth we scan,
And judge that we have views of Nature's plan;
On which we argue with our utmost force,
And think our neighbour must accede of course;
This, too, from one-side glances of some folds
Of Truth's rough outer garment: he beholds
Another set of foldings; calls them truth;
And claims our credence to his view, forsooth!
Thus, then, in warm discussions we engage,
And war, to press our separate notions, wage.
What is but part, we fancy is the whole;
That dress is man; that body is the soul;
Hence draw we false conclusions from the thing,
And on our careless minds gross darkness bring.

Imagine now a statue, and, around,
A hundred artists occupy the ground;
Each takes a drawing with the utmost care,
In just proportions, lights and shadows fair;
Compare these pictures: every one is true,
But none alike: each is a different view.
So in religious creeds; each view of Truth
Is drawn from one position; which the youth
And the unthinking, fancy is alone
The way in which the truth can e'er be known.

Innumerable statements may of things be made,
Which, in some sense, are true; the light and shade
In which they're thrown may give opposing hues,
And make harmonious seem discordant views.
Yet those who only think, will often see
How opposite appearances agree.
Truth is like a nut; the obvious is the husk,
Seen just as clear as prospects are at dusk;
Truth, deeper, is the shell, by peeling found;
Not had without some labour, thought profound;
But real inward truth is not attain'd
Till broken is the shell—the kernel gain'd;
And this requires great force; that, study deep,
Long contemplation, e'er pure truth we reap.
From close investigation, we shall prove
The real inward heart of truth is love.
Truth in innumerable forms appears,
Because encased by human loves and fears.
The highest truth is God's own love, in act;
This is the only real truth, in fact.
The love of God and neighbour will dispose
The mind to see this truth, and will disclose
The derivations which from this are made,
And show how light is cover'd with the shade,
Or truth by error sheathed, to veil its light
From dazzling and destroying human sight.
This sheathing is derived from selfish loves;
Thus dark apparent truth it only proves.
Self forms a mist, through which the truth is seen
More or less clear, as thin or thick the screen.
All the obscurities to self belong,
And darkness deepens as self-love grows strong.
The only mode by which we can obtain
A glimpse of truth, is selfhood to restrain,
And make it serve in aid of public good:
In no way else can truth be understood.
Try, if you please, a thousand different ways
Of seeking truth, while self its rule displays,
And you'll be surely foil'd; nor ever find
One ray of light to guide the erring mind.

Ponder this subject deeply ; weigh this view,
And then, perhaps, you'll own it may be true.
Reject it not because 'tis new or strange ;
Look well around it, take an ample range.
Its every bearing view, on every side ;
Relax not, for the question is as wide
As is creation ; every object bears
Or more or less upon it. Whoso dares
To think profoundly, from the trammels free
Of creeds or prejudice, may clearly see
The soundness of this statement, and may know,
From feeling, what I herein aim to show.

'Tis often difficult to well connect,
In common things, the cause with its effect ;
Need we then wonder that the mental eye,
When into things of spirit it would pry,
Should not see clearly all the various links
Of Heaven's external chain ; whoever thinks
With deep humility, and ardent love
Of truth itself, will draw light from above.
Truth to the humble only can descend ;
Pride's every motion must to blindness tend,
Because it seeks from self what self ne'er can
Impart, to light the steps of erring man.
Self gropes, is ever feeble and benighted,
Except when led by Heaven's strong powers, and
lighted.

GYPSIES.

As very erroneous ideas of the present state and manners of the Gypsies are pretty generally entertained, it may not be improper or useless to endeavour, in this place, as far as truth will warrant, to lessen the prejudices which exist against them. Though they have almost always been considered and described as rogues and vagabonds, and have generally been treated in all countries as such, the imputation rarely seems to rest upon proof. On the contrary, they who have so described them, have mostly admitted that they have taken their character on hearsay ; while those who have had opportunities of really knowing them, have generally affirmed that they have not found them to be such.

Pasquier, in his "*Récherches de la France*," gives an account of their appearing in considerable numbers in that country in the year 1497, copied from an old book written by a doctor of divinity in Paris. The description in many respects seems correct ; but the accounts which he says they gave of themselves, if they were Gypsies, were evidently meant to deceive those of whom they were afraid. He says, "they were the poorest and most miserable-looking people that had ever been seen in France ; yet notwithstanding their poverty, and seeming ignorance, they had women among them who, by looking into people's hands, told their fortunes. And what was worse, they picked people's pockets of their money, and got it into their own, through telling these things by art, magic, &c." He afterwards adds, "though this was the common report, I never lost a farthing by them, though I was with them several times." Pasquier afterwards says of his own knowledge—that the Gypsies had been wandering up and down, under the eye, and with the knowledge, of the magistrates, for more than a hundred years. At length, in 1561, an edict was issued, banishing them out of that country. They are said to be very numerous in Lorraine and Alsace, where they found shelter in the forests in spite of edicts and orders of council.

Twiss describes them as being in great numbers in Spain, particularly Murcia, Cordova, &c. "Their language," he says, "which is peculiar to themselves, is

everywhere so similar, that they are undoubtedly all derived from the same source. They began to appear in Europe in the fifteenth century, and are probably a mixture of Egyptians and Ethiopians. It is supposed that there are upwards of forty thousand of them in Spain ; great numbers of them are innkeepers in villages ; they are everywhere fortune-tellers. * * * * "Most of them have a smattering of physic and surgery, and are skilful in tricks performed by sleight of hand." In refutation of the charge of their being thieves, he says, "I have lodged many times in their houses, and never missed the most trifling thing, though I have left my knives, forks, spoons, and linen, at their mercy."

Swinburne says, that they swarm in the province of Grenada. All the Gypsies that he conversed with assured him that they were sound Catholics ; but they were not generally esteemed such. In Calabria he found great numbers ; he says of them, that they only contract marriages among themselves ; that they support life by profits of handicrafts ; but more by swapping asses and horses. That they generally work in iron, and make trivets, knitting-needles, bodkins, and such trifles ; that their religion is locked up in their own bosoms ; that they seem to have no great veneration for the Virgin Mary, but are supposed to believe in Christ ; that if the priests start any objection respecting marrying, christening, &c., they manage the matter in their own way, without giving them any farther trouble. In 1560 they were banished ; and again in 1569 and 1683, but with little effect.

Grillmann describes them as being found in all parts of Italy ; being most numerous in the dominions of the church, there being the most superstition, and the worst police. A general law throughout Italy forbade them remaining more than two nights in a place. This was found to be no great inconvenience to them, though it proved considerably so to the stationary inhabitants. He asserts, that the Gypsies are exceedingly numerous in Poland and Lithuania, as well as in Courland ; that they are found in Denmark and Sweden ; and that in Hungary there are upwards of fifty thousand of them. Cantemur says, that they are dispersed all over Moldavia, where every baron has several families of them. In Wallachia and the Selavonian mountains they are very numerous, as well as in Bessarabia, Tartary, Bulgaria, Greece, and Romania ; and that in Constantinople they greatly abound. They are spread throughout Russia in great abundance. In many parts of Asia they are very numerous. Grillmann supposes that, on a moderate computation, the number of Gypsies in Europe and Asia may be seven or eight hundred thousand. The probability is, that this is very greatly under the mark. In "*An account of Wallachia and Moldavia*," lately published by William Wilkinson, late British consul to those two principalities, it is stated, that there are in them alone, at this day, one hundred and fifty thousand Gypsies.

When Gypsies originally arrived in England is very uncertain. They are first noticed in our laws, by several statutes against them in the reign of Henry VIII., in which they are described as "an outlandish people, calling themselves Egyptians ; who do not profess any craft or trade, but go about in great numbers, from place to place, using insidious and underhand means to impose on his Majesty's subjects, making them believe that they understand the art of foretelling men and women their good and evil fortune, by looking into their hands, whereby they defraud people of their money." It then proceeds to lay a penalty of forty pounds on any one importing any such Egyptian. During the same reign numbers of them were shipped at the public expense to

France. They were calculated then to amount to ten thousand in England. Repeated statutes have since been passed against them, but with little effect. In Scotland they appear to have been much more numerous. In almost all countries in Europe severe enactments against them have, at different times, been passed; such enactments, have, however, in no instance been attended with the desired effect. This may easily be accounted for: in the first place, they were not possessed, like the Jews, of property to repay their persecutors for the trouble and expense of prosecution. They had no natural home to which any country had a right to send them; and in the next place, their habits of life were such, as to enable them almost to set at defiance all such efforts to expel them. No part of the country was too desolate for them to exist, or even enjoy themselves in; and in those days such desolate parts were to be met with abundantly in every country. Hence it has been, that all attempts to expel them have always proved abortive.

From the knowledge which they seem all to have possessed of every region in which they have been first noticed, it is evident that they must have been, at that time, long resident there. They were not only acquainted with the languages of each nation, but they appear to have been well apprized of the several failings of the inhabitants. They had the sagacity to discern, and the ingenuity to take advantage of, their several weaknesses. They had likewise taken up the practice of such trades as were adapted to their own habits, and likely at the same time to afford them a livelihood in their adopted country. These things evidently prove that their residence in the different parts of Europe must have been many ages prior to any account of them which has reached us.

There never appears to have been any surmise of their origin being different to what they themselves assert it to have been, viz. Egyptian, but one, and that seems only to have been taken up on the ground of some similarity of language; that one is, that they are of the lowest caste of Hindoos from the East. This similarity of language does not militate against their descent from the ancient Egyptians, as it is not improbable that both languages, viz. the Egyptian and Hindoo, may have sprung from the same root. This supposition, as being the only one at variance with that which I have adopted, it may be well to examine; especially as it has been taken up by most late writers on the subject. On this supposition, a miraculous interference has never been pretended; it must therefore rest on its natural grounds, and on them, I think, it may be shown to be impossible.

The Gypsies have, by the above-mentioned writers, been supposed to have been *Soudras* driven to forsake their native country by the cruelties of Timour Beg, in the years 1408-9. The affinity of the two languages is the only ground on which this opinion is supported. The only evidences of this which have been adduced are a list of a few words which sound something alike in both languages. No single according sentence has yet, I believe, ever been produced. Now it is evident from the Gypsy language being still the same with them in all countries, that it has not changed, nor is it probable that the Hindostanee has been materially altered; if so, the *Soudras* and the Gypsies could understand each other; but it has never been asserted that they do. It is by no means improbable, however, as before noted, that on the supposition of the Gypsies being from Egypt, the two languages may have sprung from the same root.

Against the Gypsies being *Soudras*, or any caste of Hindoos, the following reasons may be urged as conclusive:—It is well known that the *Soudras* are, and always

were, among the most abject of the human race. Oppressed and spiritless, held in abhorrence, and treated with contempt by all the other castes of their countrymen, their touch, and even presence, being considered as contaminating. Now, though it is possible that such a people as this might be roused by oppression to resistance, and, if successful, to take signal vengeance on their oppressors; it is not possible that they should be the first to fear or to flee a revolutionary conqueror. No change could render their condition more intolerable: any change might make it better. In all probability, they would be the first and the loudest in lauding a successful adventurer, and the last to flee from him, especially to seek refuge they knew not where, and from they knew not what.

Suppose, however, for argument's sake, that tens, if not hundreds of thousands, of these poor wretches had determined to fly from their native country, and men, women, and children, all born slaves, had been suffered to depart, whither were they to go? It is not probable that they could know of any country beyond their own; much less could they know the way to Europe; and yet they must all have immediately combined in one systematic plan of operations, to emigrate to that distant quarter of the world. But suppose this all done; they must, at any rate, have to travel through Persia, Arabia, and Egypt, more than two thousand miles. Suppose that six or eight hundred thousand half-naked defenceless wretches could have been suffered to cross these extensive and populous countries, how were they to be subsisted on their way? No country, unprepared for their reception, could, if inclined, provision them. But suppose that they had, by some means or other, reached the shores of the Mediterranean, what possible inducement could they have for crossing it? They could know nothing of countries lying beyond it. If, however, they were resolved on the experiment, where were the ships? Hundreds, solely appointed for the purpose, would have been necessary. If they had, by any imaginable means, got to Europe, they must all have then agreed to divide, each party having their own station appointed them, and each party must travel to their respective countries, even to the utmost peninsular point of Europe; and all this without any of them knowing the language of any one of the very numerous countries through which they had to emigrate.

The idea of the possibility of such a case does really appear too absurd to be sincerely entertained. The objections, however, against it, are far from being yet all stated. The manners and the customs of the two people were, from the first, as dissimilar as light and darkness. The *Soudras* are the most abject of the human race, cringing before all other men, as creatures of an inferior nature; submitting without resistance, or even complaining, to the vilest offices and the most tyrannical treatment. The Gypsies, on the contrary, from the first accounts of them which have reached us, being soon after the time of Timour Beg, have been distinguished by a most unconquerable spirit of independence, and an untameable love of liberty. This spirit has never been conquered, this love has never forsaken them! The *Soudras* were as ignorant as they were abject. The Gypsies have always been distinguished for ingenuity, a knowledge of the world and of human nature, which has enabled them to take advantages of circumstances, and to profit by the weaknesses and prejudices of others.

The ideas of the *Soudras* on religious subjects would be the most gross that could be conceived. Those of the Gypsies are the most simple: they have do idols, no religious ceremonies, nor any superstitious notions or observances. This circumstance (miraculous intervention

out of the question) must preclude the possibility of the Gypsies being originally Hindoos. The multiplicity of the gods of the latter people is, perhaps, beyond all comparison greater than those of any other; yet tens of thousands of the most ignorant of these superstitious idolators leave their own country together, they separate into distinct clans, all carrying their household gods with them, and disperse into diverse countries, never seeing each other more; yet every clan, as by common consent, casting away from them their gods, their superstitious observances, their idolatrous worship, and all of them becoming, at one and the same time, free, not only from their own forms of religious worship, but from all forms whatever. This does seem to be utterly impossible! This freedom from idolatrous worship is indeed of itself a circumstance so totally contrary to all that experience has shown us of human nature under similar circumstances, that nothing less than miraculous interposition is sufficient to account for it. On the supposition, then, and on that alone, of the Gypsies being the descendants of the dispersed Egyptians, can these difficulties be got over.

We know that the Jews coming from a neighbouring country to Egypt, have continued to this day a distinct, though dispersed people. Supposing, then, a divine interposition, there are no difficulties attaching to the state of one people more than to that of the others.

Of the works of that long-lost people, the ancient Egyptians, the more they become known, the more astonishing and interesting do they appear to be. Most awful and impressive is the lesson, which, under any view of them, they afford to this generation; but how exceedingly would the awfulness and impressiveness of that lesson be increased, should it appear that the houseless, friendless, despised, and persecuted Gypsies, who have for ages lived and been held amongst us in contempt, are the descendants of the very people by whom those mighty works, at which we are so astonished, were formed! It would almost seem as if all these discoveries had been permitted to be made, and this attention to be excited at this time, to increase the interest which this people now claim. They have hitherto excited little curiosity, yet they have always asserted that the land which contains these stupendous works, was the land of their forefathers. In making this assertion they could not be actuated by any self-interested or improper motive. They knew nothing but the name of the country which they claimed as their own. If that claim conferred any thing upon them, it was only additional contempt.—*Parallel Miracles.*

COMMON GOOD.

Common good is a divine in-birth, or a god-begotten quality, taking the word God in its best acceptation.

Man under his first birth cannot bear and bring forth the common good.

Man, as mind, under the second birth, being born of the unborn, is then in a state to bear and bring forth the common-good quality.

Man, as mind, under his second birth, holds a primary relationship with unity, a relationship of quality.

Man, under his first birth, holds a secondary relationship with unity, a relationship of quantity.

The secondary man not being under the primary relationship, tries to improve himself scientifically, by scientific institutions and mixed experiences.

Whatever the secondary man does scientifically by scientific institutions, only ends in secondary consequences, in quantitative results or mixed experiences.

A second-rate workman only can by his materials bring forth second-rate work; a work of quantity, or a work in which quantity rules.

A first-rate workman can and will with his materials bring forth a first-rate work; a work of quality, or a work in which quality will dominate.

Man, as mind, to be a first-rate workman, must be born of the unborn, born qualitative, so that he may co-operate with unity, till he bears and brings forth common good, as the divine in-birth, or quality.

A change from the outward primary birth, to the inward secondary birth, should be looked for with earnestness.

Outward things must give way with the old outward life, that the inward qualities may come forth with the new inward life, as divine consequences.

The old outward life, acting with outward things, must necessarily bring forth outward consequences; it cannot bear inward consequences or unmixed experiences.

The new inward life, co-acting with unity, must necessarily bear and bring forth inner qualities, as inner consequences; it cannot bear and bring forth outer qualities, as outer consequences.

Man's primary relationship with unity is co-active, simple, and inward; and his secondary relationship with unity is re-active, compound, or outward; by the first relationship he bears and brings in the inner co-active qualities; and by the secondary relationship he bears and brings forth the outer qualities, or re-active objects.

Within man are co-active qualities or agencies; without man are re-active quantities or objects.

As soon as man's co-active qualities or agencies within him are doubled, and ranked in a primary relationship with unity, the re-active quantities or objects, which are of a secondary relationship, and about him, do not overbear, but sustain, their comparative and relative estimation and position.

The primary co-active relationship, when fully established with unity, will increase the secondary relationship, the re-active or repulsive, and bring about by a divine in-birth the common good, the universal harmony.

Man in his essence is a co-active, in his relations a re-active, in his essence a simple, in his relations a compound or mixed, being.

In his essence unity and quality inhere essentially; in his relations divisibility and quantity adhere circumstantially, or confusedly.

Man's primary relationship with unity is not yet established in simplicity. J. G.

The Alpine Philosopher to his Correspondents—

Many interesting letters and questions, philosophical, theological, and medical, have reached him at the moment when, by the marriage and subsequent leaving town and partnership of his worthy friend, G.D., he was thrown into a labyrinth of earthly vexations and broils, and, consequently, remain unanswered. A manuscript of great importance has been also transmitted to him, which he has placed in the hands of a most intelligent friend.

The Alpine Philosopher rejoices to see every where the manifestations of spiritual regeneration; people begin to doubt the truth of the exclusive systems, whether atheistical, deistical, or sectarian. That is the morning dawn of the inward light. To those who wish to have farther communications with the Alpine Philosopher, he begs to invite them to direct their letters, or come personally to 108, Park-street, Albany-street, Regent's-park.

The Society for the Acquisition of Useful Knowledge has removed to 18, Store-street, Bedford-row. Meets on Monday evening next, afterwards on Tuesdays.

The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

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SYSTEM OF NATURE.

THE separation of heart and affections which has been accomplished in the world by the limited ideas of local religions, prejudices, and interrupted intercourse, is a most interesting and instructive subject of contemplation. And it is curious to observe with what certainty every individual nation, tribe, or sect, appropriates to itself the monopoly of moral and religious rectitude, and the approbation of Heaven. All history is full of this curious fact. The name of a Samaritan was an abomination to a Jew, and the name of a Jew to an Egyptian. They would not even eat at the same table with each other. The same antipathy still exists amongst the Indian castes, which would suffer profanation bad as death itself, by associating with one of inferior order. The Mahometan is equally contemptuous in his treatment of the Christian, and would regard his mosques as desecrated by the presence of a follower of Jesus. The Jew has been universally abhorred by the Christian world. The nerves of many a pious Nazarene even yet thrill with horror at the sight of a genuine descendant of Abraham; and an infidel is a moral reptile, whose very presence would destroy the cheerfulness, and oppress the feelings of a very large proportion of modern sectarians. The Churchman despises the Dissenter, and the Dissenter hates the Churchman: the Unitarian dislikes them both. The separation of love is as multiplex and interminable as the separation of interest. It is not confined to large parties only, but subdivides itself to infinity, throughout all the ramifications of individual life.

But this separation is not peculiar to religion alone; it has a political character also. Nations of old abhorred each other on account of their diversity of speech; they were esteemed barbarians by each other, and despised for a jargon which rendered intercourse impossible. They therefore only met to fight. There were national antipathies created by distance, and by natural divisions of territories such as lakes and mountains, which caused everlasting quarrels; and there were feudal antipathies which arose from different monarchies or baronies, and there were municipal antipathies, which arose between the inhabitants of different towns. Many of these still remain amongst us in considerable strength. There is a nationality about us all which we cannot thoroughly get rid of. An Irishman has a peculiar predilection for his own dear island, and the sons and daughters whom she rears. An Englishman, a Scotchman, a Welshman, each at times, however liberalized his feelings may be, delights to hear the praises of his mother-land; and not only the land at

large, but the county, or village, or town, or city in particular where first he breathed the breath of life, or spent his infancy and his youth. This predilection descends still lower and lower, to his own parish, his own kin, his own home, his *own self*, where it all centres, and from which it all sprung.

The circle of this home-love is widening daily by the intercourses of life in the facilities of travelling. The peculiarities of the inhabitants of different provinces are becoming extinct by universal amalgamation. It is chiefly in the small towns and agricultural villages, and amongst the yeomanry of the country, that the old characteristics are discernible. In large towns the population is a heterogeneous mixture of all counties, towns, and villages. London is a sample of all the three kingdoms, and all the provinces which they contain. There is not a town, scarcely a village, in the king's domains, which has not its representative here. Here we have all sorts of brogues and flippant lingos, dialects, and provincialisms; all sorts of manners, rude, refined, civilized, and barbarous; and inferior cities are similarly stocked with their living inhabitants. Cities thus become a sort of alembic for mingling the different contradictory ingredients which make up the sum total of the kingdom; and London, being the metropolis of all, becomes the final reservoir in which this heterogeneous mass of humanity is commingled. The process of universalization is thus going on involuntarily by this tremendous concourse of every species of mind and manners; and, therefore, it follows that London is necessarily, from the mere circumstance of its magnitude alone, more advanced in the spirit of liberality and universalism than any other part of the country. In no other city but London could such a work as *The Shepherd* have made its appearance. We have attempted to introduce our doctrine to the public both in Edinburgh and Manchester, without success. Even the press of the "Voice of the People" refused to print a discourse, which contained nothing more obnoxious than is to be found in the columns of *The Shepherd*. We were advised to send it to Mr. Carlile, in London. And pray, why go to London, the seat of government, to propagate doctrines subversive of the faith of the country, and consequently subjecting the writer and the publisher to legal prosecution? Merely because here there is a greater proportion of liberalized or emancipated minds to extinguish the moral odium of the publication, and consequently to divert the attention of the public and the magistracy from its contents. But what is there, the reader may ask, in *The Shepherd* to offend the laws of the country? Only this: it teaches the *unity* of God and Devil, and that is

blasphemy. Ten or twelve years ago we should have been prosecuted for our doctrine; but thanks to Carlile, Taylor, and Owen, we are now perfectly safe, and have no other fear upon us than that the bigotry of the people.

Whatever evil, therefore, there may be in large cities, it is evident that in the present state of the human mind, they are the source of all the liberality and universalism which exists. Any species of political innovation which would destroy the centrality of London, as the sole metropolis of the kingdom, would retard the progress of the public mind to a most appalling extent. There is probably no better scheme which the Tories could invent to strengthen their own dying cause, than the adoption of the plan proposed by Mr. Cobbett, of removing the seat of Government from London to York and Salisbury in succession, if that plan was meant to diminish the magnitude and destroy the centrality of London. For by this process the inhabitants of London would be divided into three, and the place itself reduced in political consequence in more than a similar proportion. If so, what would become of the public press? How would the vanguard of opinion in politics and religion find a vent to express itself? It would be subdued in the same simple and effectual manner here as in the provincial towns and cities, where it is obliged to skulk in holes and corners, and crawl along in nervous agitation, amid a host of ecclesiastical and political cormorants. What can Germany do with her divided principalities and insignificant cities? With all the enthusiasm and genius which distinguishes that extraordinary people above all the nations of the globe, Germany is totally lost in the world of progress. She is lost to other nations, however, only because she is lost to herself. Where is the capital of Germany? Where is her emporium or metropolis of literature or of power? No where. Therefore her people are in a state of hopeless subjection; the prey of an associated host of haughty barons, who are safe from the fears which agitate the rulers of more extensive domains; for the influence of the public mind is suppressed for want of a centre of popular attraction. This is the secret of the political insignificance of Germany, and the retrograde movement of Italy, in the destruction of the supremacy of the city of Rome by the temporal emancipation of the Grand Dukes of the country from the pontifical authority. Not so enchained are France and England, because they are differently constituted; but a diminution of popular strength would be the immediate consequence of a reduction of their capitals. The magnitude of London is the salvation of England. The French are before us in the "feeling," but they want the power. London would give them a power which Paris cannot exercise. Were London in France, and Paris in England, the French would soon put a fool's cap on the head of their king, and give him his discharge. But it is reserved for the *largest* city to finish the work of reformation, and commence the reign of the people. There is greater liberty of speech, and of the press, in London, than in any other city in the world.

But what is the reason of this superior power and liberality which prevail in a large metropolis? It is the *principle of universalism*, or the union of all the sects and

parties which exist in the surrounding country. These sects and parties are not cordially but locally united in the metropolis. Their antipathies are equally as strong in London as in the provincial towns; but the combined influence of all upon the country is such as to produce a sort of harmonious result of the general spirit of the public. Even the sects themselves, without perceiving or being conscious of it, are gradually imbibing spirit and character from one another. The Churchmen are less intolerant of Dissenters, and the Dissenters more moderate in their denunciations of Churchmen. They view the subject of Church and State more as a subject of political economy than a theological question; and the Infidels themselves have equal reason to boast of their impregnation of faith itself, almost universally throughout the large towns, with many of their own peculiarities. This is evident from the fact, that the exclusive spirit of sectarianism is dying, and only nominally preserved in a great majority of cases. This arises from an indifference to the leading points of controversy, and a persuasion being spread abroad throughout the religious world, that a man's worth ought no longer to be determined by the standard of religious creeds, but of public and private usefulness. This is merely the Infidel principle of works which is gaining ground upon the opposite principle of faith—not that the infidelity is supplanting the faith, but correcting its excesses by its own moral principle, whilst faith keeps the spirit of infidelity in check, and prevents the havoc it would otherwise create by its heterogeneous disunited mass of destructive novelties.

If, then, such be the beneficial result of merely a local approximation of different sects in subduing the bigotry and destroying the exclusiveness of the human mind, what must be the consequence when that approximation is not merely local by juxtaposition of habitation, but what is of much greater importance, a moral and intellectual proximity, by a communion of thought upon universal subjects? The one gives us but a very faint shadow of what the other will effect. The city is the type which prefigures in the liberality and charity to which it partially and involuntarily gives birth, prefigures the perfect regeneration of mind and affections, which must be the ultimate result of that universal amalgamation of thought to which we have given the name of *universalism*, on account of the all-inclusive nature of its principles. Universalism is the spiritual and intellectual capital of the mind, in which creeds of all denominations congregate and correspond; and, by the conciliatory influence of social life, make such discoveries, both moral and doctrinal, respecting each others peculiarities as would have been utterly impossible in the limited circle of a sectarian region. It is upon the principle of a metropolis that we proceed, and no other: we don't say, this shall not come in, and that shall not come in; we have an open door for all, and especially an *influence for all*; and this is the distinction which is peculiar to universalism, a distinction possessed by no other doctrine ever taught by man. Every party receives proselytes; but as it receives them it destroys their former doctrines, and puts an everlasting extinguisher upon them. Universalism will preserve these doctrines alive for ever, and employ them as a check

upon every species of extravagance, even when every kind of dogma has been politically and socially amalgamated by name into one universal Church and State. The different dogmas themselves will mentally preserve a separate existence, as rudders to direct the course of thought, and beacons to warn it of approaching danger. Man would be a mere brute without them.

THE SHEPHERD.

ON MENTAL DISEASES.

LETTER X.

Bound on a voyage of awful length,
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own.

But oars alone can ne'er prevail
To reach the distant coast;
The breath of heaven must swell the sail,
Or all the toil is lost. COWPER.

I HAVE often seen, and indeed my own experience has often told me the bitter truth, that man, by all his best endeavours and gifts, is dragged, as it were by some invisible power, into such deep soul-and-body-snatching whirlpools, that there is no salvation for him, unless this salvation comes from above; for the generality of men, even those who pride themselves on being high-minded and liberal, instead of lending a helping hand to him who is sunk in the dangerous pit, like Job's friends, turn their poisonous tongues against him, and, in like manner as the Jews exclaimed against Christ, they exclaim against the poor wretch, "Crucify him! crucify him!"

If this be the case, what wonder if so many of the most aspiring, talented, and high-spirited men, seized with temporary insanity, disgusted with the infamy of the world, put an end to their own existence; or, assailed by still deeper woe, cease to exist as rational beings, and live a lingering melancholy life—the life of madness. In such cases, I consider madness as a real providential act, by which man is protected against the bad influences of those uncharitable, perverse, and poisonous reptiles that call themselves superior, rational beings.

I must confess, that sometimes, myself, when struggling with perplexities, and overwhelmed with the ribaldry and cruelty of mankind, I was induced to pray unto God to take away from me my life, or my mind. But those the power from above has never resorted to.

But, be it that my inward life was more powerful than all exterior circumstances; or, as I rather suppose, be it that my firm belief in the eternal bourn of love, animated with fresh strength my sinking power, I have always found myself stronger and bolder after each fall.

Yet, that I have been more fortunate than many in the great struggles of life, makes me no less capable to enter into the very stamina of the feelings of those who, under similar circumstances, have lost their reason.

The ancients, who stood much nearer than we do to nature, had fully understood this kind of madness. Prometheus and Oedipus are the two most graphic and masterly pictures of this terrible disease; indeed the whole

family of Tantalus affords a succession of tragical instances of the same disorder.

In modern times, with the exception of the poet Tasso, and some heroes of the French revolution, this form of madness is chiefly confined to religious-enthusiasts.

I have paid strict attention to a great number of cases that fell under my immediate observation; and I can say with truth, that, in the beginning, this error was generally the consequence of some invisible power; yet if men had not acted as visible demons, the error would not have led to madness, and to horrible actions committed in fits of madness. But the obstinate opposition, sneering contempt, cruel exposure of human frailties, calumny and slander, of friends and relations, have turned the transitory error into a fine idea, and perverted a badly directed divine spark into a Satanic fire-flame. I have never yet succeeded in curing any of them, because I have seen them always in that state in which ill-treatment had rendered them incurable. However, if I had the means, I should make new trials. I think that by leaving them quiet and unmolested, in pleasant solitude, the inward life would by degrees unfold itself. Instead of any spoken language, I should employ music and pantomimical representations. The diet should be entirely vegetable; the drink pure water: in some cases, milk. They ought never to be spoken to; never visited; and even the waiting-men ought to observe the strictest silence. Except in cases of imminent danger, all medicine should be banished.

A Roman gentleman, having written his own will, ended it with the following words: "Let no lawyer approach"—"*Abstet jurisconsultus.*" If I ever succeed in establishing an asylum for the insane, I would imitate the good gentleman, and have written at the gate, No physician allowed to enter—"*Abstet medicus.*"

THE ALPINE PHILOSOPHER.

A FACT.

THE following story was told us by the Man in the Moon. We recommend it to Mr. Owen as a "fact."

"A few days ago I was peeping over the horns of the moon's fourth quarter, and making observations upon the different passengers which are everlastingly thronging from the world below. They were driving along in all sorts of vehicles, according to the character which they maintained, and the moral ascendancy they had acquired by the cultivation of their minds in the first life. You must know that the passengers' fares are not paid by money, as in your dirty slop-hole below. If a man has worth in his looks, and in his deportment, he mounts at once, like a gentleman, and cuts through the air with all the dignity of nobility itself. No importunate coachman, guard, or hostler, disturbs the cogitations of his brain, or spoils the pleasure of his aerial tour. If he be a vile, ungenerous wretch, with a heart that beats with sympathy only for his own kin or his own caste, he is like a man in your world without money in his pocket, and he must trudge it along as well as his knees and his ankles can afford. The ground was covered with such wretches. Lords and lordlings, ladies and ladylings, of every de-

gree were walking on foot, while labourers and tradesmen, with folded arms and tranquil countenances, were scouring past them in flying vehicles, which very speedily left the foot passengers in the horizon behind.

"The rapidity with which some flew was astonishing; they were at heaven's gates in a twinkling; whilst those who walk take many years to perform the journey, and arrive at their destination in a state of fearful exhaustion and pauperism. Castlereagh has only just got in; he has walked all the way; he could not afford to ride. Old Cobbett overtook him at the gate just as he drove up on the top of an omnibus. "What ho, Paddy!" says Porcupine. "What the Devil—" and just as old Porcupine had uttered these words, he saw the Devil himself peeping out from behind the sentry box. "There's a bloody old rascal," says Porcupine.

"He now dismounted from the vehicle, and advanced to St. Peter's Court, where the crowd was thronging for tickets of admission. The Court was sitting, and several thousands of individuals were in anxious waiting. Some were returning with countenances pale, and eyes sunk with disappointment; their claims to immediate entry were rejected. Some were acknowledged to be very good souls in *private* life, but d—d rascals in *public*, as the Judge maintained, and were therefore doomed to sweep the road, as the souls of the poor whom they had oppressed below advanced in triumph through the everlasting portals. Others were sent back in the returning vehicles, and ordered to be left to find their way back again on foot. Many other curious punishments were inflicted, which made the foot passengers tremble with alarm. Those who came in carriages were admitted without examination. "It's a d—d shame," says Castlereagh to Porcupine; "who would have thought that such corruption would have been practised at the very gates of heaven? See with what ease these carriage parties obtain entrance! No questions asked; no tickets required; not even a suspicious look; all obeisance, smiles, and bows, and reverence, on the part of the Janus who presides at the gate; but look at that poor wayworn foot passenger, who has been so bold as to attempt to enter with the proud. The beadle has already caught him by the throat, and kicked him aside, with an application to his bottom, which no gentleman can bear without burning like hell with the spirit of revenge. I'd sooner cut my throat again than run the risk of it." "Now, Paddy," says Porcupine, "don't you know that this is all fair play? It is just the same sort of justice which you yourself sanctioned and practised below. Were not the nobility and gentry of England entitled to all such privileges by virtue of their wealth and their splendour alone, whilst a poor man was hunted with suspicion wherever he went? The soldier pushed him aside with his bayonet, and the constable with his baton; the doors of palaces and courts, except police and criminal courts, were shut against him. Even the pews of the churches were locked by the rich, for fear he should desecrate their cushions by his unholy touch. There was no virtue in poverty, or in a seedy coat; but a man of rank and wealth, though the greatest boroughmongering scoundrel in the country, as murderous as an Irish parson, or as corrupt as a Liverpool or Stafford elector, was saluted by the very same reverence; mark ye, Pat, saluted by the very same reverence that you see before you. It is a law of Nature, man, that worth be so treated." "Worth! Do you call me less worthy than they, because I have been obliged to walk on foot?" replied the other. "Certainly," replied Porcupine; "you could not pay for your passage, and that is a test of worth every where. When a man was poor in

the world below he was accounted worthless, and it is so here also; only in the nether world it was a paltry piece of dirt called gold which was the criterion; here it is a finer material; an inward, spiritual, and intellectual refinement; a feeling of universal sympathy and justice; and that, Paddy, I always told you you wanted. I am sorry for you; but I fear there is no hope unless you take to your old fawning, courtly tricks, and curry favour with that old hairy scoundrel who is peeping behind the sentry-box." Castlereagh looked—the Devil gave a smile and a wink. The wily courtier smelled a rat. "By Jasus," he says, "I shall accost him fair. He has some influence here, and it matters not to me how I get in, if I can merely escape the rude touch of that villainous beadle." "Don't you know," said the old sentinel in black, "that if I do not claim you, you have nothing to fear; and I can clothe you anew from head to foot. All that I demand, in return for this favour, is 'homage.' Kiss your hand, and bend your knee, and d—n the beadle and old Janus too." Pat caught the idea in a twinkling; it was congenial to his nature. He paid his homage, and in a trice he found himself in the garb of a gentleman, and walked in unsuspected. "By the spirit of the *Register*," says old Porcupine, "my work is not over yet. God has not made us for idleness in this upper world, as the parsons taught us. Since there are spiritual rats, we must have spiritual terriers. God be praised! I am glad of it. It was one of the greatest objections I used to have against Heaven, that there would be no boroughmongers, and *bloody old Times* there; no *Peel's Bills*, nor *paper currency*; no *damnable Six Acts* and *Sturges Bourne's*. I shall announce a weekly *Register* and a *Gridiron* as soon as I am fairly settled in my new quarters, and ferret out the vagabonds to their darkest and most secret holes, beginning with that *bloody old scoundrel* that winks behind the sentry-box."

"As the old man uttered these words a new vigour appeared in every muscle; he almost danced for joy, and entered the portals with the air of an enthusiast, eager to get a glimpse of the new system of politics into which he was entering, and above all things to detect the weak points, that he might devise a plan of attack upon the Whigs and boroughmongers in the world beyond the moon."

Such is the story, just as we have received it; but we cannot vouch for the truth of the *whole* of it, as the man in the moon is a notorious liar, and somewhat affected with lunacy, the effect of the circumstances in which he is placed, the peculiarly changeable climate which he inhabits. He laughs at consistency, and considers *exclusive truth* as an absurdity. "Thus, for instance," he says, "there are not finer productions in any language than *Æsop's Fables*; but they are notorious lies. Why put these into the hands of children, if your own conscience does not testify against your rationalism, that lying is useful." We could not gainsay this insane logic. The man in the moon is right. Lying is not always a vice, and therefore cannot be entirely abandoned. It must be refined and perfected with the rest of the fine arts.

A MAGAZINE ARTICLE.

"Waste not thy time in attempting impossibilities."—*A wise Saw.*

AND now to try my pen at an article for the Magazines. But what the subject?

Faith, till putting pen to paper, I never considered of that, and, like Echo, I reply, "What the subject?" Let me see; a *tale*? Why, aye, a tale is a very good

thing in its way; but, unfortunately, to perpetrate aught of that kind requires the co-operation of genius and invention. "First catch your hare," says Mrs. Glasse; "first conceive a plot," saith the *lex* literary. The abovementioned adjuncts I am not gifted with, consequently obedience to the law quoted is impossible.

Fair and softly! Can I not light upon some obscure anecdote, some forgotten legend, or some family record which, with the aid of a *little* talent for amplification, may be worked into a historical or domestic story not altogether destitute of amusement?

Decidedly no.

To accomplish such a task, I must draw aside the curtains of ignorance which continue me in the darkness of early ages. I must learn the localities of the spot where my scene is laid, with all the traditions of the place. I must inform myself of the domestic history of the spot. I must know the character of the times, and the characters who flourished therein. I must acquire a knowledge of the then state and condition of society, its mode of speech, familiar expressions, dress, amusements, and customs. In addition, I must be thoroughly acquainted with the chronological order of historical events, in order to avoid anachronism, and with the co-existing state and relative position of foreign countries, as nothing tends more to heighten the interest of a reader, or keep awake his desire to pursue your narrative and receive information with amusement, than constant allusion to realms and circumstances with which his acquaintance may be but limited. Furthermore, I must be enabled effectually to appeal to the passions, the sympathies, and the interests of my readers; to curb, when necessary, my imagination in its richest adolescence; to know where to curtail, and to know where to dilate; where to be grave, where gay; and finally (the hardest task of all) to know where to suppress a happy thought, when its introduction would prove irrelevant or impertinent,—none of which matters do I know anything about.

But surely in the course of my reading I must have acquired a sufficient, though superficial, knowledge of such things to enable me to gloss over a magazine article, and cheat my reader into a belief that I am well acquainted with the matters touched upon.

No, no, no! Such might avail me in a paper for one of the tag-rag and bobtail periodicals; but it won't do with the magazines.

Stay, though; I have urged no objections against a purely domestic tale, one unconnected with history or a display of public manners. No, but fifty (in addition to the absence of inventive faculties) present themselves. In the first place, that field of literature has been strewn with such a succession of gems, from the Vicar of Wakefield to the less-pretending but still precious productions of Irving, that it requires no common penetration to discover, or judgment to select, an unoccupied space. In the second place, should the primary difficulty be surmounted, an ornament altogether different from those adjacent must be employed to deck the vacant ground, otherwise there will be no distinguishing mark to characterize it from the rest. The question, then, naturally arises, Where am I to dig? In what department of the geology of literature am I to search for this novel gem? To this the answer is, for me, too obvious: I must penetrate the strata and substrata of the *mind*; consult the chapter of idiosyncracies, which, concentrating in our natures, undergo a mental metempsychosis, and like the clay hardening into stone, come forth in the new shape of motives, opinions, and impressions. It is by the study of these almost unfathomable branches of meta-

physics, and a masterly admixture of their ingredients alone, that I can hope to transfuse an original tincture to everyday circumstances, or such as have been touched by other hands. Twelve drugs may be compounded a million ways for the restoration of health, and twelve components of our moral structure may be placed in various combined and juxta-positions, so as to produce a million motives for acts alike in tendency; but, in the attempt to describe, a plummet to sound these motives is requisite, and, God help me! I can scarcely penetrate the actuating cause of a sick man's taking an unpleasant draught.

Without a well-tryed pen, much information, much genius, and much power of analytical development, then, the attempt to write a sound, able, fame-demanding tale is absurd.

What if I turn my "Perry's patent" from creation to animadversion, from tale-writing to tale-reviewing? Ah, no! the galled feelings arising from a conviction of my own incapacity would excite too strong a sensation of envy against the "genius-gifted," to permit an unprejudiced review; whilst my narrow views of things in general would leave me powerless in an attempt to follow, understand, elucidate, or explain the broad philanthropic, though oftentimes fanciful, speculations, or the expansive wing of *mind* takes its free flight, uncontrolled by those petty considerations which clip the pinions of the vulgar thinker. Again, not having read any of the arguments with which ancient errors have been overthrown, how am I to know whether my author in taking received opinions for his premises, may not be advocating and perpetuating absurdities, the removal of which had proved one of the most herculean achievements in the war against ignorance and superstition? It requires an age effectually to efface the stain which error leaves upon the unreflecting multitude, and the slightest renewal of the process that infused it there will undo all that science has essayed in the work of obliteration; commentators, therefore, cannot be too learned or too cautious in avoiding the onus I have mentioned.

There are classical allusions, also, which my total ignorance of Roman and Grecian letters would insuperably bar me from understanding, or judging as to their correctness. This forms an essential objection to an assumption of the critical pen, for herds of writers are to be found who deal by wholesale in Cupids, Mercuries, Venuses, &c., without comprehending their allegorical significations; and who would in consequence despoil mythology of half its poetic charms, but for the argus-vigilance of the reviewer, and his efforts to lay bare their tumid pretensions.

To multiply instances against myself, I may also remark, that being uninitiated in the rules of composition, (for, though genius is, and ought to be, unfettered as the wind, it *has* its self-imposed restrictions) I should be but ill qualified to judge of style, or to pronounce with certainty whether an author, when soaring, preserved true dignity in his flight, or, like Icarus, scorched his feathers in the sun, for what a limited judgment like mine would frequently mistake for sublimity might often prove mere rhodomontade and bombast. Finally, it is highly probable that my witless head would often condemn as dull, passages containing the very essence of wit, or enlivened by some redeeming quip which needed but a slight exercise of thought to cause it to flash forth in its native raciness. I remember being sadly puzzled at the plaudits excited by one who, being accused of sinister motives, replied that all his intentions were right: I did not perceive the dexterity of the allusion.

Oh! when I think of all these things, how I blush for

the temerity of those who venture unqualified to review a book, and tremble at the precipice on which I placed myself when meditating a similar design.

But I *must* have a subject in some shape or other: Men and manners? I mix but little in society, and know nothing of the clue to character.

Biography? I never knew a person whose life deserved recording.

Astronomy? With the works of Newton and Herschel in the field? Preposterous!

Chemistry? Absurd!

The state of the times? Those who run may read that every day.

I have it! A fictitious tour, with descriptions of scenery, &c. Pshaw! I have seldom strayed beyond the limits of Cockneyland in my life. Besides, so far from knowing any thing about the minute expressions of the physiognomy of nature, so necessary to fill up a faithful picture, I am unacquainted with even her leading features, never having made geography a study; from whence the corollary may be inferred, that the attempt would prove a humiliating failure. Some men, I know, do such things with the aid of a road-book and gazetteer; but I can't.

Another thing: suppose that I *was* tolerably acquainted with general and local scenery, but little would the knowledge avail me; for, as botany was a neglected branch of my education, I should cut a miserable appearance when it became necessary in description to decorate my landscapes with their proper indigenous trees, shrubs, and wild flowers, neither of which am I able to distinguish by name: I cannot discriminate between a beech and an elm; exotics bloom and flourish before my eyes in strict incognito; and as to the lowly campestrial brothers and sisters of the flowery world, the "daffy-down-dillies," the "shepherds'-clocks," the "devil's oatmeals," &c. &c., why I am scarcely cognizant of the familiar appellations bestowed upon them by children.

But there is yet a graver reason why I should not approach so hallowed a subject:—it demands a POET to describe this scenes of nature—one with "a poet's dip and a painter's eye!" one with an animus for the task, and a Homeric afflatus to inspire him—one only, in fine, possessing such talents as would have entitled him in the olden times to a seat in a Grecian symposium.

How immeasurably do I find myself behindhand in all these qualifications! How shallow my powers, compared to the mighty depths of intellect which ought to exist, ere such a theme be launched upon the brain! To render my case more hopeless, I have not climbed half-way up the great pyramid of *language*, much less attained its summit! How, then, in treating such a subject, could I expect to select with sufficient taste the delicate varieties and elegancies of expression so needful to touch each key-note of the soul? How clothe my imagery in those apt and happy terms which, floating equally clear of vulgarity and rant, achieve the true sublime? How presume, after the Psalmist and other men of soul, to display the poverty of my acquirements in an attempt to describe the brightest works of God; the gardens of nature in the wild luxuriance of their vegetation; the mountain torrent in its might, and the peaceful lake in its beauty; the varieties of hill, dale, wood, and water; the green attire of nature, and the countless perfumed gems with which it is adorned; the cloud-bedappled sky, its glow at sunrise, and its dissolving hues at sunset, which melt upon our hearts like the spells of an enchanter? How delineate the wizard charms which make

such views appear like pictures of a godlike thought? How, I say, can I even approach such things, and not fail?

Many, as much disqualified as myself, have the arrogance to enter boldly on this tremendous exercise of penmanship, because, forsooth, they have a knack at turning similes, through the aid of which they contrive to give a faint shadow of the substance! Even this wretched resource I am without. Whatever metaphor I have in me is as thick as treacle in December, requiring the fires of genius to make it flow; and for me to attempt the graces of a simile, would be about as absurd as the awkward endeavour of a horse-doctor to feel the pulse of a fine lady.

All things considered, then, the fair goddess of this world must beckon to some other votary to wind her labyrinth and describe her charms. Yet I *should* like to furnish the Mags. with an article. Can I say anything on the beauty and harmony of the sciences? 'Tis a pretty subject; but there are so many men who know all about it, whilst I scarcely know the sciences by name, that it would be a pity to provoke their indignation, and call down a tempest of wrath upon my head which must inevitably crush me.

Powers of imagination! what theme shall I discuss?

Dare I venture upon a political paper? Let me examine the requisites, and see.

A political essayist ought first to inform himself of the wants and wishes of mankind, and of what is good and necessary to supply those wants; by which he will at once be enabled to judge of the applicability and inapplicability of public measures. He must then possess himself of a knowledge based in the constitution of his country; its blemishes and beauties, its advantages and defects. With a sound judgment, he may then form an idea of the essential means by which the one may be sustained and the other obliterated. He must next get the statute-book almost by heart, that the working of old laws may guide his experience in the formation of new. He must also get acquainted with the laws of other countries; their effect upon our commerce; their political and mercantile connection with his own; and what would be the true adjustment of the balance of power. After this, he must annihilate, root and branch, all prejudices implanted in his mind when young, by parents, guardians, or teachers. This will prove a very difficult achievement: nevertheless, it must be accomplished. But while casting the old skin, he must take care how he adopts another; for truth is always naked, and belongs to no "party;" therefore, let him place confidence in the impregnable consistency which his new acquirements will form beneath the shell of his old opinions, and unflinchingly oppose those reptile insects, from whose teeth no core is safe, when they have once entered its case. Having thoroughly tried himself in the Allet of these ordeals, a man of mind may then plume his wings, and take an eagle's flight to the world of politics.

How, in that new sphere, will his powers be tried! Everything will wear a fresh appearance from that he has been accustomed to contemplate at a distance; hovering over an arena of strife and toil; he will be unable to distinguish friends from foes; he will witness a *mêlée* in which each claims to be right, and taxes his opponents with being wrong, and where each party is masked with professions for its country's good. On his appearance above the field, every finger will be raised to afford him a resting-place, and the action accompanied by the most seductive "nods and becks and wreathed smiles." But he must reject all advances, and, however weary, soar

above the belligerents a little longer, because the excitement of the political conflict would otherwise confuse his new-born ideas, and might induce him to decide much in the hap-hazard way a man often does, who, arriving at the scene of a pitched battle, espouses the cause of a particular combatant (from his possessing some attractive outward quality), without enquiring into his character, or the cause of quarrel.

To enquiry, still greater perplexities will succeed; but need these be described? Do we not all know the hollowness of that promising fruit which self-styled liberals hang upon their boughs, and which, by its fair-seeming, tempts us to pluck and eat, as Eve did of old, ere we reflect upon the consequences? Thus dazzled, how difficult it is for the observer to turn his longing eyes from the smiling apple to the sound substantial fruit, which feeds and invigorates, though it may offer no showy fascinations to the sight or taste. But, nerved with good intent, he will soon recover himself, and employ the lessons of his noviciate as instruments to clear his vision. Immediately all will become plain; the mask will fall from hypocrisy, and display the real features of its wearer; the graceful wave, which erst courted our student to its ranks, will become a menacing arm; and the fruit to which it pointed a mass of loathsome rottenness! This decides the question, and the looker-on takes his resting-place upon the other side.

Then approaches his greatest difficulty, namely, to keep the vigilance awake, and preserve a constant watch upon his *friends*. It is too common to give our unlimited confidence where we have once formed a good opinion, without reflecting that past actions are not to be trusted as sole security against the future violation of duty, or remembering that the most guilty man is *innocent* until the conception of his first crime. Hence we often meet with pitfalls of danger where we deemed ourselves most safe, through trusting too much to the light we have set before us as a beacon; and hence it becomes manifest that even the high-minded shepherds of the flocks must be kept to their posts, lest they allow a wolf to creep in, and triumph over their barriers of security. Still further, a "look-out" must be kept upon such beneficial measures of the adverse party, which one might be inclined, without scrutiny, to oppose, as emanating from a despised faction. In short, the polemist should be a man who could bind himself to look at principles, not individuals: to separate selfish from disinterested motives; to gaze with a calm eye and a steady head upon the whirling chaos of conflicting opinions; to follow the ramifications of actions to the fountain-springs of motives; to fathom the depths of protestations and intentions; and to cope with Machiavel himself!

For me to do all this it is supererogatory to observe would be impossible. I should scarcely understand the intent of a proposed law, and might often join some obscure village in the cry of injustice against a measure, which, having the welfare and conduct of *NATIONS* for its gigantic purpose, would naturally leave municipal and other minor details for future legislation.

At length, then, I have discovered why *genius* meets such slow encouragement in its infancy: the empiries of literature, neglecting to task themselves with a self-examination similar to that which I have just undergone, pen their crudities, in the blind hope of passing scum and dross for solid metal, and unblushingly dispatch them to the periodicals, without knowing a tittle so much as their readers upon the subjects on which they have written. Thus the time of an editor is occupied with trash, whilst an article of merit, perhaps, lies by unheeded; and his

mind being thereby naturally soured, he overlooks all papers from a strange hand, and relies upon well-known contributors; so that the herd of small fry injure the very cause which they take so much pains in public to advocate.

With this bitter conviction, I resign my pen. These few thoughts may induce some writers to be more reasonable, and less audacious; but beyond that they can claim nothing, as they plainly prove that for me to write an article for the unapproachable magazines is *IMPOSSIBLE*; and my only remaining hope is that you, Mr. *Shepherd*, as you are so clever at reconciling all that appears opposed in nature, may be enabled to point out how one like myself may succeed as a literary character—without the requisites.

TUDOR.

THE FINE ARTS.

WE are admirers of all the imitative arts, whether painting, poetry, sculpture, or the drama; nor do we conceive that the perfection of these arts consists in a close adherence to the great original standard. There are certain liberties or deviations which the refined taste and universal assent of mankind have always permitted to the imagination of the artist for the sake of effect. A view of common place nature on the canvass, with whatever accuracy of outline and colouring the picture is finished, still leaves a large hiatus of death and inanition which no art of man can possibly fill up. This defect must be remedied by the imagination of the artist, by the selection of tints, and shadows, and lights, which, partaking of the general resemblance to the great original, at the same time impress the mind with an idea of something superior to the everyday scenes of real life—happy combinations, which are possible in nature, but so rare and so exquisitely superior to ordinary phenomena as to assume the appearance of nature in a new dress.

A sculptor generally uses very great liberties with nature; his sitting figures are frequently one half longer than the natural proportion demands. The painter is obliged, for the sake of giving grace to his attitudes, to make similar deviations from the natural standard. Michael Angelo's stooping figures are monsters in length; if raised upright they would look like men of common dimensions as to head and chest, and bodily rotundity, but eight or nine, or even ten feet in height. This is a piece of deception practised upon the eye, which general eyeses upright objects taller, and horizontal objects shorter than they really are. Let any one try to draw a square or a circle without the use of measurements, and he will find that what he thinks a square, looking in one direction, appears a parallelogram when turned at right angles, and the circle appears an oval. This, however, is not the only reason why this license is used in painting. There is additional grace and dignity communicated by the departure from strict truth, which the poetry of the art still sanctions as consistent with good taste, and indispensable for effect.

These observations apply equally well to poetry and the drama; but more especially to the drama, where the deviations from pure nature are more extravagant than in any other imitative art. In what is generally esteemed the highest department of acting, a strict adherence to nature, both in the tones and the voice and movements of the body, is the standard of excellence in the individual; but the concomitant circumstances, of numberless variety, which are introduced—some from defect of acting, others for the purpose of stage effect—are, in general, the most

outrageous liberties with Mother Nature that the soul of a caricaturist could imagine. A murder is committed on the stage in the presence of several attendants; the victim screams, and falls; the murderer brandishes his weapon in all the excitement of real passion; the two parties engaged seem to be in real earnest; and the plaudits of the audience accompany the performance. But let the eye of the spectator merely look at the lifeless, motionless limbs of the stage attendants: no look of horror, fear, surprise, or any other passion, is visible; there they stand as cool as cucumbers; and, probably, with the greatest composure, take up the body and drag it along as a butcher's boy would haul off a newly killed carcase.

This is a specimen of stage defect; but the stage effects are equally ridiculous. *Malvolio* enters with a letter, which he supposes to come from his mistress, *Olivia*; but the letter is merely a trick of *Maria*, the maid, to impose upon the conceited coxcomb. *Sir Andrew Aguecheek* and *Sir Toby Belch*, are both upon the stage when he appears. He reads the letter aloud, and comments upon it aloud. The other two, supposed to be unnoticed, overhear the whole soliloquy, and converse aloud upon the subject. They pass and repass each other; yet *Malvolio* takes no notice of his company, nor hears the sounds of their voice, which is audible even to the gods themselves. This is stage effect; nothing can be more absurd, yet it is unavoidable. The excess, however, to which such ever-dropping scenes are sometimes carried puts criticism to the blush. It is the very antithesis of Nature.

Some square and compass minds, without imagination, without poetry, without any of the life and extravagance which give efficiency to human actions, may very probably coolly observe upon these outrages upon nature, that it would be much more consistent with good taste to preserve a close adherence to real life. But in many scenes the imitation of real life would make no impression. In the scene of the murder alluded to, as the defect arose from imperfect acting, a closer imitation would consequently be an improvement; but were a soliloquy to be acted as original nature generally if not always performs it, it would reduce the task of the actor to mere dumb show. Nature must occasionally be outraged, but no rules can point out to genius how and when the outrage ought to be committed. Tragedy and comedy correspond to historical and caricature painting. In good caricature the extravagance is not more in degree than in historical painting itself, and the same accuracy of drawing and richness of fancy is necessary for both. Excess of any kind is always a symptom of defect of genius. But historical painting, like tragedy, addresses itself to the gravity, the reverence, and the solemnity of human nature, whilst comedy and caricature attempt the more humble and cheerful task of exciting mirth and good humour. Hence it has been a long and universally established rule to write tragedy in blank heroic verse, whilst comedy must rest content with plain prose.

STATURE OF THE HUMAN RACE.

CONTRARY to what occurs among domestic animals, variations of stature in the human race are included in much narrower limits than individual variations. The size of women is less variable than that of men. They are much smaller than men among people of large stature, while the difference in size between the sexes is very small among people of low stature. The people who are most remarkable for their great height, generally inhabit the southern part of the American continent, others in various archipelagos of the Southern ocean; and it may even be remarked that they thus form in the Southern hemisphere

two series, one continental, the other insular, both irregular and often interrupted, but commencing in each at eight or ten degrees of South latitude, and terminating at about fifty degrees. There exist, however, in the Southern hemisphere, people whose height is below the mean, and reciprocally in the Northern, those whose height surpasses the mean. Now, in comparing the geographical position of these people with those who are extremely tall or extremely short, we arrive at the result apparently paradoxical, and yet in part of easy explanation, that the short race live almost every where near the tallest nations, and reciprocally, the tallest people near those nations who are the most remarkable for their low stature. The diversity of stature in the human race may be explained (but in part only) by the influence of climate, of dietetic regimen and mode of life. It is at least extremely probable that the size of the race, notwithstanding some local variations, has not sensibly diminished; and this, not only from the concurrence of so many kinds of proofs as are derivable from historical evidence from the earliest known periods, but from considerations of science, in the absence of all monuments, it may be inferred that there has been no material change since the origin of mankind.—*Revue Encyclopedique*.

A STORY OF A FLEA.

BEFORE I skip back to the point from which my own flea and the Poitiers' flea have led me, I must tell a story of an English lady, who, under a similar circumstance, was not so fortunate as Pasquier's accomplished friend. This lady, who lived in the country, and was about to have a large dinner party, was ambitious of making as great a display as her husband's establishment, a tolerably large one, could furnish; so that there might seem to be no lack of servants, a great lad who had been employed only in farm work was trimmed and dressed for the occasion, and ordered to take his stand behind his mistress's chair, with strict injunctions not to stir from the place, nor do anything unless she directed him; the lady, well knowing that, although no footman could make a better appearance as a piece of still life, some awkwardness would be inevitable, if he were put in motion. Accordingly, Thomas having thus been duly drilled, and repeatedly enjoined, took his post at the head of the table behind his mistress, and for a while he found sufficient amusement in looking at a grand set-out, and staring at the guests * * This lady was in the height, or lowness of fashion; and between her shoulder-blades, in the hollow of the back, not far from the confines where nakedness and clothing met, Thomas espied what Pasquier had seen upon the neck of Mademoiselle des Roches. The guests were too much engaged with the business and the courtesies of the table to see what must have been worth seeing, the transfiguration produced in Thomas's countenance by delight, when he saw so fine an opportunity of showing himself attentive, and making himself useful. The lady was too much occupied with her company to feel the flea; but to her horror she felt the great finger and thumb of Thomas upon her back, and to her greater horror heard him exclaim in exultation, to the still greater amusement of the party—"a flea, a flea! my lady, ecod I've caught 'en!"

Answers to Correspondents next week.

ERRATUM.—In our last number, first column, for "leisure, enthusiasm, and want of opportunities," read "want of leisure, enthusiasm, and opportunities."

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SYSTEM OF NATURE.

LAST week we compared the doctrine of Universalism to the concourse of a large capital which receives into its spacious walls the inhabitants of every clime, and the adherents of every faith; whose inhabitants see more of human life, or what is called the world, than the inhabitants of provinces, who can tell only by imagination, or by description, what a foreigner is. The inhabitants of such a capital are more liberal than all other citizens and townsmen, in proportion to the variety of circumstances and opinions by which they are surrounded, or the opportunities they have of becoming acquainted with it. In former ages these opportunities were social and personal intercourse alone, and there were no other means of correspondence invented; consequently they must have been limited to a very small proportion of the people, especially those who associated with foreigners, as merchants or courtiers. But the printing press has now spiritualized the capital, by furnishing the inhabitants of the villages with better opportunities of information respecting the rest of the world than could ever have been enjoyed at a former period, by the first courtiers or merchants in the country. The opportunities are open to all, but the advantage must always reside with the greatest number and the greatest power.

The necessity of keeping up this centralizing system of a capital, and a large capital too, must be obvious to every one who takes the subject into serious consideration. To squander the population of London and Paris, and distribute the inhabitants of other large cities throughout the provinces of the empires, would have the same effect upon society as a blow on the head upon the mind of a man. It would terminate in an instant the social intercourse of Europe; it would remove the Continent from Britain many thousands of miles in effect, for it would destroy the interest of individual places, which now represent the empire in themselves. Amongst ten thousand villages or hamlets of England, which of all the number would take the lead? which would represent the whole in itself, and attract to itself as a centre, the attention of the rest? Not one. The residence of the government, as may be demonstrated in the case of Washington, in America, is but an inferior circumstance to the majority of population. New York is still the capital of America, the seat of science, of art, and the source of all general and interesting information. Is Lancaster to be entitled to the same respect as Manchester or Liverpool? Is Lanark, a paltry village, to be weighed in the same balance with Glasgow? Washington, Lancaster, and

Lanark, are unknown in the history of science or of art, and nothing can ennoble them but magnitude or thoroughfare alone.

What may be at some future period, when wars have ceased, and political and religious dissensions have commingled, is hard to determine; but it seems perfectly evident to our understanding, that unless there be a time when progress in the arts and sciences shall terminate, and man shall sit down in sluggishness, and say, "I have accomplished all of which my nature is capable; I can discover nothing new, I can invent nothing new, I can learn no more," there never can be a time when large cities shall cease to grow, and that to a greater extent than history has recorded or mankind ever yet beheld. They are the representatives of nations, the same on the great stage of the world as our members of parliament in the house of legislation,—"the voice of the people."

Moreover, it is necessary for the general amelioration of any one individual country, that other leading or powerful countries should all accord with it in pursuing the same *universal* system of politics. For one country to hasten rapidly before the rest in the march of progress would be certain misery and perhaps destruction to herself. It is so with the individual man. There is no additional happiness acquired by outmarching public opinion. He who increaseth knowledge only increaseth sorrow to himself, if that knowledge is in discord with the public opinion which surrounds him. He loses his good name. He is called mad, blasphemer, infidel, or any other title expressive of abhorrence. He is pointed out to the children by their parents as an example to be shunned; every word, every action, is misconstrued in its meaning, and even his good deeds are ascribed to diabolical motives. It is a very dangerous thing, and requires much prudence and moral courage, to transgress against the spirit of the society which surrounds us. Many, destitute of these qualities, and allured by the delusive paintings of enthusiastic hope and immatured opinions, have foolishly done violence to the spirit of society, treated every thing venerated by other men with outrageous contempt, suffered corresponding degradation in their good opinion, lost their influence, their respectability, their friends, and ultimately sunk into the very sediment of society beyond all hope of recovery.

The same law prevails upon a large scale with the intercourse of nations. They are all dependent upon each other, as reciprocal traders; and there are certain mutual arrangements to which all subscribe, for the

regulation of international commerce and friendship. These arrangements are at present in a most barbarous state, the remnants of those ancient jealousies, rivalries, and hatreds, which spread fire and sword over the fairest provinces of the world. Were one individual nation to cast off this barbarous policy, to open wide its ports unto all strangers, and grant no protective privilege to its own subjects, whilst foreign nations refused to employ the same liberal line of policy in return, the consequence would be, that the liberal system would destroy the nation which had so hastily adopted it, and the rest would pursue their restrictive measures with greater spirit than before.

It is this important fact which renders foreign intervention an important subject of political economy. It may seem a matter of indifference to many, whether Spain and Portugal, Russia and Austria, be liberal or despotic in their political system. "What have we to do with Spaniards and Portuguese, and Northern Barbarians?" they may exclaim. "Let us leave those nations to settle their own affairs, whilst we confine our attention to domestic matters." This is not good policy. It may not immediately concern us, and there may be more important matters at home which ought to have the precedence; yet, it is a fact which a universal eye must perceive at once, that no individual nation can be generally relieved of political grievances, until some universal system of liberal policy be infused into the government of all the leading nations of Europe. The popular spirit of France alone created a moral revolution in England. What would have been the momentum of that impulse if it had been augmented by a similar outcry from Spain and Portugal, Prussia and Austria? It is the interest of the people of England to cultivate the same spirit in the rest of Europe that now prevails in France, for therein is their strength. The Tories know this well, and therefore they give secret assistance to the absolutists of other kingdoms, that they may replant the stock of despotism, and smother in its cradle the young Hercules of popular sovereignty.

We ought to entertain or affect contempt for no species of power, political, moral, or opinionative, which holds dominion over the human mind. Whatever it is, it has its use in the great economy of Nature; but as it is impossible for any individual to bestow a minute attention upon every subject, or be more than a very superficial universalist at best, it is the duty of every man to bestow his attention particularly upon some minor department of thought or of labour to help on the general movement. Nor will it be difficult for him to determine to what particular party in society he ought to give his patronage and assistance, even though convinced that each party has some goodly principle within it which ought to be preserved and cultivated. For as Progress is the watchword of the Universalist, and the spirit by which he is actuated, his heart can never fail to sympathize most intensely with those who keep up the movement of society in the reformation of abuses, and the amelioration of the whole system of legislation and government, faith and opinion. That movement necessarily changes as it progresses, and cannot fail to become more and more univer-

sal in its views as it draws within its circle a greater amount of the heterogeneous mass of mind which society contains. If the movement appears too rash, and in need of a check to prevent a fatal catastrophe to its career, his own judgment will direct him to stand forth as the advocate of the stagnant or retrogressive principle.

But the part which each man takes in society in respect to the adoption of political principles greatly depends upon the accidents of birth and condition in life. There are many aristocratic families in this country who transmit their political opinions from father to son, as they do their estates, with the same security of their being retained. And if a poor man is not born a radical, both by the father and mother's side, his poverty is sure to make a convert of him before his manhood has reached its prime. With such men reason is of very little use: they are led by impulse. They will always prefer an address to the passions to one which is addressed to the judgment. The everlasting subjects of the wisdom of our brutal ancestors; the beauty of the British Constitution; the sanctity of the Church; the danger of innovations; the glory of British arms, if well illustrated, and prettily expressed, never fail to make a powerful impression on the old aristocracy of England. They want no new subject, no new arguments; it is the wisdom of their ancestors alone that they desire; they have no objection to hear it expressed in modern language, with poetical illustrations and elegant quotations; but the doctrine itself must be ancestral, or they discard it as an innovation. On the other hand, the everlasting subjects of universal suffrage, vote by ballot, the tyranny of the rich, the burden of taxation, the indolence and perversity of the clergy, are equally palatable to the radical ear. It is the very counterpart of the other; but, like the other, it wants no new information, no argumentation, but merely a flourish in the usual key of condemnation, and pompous defiance of power, brings forth shouts of applause, and adds fuel to the fire of discontentment and resistance.

The majority of a party do not *think*, they *feel*; and it is well that it is so. *Feeling* is the life of the individual and of society. Thought is merely its servant, or its prime minister. It is from the feelings, the affections, and the passions, that the impulse proceeds; there dwells the spirit of the age, and the terror of despots. Feeling, however is a blind agent; it is an impetuous headstrong colt, without experience and without judgment. A little reason is necessary to check its precipitancy, and give it a right direction. A little more would destroy its spirit, and paralyze its powers. Passion always is, and always must be, stronger than reason. Passion is the life of man, and reason is only its mentor to refine and humanize, but not to destroy or even to cool it. As there is a greater amount of passion than of reason in the individual, so there is also a corresponding greater amount of passion (or feeling) than reason in the public at large; and the few who do think and reason intensely are only of use to direct the public feeling towards a right channel.

All this is wisely ordered by Nature, and to wish it were otherwise, is to wish for greater confusion in society than has ever yet prevailed. But in teaching a new doctrine the reason must always be preferred to the feelings,

in order to present a definite object for the latter to aim at. Love cannot exist without a definite object of attraction, nor hatred, without an object of aversion.

THE SHEPHERD.

THE PRESS AND ITS CORRUPTION.

In a former number we remarked that the greatest evil attending the public press at present is, that it is a trade, and consequently mercenary. To this, in a greater or less degree, may be ascribed all its imperfections, except those which arise from pure ignorance, which ought not to be taken into the account. But there is a good and a bad side of every question. There is nothing in human society or in nature which is pure and unmixed good or evil. This foolish idea of the unadulterated quality of certain principles, circumstances, or motives, which they are pleased to call good or evil, still too much haunts the religious and political zealots. There is not even a grain of utility, truth, or common sense in those measures or doctrines which they denounce; and the characters by whom they are defended are proscribed as deliberate premeditative villains. This excess of censure, and abuse of language, belong in a peculiar manner to the two extremes of society in their estimate of each other. The poor are not more abusive and suspicious of the motives of the rich than the rich are outrageous in their abuse of the poor. The ungenerous and unfeeling manner in which the aristocracy and their press have always spoken of the "mob," and the "vulgar," cannot fail to be retorted upon themselves, as soon as the mob and the vulgar can find a vent to give publicity to their thoughts. This they have now found in the unstamped press; and if this press has frequently descended to the use of low scurrility, and most aggravated descriptions of the characters of men in power, we are convinced it has never yet approached, either in language or feeling, the contempt and scorn which the aristocracy entertain for the people, nor the unsanctified abuse of the powers of reason and of speech which has been exhibited by the stamped press in its polemical controversies; nor can any abatement of this fury ever take place as long as there is such a wide and unsocial gulf between the conditions of the two parties.

Neither party errs when it accuses the other of being mercenary. The love of money is the ruling passion; the very mainspring of society. Nor can we wish it to be degraded from its rank of superiority as long as it continues to be the medium by which all the external enjoyments of life are procured. Money is to the body what a peaceful conscience and well-instructed understanding are to the mind. It has been, and still continues to be the prime stimulus to action in all the political transactions of life. It has given birth to industry and genius; roused up indolence from its ignoble rest; spurred on the pursuits of literature, science, and art, and actually refined and beautified the human mind, which at the same time it so grossly corrupts and brutalizes.

Nor have these beneficial results been a-wanting on the press. Its mercenary character is the principal source of its greatness. No other argument or motive could have

been found sufficient to give it that extraordinary impulse by which it is now universally moved. The mere desire of communicating information could never exist sufficiently strong in the conductors of a public journal, as to induce them to sacrifice the comforts of sleep; to convert day into night, and night into day; to harass themselves with everlasting bustle, in order to be prepared for the public at their regular hour of publication; to open up sources of information in every part of the country, to send out foragers in all direction in search of occurrences, novelties, and eccentricities; to establish correspondents in the different capitals of Europe, to provide a daily supply of foreign intelligence; whilst, at home, every department of public business, from the legislative government of the nation, down to the prices of eggs and butter, seems to have an equal degree of attention and accuracy devoted to it.

What other motive can be found to induce men to do such a gigantic work as this, except the mercenary motive—the love of money? What other instrument, but a mercenary press, could be relied upon? A government press could never obtain the confidence of the people, for it would publish its own praises, and conceal its own shame; and no combination of parties can, as yet, take place, so harmoniously associated as to dictate spontaneously the same leader to a newspaper. What then we characterised as a fault and a misfortune, is really the best condition for action in which the press can be placed, and it is only a fault because society at large is in fault by being placed in the same imperfect state. There is no greater corruption in the press than there is in any other department of trade and commerce, and its own follies will work out its own reformation. No legislation can cure it; no reproach can put it to shame, or amend it; it must be guided entirely by its own experience in the operation of public opinion.

There is one peculiarity respecting the public press, which, to us, is the most interesting feature of all; and that is the paradoxical or bipolar fact that it is both gaining and losing its power rapidly. It is gaining power collectively, but each journal is losing its power individually. A few years ago, men were so sectarian in their spirit, that they adhered as bigotedly to the politics of a particular newspaper as to the creed of a particular church. They read one paper only, and formed their opinions upon it. There is a good deal of this narrowness of principle still observable amongst the people, even where the opportunities are abundant of viewing the same subject in very opposite aspects; but the spirit of universalism is increasing, and the public are now becoming daily more disposed to compare journal with journal, statement with statement, gradually losing confidence in the veracity or the judgment of an individual opinionist. This is political infidelity, and it destroys political bigotry and old faith, and leads ultimately to a new and yet unknown doctrine, namely, political universalism, which results from the concentration of all political opinions into one, preserving alive and in active operation the peculiar characteristic and declared principles of each.

INITIATION OF BOYS.

Extract from "An Account of the History, Manners, and Customs of the Indian Nations who once inhabited Pennsylvania and the Neighbouring States. By the Rev. John Heckewelder, of Bethlehem. Published in the Transactions of the Historical and Literary Committee of the American Philosophical Society, Vol. I. Philadelphia, 1819."*

"I do not know how to give a better name to a superstitious practice which is very common among the Indians, and, indeed, is universal among those nations that I have become acquainted with. By certain methods, which I shall presently describe, they put the mind of a boy in a state of perturbation, so as to excite dreams and visions, by means of which they pretend that the boy receives instructions from certain spirits or unknown agents as to his conduct in life; that he is informed of his future destination, and of the wonders he is to perform in his future career through the world.

"When a boy is to be thus initiated, he is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines; and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees, or fancies that he sees, visions, and has extraordinary dreams, for which, of course he has been prepared before hand. He will fancy himself flying through the air, walking underground, stepping from one ridge or hill to the other across the valley beneath, fighting and conquering giants and monsters, and defeating whole hosts by his single arm. Then he has interviews with the Manitto, or with spirits, who inform him of what he was before he was born, and what he will be after his death. His fate in this life is laid entirely open before him; the spirit tells him what is to be his future employment; whether he will be a valiant warrior, a mighty hunter, a doctor, a conjuror, or a prophet. There are even those who learn, or pretend to learn, in this way, the time and manner of their death.

"The belief in the truth of these visions is universal among the Indians." * * *

"I always found it in vain to attempt to undeceive them on this subject." * * *

"I once took great pains to dissuade from these notions a very sensible Indian, much esteemed by all who knew him, even among the whites. All I was able to say or urge was not able to convince him, that at the time of his initiation (as I call it) his mind was in a state of temporary derangement. He declared that he had a clear recollection of the dreams and visions that had occurred to him at the time, and was sure that they came from the agency of celestial spirits. He asserted very strange things of his own supernatural knowledge, which he had obtained, not only at the time of his initiation, but at other times, even before he was born. He said he knew he had lived through two generations; that he had died twice, and was born a third time, to live out the then present

race, after which he was to die, and never more come to this country again. He well remembered what the women had predicted while he was yet in his mother's womb; some had foretold that he would be a boy, and others a girl; he had distinctly overheard their discourses, and could repeat correctly every thing that they had said. It would be too long to relate all the wild stories of the same kind which this otherwise intelligent Indian said of himself, with a tone and manner which indicated the most intimate conviction, and left no doubt in my mind that he did not mean to deceive others, but was himself deceived.

"I have known several other Indians who firmly believed that they knew, by means of these visions, what was to become of them when they should die; how their souls were to retire from their bodies, and take their abodes in those of infants yet unborn; in short, there is nothing so wild and so extraordinary that they will not imagine, and to which, when once it has taken hold of their imagination, they will not give full credit."

[These facts show at once that the telluric life, or the magnetic evocation of the Spirit is spread every where. The methods by which Pythagoras in Samos, the Egyptians in Memphis, the Druids in the North, and the Americans, have endeavoured to call forth the spark of true life, are the same. Magnetism is Universalism.—A.P.]

DUELLING.

THIS is one of the most barbarous of existing customs. There is no epithet too vile and contemptible to characterize it. It belongs, in an especial manner, to the gentry, and the lowest of the people. The middle classes are too refined in their feelings to settle their quarrels in so brutal a manner. All the difference between a duel between two gentlemen and two nightmen or scavengers, is that the former fight with fire-arms, and the latter with the bare fists. The former do it in secrecy, with merely a second to accompany them; the latter in public, with a crowd of men and boys as spectators. But, if one party exceeds the other in publicity, the other makes ample amends in its murderous intentions. An insult amongst the mob, as they are contemptuously called, is satisfactorily atoned for by a good sound beating; but nothing but the life of the aggressor will give satisfaction to a gentleman. A few days ago, we saw two great lubberly fellows quarrel, and refer their disputation to the usual criterion of martial skill; they undressed upon the spot, and, all stripped except of the trowsers alone, which were not even upheld by the usual apparatus of braces, they shut their eyes, and bent their heads like two bulls preparing for onset, and each dealt the other some resounding blows, levelled at a venture, without any pretensions to skill, till at last they embraced, like two infuriated lobsters, and tumbled upon the ground, amid a huge collection of small pebbles, so that the flesh was torn from their shoulder-bones, and their backs and breasts were streaming with blood and clotted with gore. One of the two then sounded a truce, and the other, being satisfied with his rival's resignation, withdrew, amidst the plaudits of his party. The wounds of these two fellows would heal

* The Author resided among them forty years as a missionary.

in a few weeks; had they been gentlemen, one most probably would have been sent to Erebus, to make way for the offended pride of a popinjay, whose moral and intellectual worth are insufficient of themselves to wash out an insult.

Is there none, amongst all our men of reputation, who have sufficient moral courage to confess themselves cowards, and boldly refuse to employ this brutish system of judicial trial? It requires little more than one or two eminent examples to put a termination to the practice for ever. Why should a man be ashamed to confess himself a coward? Is there no gentleman so *courageous* as *boldly* to declare himself such before the astonished world? There are two ways of making an acknowledgment of cowardice: the one is frank and generous; the other is hypocritical and false. The dastardly coward pretends to be brave, whilst he is quaking with fear; he is loud and pompous in his speech, like Pistol, and has as large a volume of his own exploits to repeat as Sir John Falstaff himself. He is never known to quake, or to run, except when he is brought "to the scratch," and then he runs, not so much because he is afraid of his own person, but his tender feelings cannot bear the idea of wounding his adversary. The honourable coward is a man of much finer metal. He candidly confesses that he does not like to be shot at; that he wants to preserve his life as long as he can, and to keep his limbs in a state of health and vigour, that life may prove a blessing instead of a curse; he thinks it most extravagant folly to run the risk of being maimed for life, merely to gratify a whim, or punish a slanderous and abusive rival. If the offence is committed by the tongue, he thinks it more becoming to repay it in kind; if by scorn, contempt, or any other moral injury, he has it in his power to brandish the same weapons. The greater proportion of mankind, after all, act upon this latter principle, and it seems to be quite sufficient to preserve the respectability of a man's character, in almost any conceivable circumstances of civilized life. Nor are those "blustering blellums," who seem to carry gunpowder in their pockets, and challenges cut and dry for every possible species of offence, treated more respectfully by the public or their associates, than females are by their rivals and opponents, whose tongues alone enact the very incongruous characters of rapier, bullet, and shield, at one and the same time. Man, as he progresses in moral refinement, is only woman's ape.

But why should a duel between two gentlemen be accounted respectable and honourable, whilst a duel between two irritated labourers or mechanics is designated a brutal and disgusting scene, and gives such an unfavourable impression of the contending parties, that any lady or gentleman, in England, would, upon hearing of such an affray between two men in their employment, dismiss them immediately. His Majesty would not dismiss a minister or a councillor, even if he were to kill his man upon the spot. The reason is, that judgment is always favourable to gentlemen. It is the disobedience of gentlemen which brings laws into inaction. The laws are much better than their administration, as Judge Blackstone very justly remarks. But the highest and

most *respectable* and *honourable* influence in the country is daily in operation, to destroy the force of many excellent statutes, whose strict administration might very speedily bring deliverance to the poor. If a personal and bloody affray between two labourers be brutal and disgusting, we take it for granted that the quarrels of gentlemen are equally so. The feelings in both parties are the same, and the object the same, namely, the preservation of their own independence; and the mode of settlement merely proves that, notwithstanding all the boasted superiority of a gentleman, he holds the same moral station in creation as an illiterate clodpole. Success to the spirit of women!

A UNIVERSAL LANGUAGE.

THOUGH a universal language may be an impracticable scheme, when founded upon abstract principles, and altogether fictitious in its construction, yet there is some probability that one language may become universal, as the learned medium by which the thinkers of all nations may obtain possession of every new discovery, and transfer them into their own tongues. The number of languages is greater in a given space, in proportion as the condition of society approaches the savage state, and diminishes as mankind advance in civilization. Each tribe of savages form a jargon for themselves; the poorer the language the more easily it is altered, the more readily its character is effaced, and its original materials concealed under new additions; but as communities increase with civilization, so languages extend with communities; and as conquest gives them extent, so writing gives them permanence and fixity. Religion has added to that permanence, by conferring upon sacred writings a perpetuity of interest, and making them, in some degree, the standard of all classes, of all conditions, and of all ages. This permanence and extent of language is consolidated by an established literature, and an established dominion; and the diversity of dialect disappears with the facility of communication, and a community of interests and intercourse.

But empire is ever proceeding on a larger scale; the community of nations embraces a wider circle; and a few languages, favoured by conquest, commerce, and religion, are spreading themselves over the greatest portion of the earth, so that the chances are increased that one of them should serve as the medium of communication with all the rest, and act as the interpreter between all the nations of the world. It may be seen, from the extent to which even a dead language is understood, and how far it has served as a vehicle of thought, what influence, and what facilities, a living language might possess, if otherwise equally favoured by circumstances, in diffusing truth, and in opening an intercourse throughout the family of man. A dead language has two great disadvantages; it has lost the principle of growth and increase; the thoughts expressed in it are but the echoes of former thoughts, conceived at a distant period of time; but the world goes on, its affairs change their face, and whatever is stationary must end in being retrograde. Again, a dead language has not the same easiness of being acquired that a living one possesses, which can be caught in every tone and accent from the lips of a speaker, and be understood by the accompanying comment of every look, gesture, and present circumstance. The customs with which a dead language is interwoven are obsolete, and it refers to a different period of sentiments, and to another age of the mind; while a living

language, if it be the language of a commercial people, may have those who speak it as their native tongue in every part of the globe; it may enter into the daily business of life; its institutions, which have given it its cast and character, may be the models which all study and wish to imitate; and it may contain in its literature whatever affects the higher interests of humanity—rich in its own native stores, and yet multifarious in its foreign acquisitions, which it has collected from every part and region under heaven. The English language possesses many of these advantages, and, from the situation of England, it might easily acquire the rest. By its colonies it might cover one-fifth of the globe, and by its commerce it spreads over the whole; its inhabitants are dispersed by the variety of their pursuits, and its institutions excite and deserve the regard of all other nations.

A language, to become universal requires to be a living language: the continual movement and progress of society, as was before observed, places a wide difference, in the course of years, between the nations of antiquity and of later times: manners change, thoughts move in a different circle, governments depend upon other principles, and the frame-work of society has been taken down and remodelled; the dead languages cannot serve as the receptacles and vehicles of new information, and they remain fixed and limited, with the acquirements of men of other days, who are gradually diminishing in their influence, as we recede from them, in the lapse of generations and centuries. It is thus that the Latin language has been decreasing in importance by modern discoveries, and becomes less and less the medium of scientific intercourse, or useful information. The Arabic language, which spread with the conquest of the Arabs over so wide and extensive a territory, to the rising and setting of the sun, fell from its high supremacy with the fall of the Caliphs, and declines with the decline of the Mahomedan religion; conveying no new information, and not spoken in its ancient purity, but become in some measure a dead language, though one of the most diffused, it offers no competition with other languages, which are rising in their fortunes and extending their influence. The Chinese language, if considered as a written and not a spoken language, embraces a still larger population, and is certainly not upon the decline, but rather increasing, as the Chinese empire spreads its authority more widely over the middle regions of Asia, and as Chinese colonies are scattered more extensively over the islands of the southern ocean; but then it is a language adapted only to a rude period, complicated and unwieldy in the structure of its symbols, and in truth not properly one language, but the connexion of a number of barbarous and cognate dialects, extremely imperfect when spoken, and only united and having their deficiencies supplied by all of them being expressed in the same complicated system of written characters.

It is apparent, that when the imperfect knowledge of the Chinese yields to the science of Europe, the language in which it is conveyed will receive a shock and must be greatly modified, to be suitable to higher advances, and a greater variety of information. Thus the two most extensive languages in Asia, which can be considered as living tongues—for the Sanscrit, notwithstanding its relation to the dialects spoken in India, and its cultivation by the Bramins, must be considered as having long been a dead language—are linked to a rude period of civilization, and are likely to be curtailed rather than advanced, in their sphere of influence, by the introduction of European improvements, and by a new era of progressive knowledge in Asia. The European languages alone, as

connected with the progress of European genius and discovery, and the universal diffusion of modern science, have a prospect of being universally diffused, and it only remains to examine which of these languages possesses the greatest advantages, for being the medium by which knowledge can be most rapidly and easily conveyed, which may be the universal receptacle of past information, and the speediest vehicle of new discovery. The French language, at one time, had the most brilliant hopes of being spoken as the international tongue of Europe. But, as Montaigne observed, its perpetuity, and its success, depended upon two circumstances—the celebrity of its writers, and the fortunes of its arms. It is singular that while France, fruitful in literature, was possessed of two springs of originality—the romances of the north, and the songs of the south, each rising at the same time, each different, and each alike original, a profuseness of novelty which no other nation can boast of, yet that both these sources should fail, or rather be entirely neglected, and that a new literature should be formed upon the imitation of the classic models. While the classic writers obtained an exclusive admiration, the French writers, as those who most strictly adhered to the classic rules of art, obtained a full share of that admiration; but now that original genius and nationality are sought in every literature, the French writers have proportionally declined; and, as the arms of France have not only been unsuccessful, but other powers are rising up into new strength, the French have both absolutely and relatively declined in importance. Their literature, and their predominance, being both on the wane, their language must gradually follow the fortunes of the powers which influenced its destiny, and will never surpass, and must gradually recede from the limits which it formerly reached. The German literature has sprung up since, and has gradually been dislodging the French from the north of Europe, being the very reverse of modern French literature, both in its excellencies and defects—full of originality, but formed upon no system, and scarcely even a plan, unless the caprice of each writer, or his shadowy theory, may be dignified with the name of a system; and while the French language abounds in master-pieces, formed exactly according to the rules of perfect art, and which want nothing but life and movement, the German literature abounds in fragments and essays, each with a peculiar flavour of the soil, but which seem to have wanted a warmer sun to have ripened them to maturity.

Again, the Germans have not that predominance in politics, or that established or unquestioned reputation in literature, nor has their country that favourable position which could give weight and extent to their language over the world at large. Their influence is confined to the north of Europe. But it vanishes in the other divisions of the globe; and even in the north of Europe, the growth of the empire and literature of Russia, though at first favourable to Germany, will gradually operate to its disadvantage, and may even overwhelm its rising energies by the pressure of its immediate neighbourhood. If width of empire alone could confer a greater extent upon language, the Russian tongue might become the most general medium of intercourse, and undoubtedly it will be prevalent far and wide, both in Europe and Asia; but the ground it must gain is so great, before it can reach the level of present improvement, and the condition of present society so unpropitious, and its want of many advantages which other tongues possess so great a counterpoise, that even it has not much chance of becoming the language most gene-

rally diffused, or of spreading far beyond the range of the Russian cannon. The Spanish language, coupled with the Portuguese, which may be considered as a sister dialect, has great advantages in its favour. The influence of either may not be great in their parent seats, in Europe, but, connected as they are with Asia and Africa, and spread over the richest parts of the new world, they are daily growing in importance, and have largely the promise of the future. Nearly allied to the Latin, from which they are descended, and to which they have ready access for new riches, and connected through it with the other languages spoken in the south of Europe, they have advantages for improvement, and for growth, and for facility of being understood, not possessed by the Russian. Their history, and their early poetry, is the most romantic, and connected with those noble and unexpected achievements which opened new worlds to the conquerors of the Moors. The sun never sets upon their territories, or those of their descendants. The countries they have colonized present every advantage for an unlimited prosperity. By the continual growth of their territorial greatness, their language must become the native tongue of the greater part of America; it will be spoken on many parts of the African continent, it has left traces of itself in India, and will spread over the islands from Manilla. It has thus a very great foundation for future prevalence, though there are several circumstances connected with it in which another language has greatly the advantage over it. The Spanish and Portuguese are sufficiently dissimilar to prevent what may be considered the Peninsular language from becoming the medium of easy intercourse between these nations themselves or their descendants. The Spanish language, which is the most diffused, is, moreover, divided against itself, not only at home, where the Castilian has never completely supplanted the Provençal in the kingdom of Arragon, but also abroad, where it has become mixed with the native languages of the country, owing to the numbers of the native Indians who remained in Peru, and elsewhere, after the conquest of the Spanish in America; and though it is probable that the Spanish will throw off, in a great measure, these admixtures, yet the process of purifying from foreign additions may delay the establishment of Spanish literature, and the advancement of the language in various parts of the new world. Again, the Spaniards, being so greatly in the rear of the other European States, is also a great drawback to their language taking the lead. Their literature has yet to be formed; they must be learners before they can be teachers; and it is more likely at present that they should have recourse to another literature and language for instruction, than that their own should be generally studied.

The English language alone remains to be considered, and it possesses more advantages than any other for becoming the great and scientific language of the world. Englishmen, and the descendants of Englishmen, will become the most diffused of any branch of the family of man, scarcely excepting the Jews. It is not merely one quarter of the world in which they are spreading themselves; they are colonizing, at one and the same moment, America, Asia, and Africa, while in Europe their population augments with a rapidity that renders emigration every year more desirable, and to greater numbers. Every class, and every profession is overstocked; and, from the facility of education, and the openings, which are presented to every rank of society, to press into the one above it; in information and enterprise, they are more and more decidedly taking the lead among the European nations. From narrowness of territory, they are

propelled with greater force to foreign adventures, and from their superiority in the arts, they are received with greater readiness by foreign states; and their capital, which increases more rapidly than any field of exertion which can be opened to it, drives their commerce, and their commercial agents, to force new entrances, to form new establishments, and to spread themselves as widely and remotely as possible. The sea is already covered with their ships; the land must in time be covered with their counting-houses, and English mechanics, artists, and professional men, will find their way in the train of the merchants, and escape from a country teeming with candidates for every situation. The power and the resources of Britain, pent up at home, will spread themselves as wide as the winds and waves can carry them, and will cause the branches of English population and literature to spread over every soil. Every country will be prepared for the reception of the English as the standard of literature, and the medium by which it may be transmitted or promoted, when they feel the superiority of the English brought home to them in all the productions of life, and in the value which their industry confers upon every species of manufacture; but above all, England has shot ahead of all other nations, and is more rapidly carried along by the current of events and the influence of the times, and has anticipated those changes, and ameliorations, of which other nations begin to feel the necessity, and those improvements in which they all acknowledge her to be their precursor and model; this priority of progress, and the belonging, as it were, to a more advanced age, will contribute to the eagerness with which all nations will be brought to the study of English, as the key to modern discoveries, and the storehouse of those truths which are beneficial to mankind.

The federal republic, though its portion of the American Continent is not to be compared with that which is possessed by the peninsular nations, and is even inferior, in several respects, to the acquisitions of the Portuguese, taken singly, yet seems destined to exert the greatest influence over the rest, from its population being more European, with an access to all the riches of English literature, and with a possession of institutions highly adapted to the situation of the new world, accordant to spirit of the times, and approved by the dictates of philosophy. It is upon these institutions that the other governments of America will model themselves, and it is in the career of the United States, in its liberality and illumination, that they will be anxious to follow. The United States have anticipated the rest in the advancement, not only of their political institutions, but of their political strength, and the distance they have gained they are not likely, in any measure, to lose, but rather to increase. The English literature is their own; without exertion on their part they are possessed of information the most advanced, and in its best form; and of all the new nations they will be the soonest enabled to enter themselves upon new discoveries, to join their own genius to that of their kindred beyond the Atlantic, and to increase the influence of that language which is common to them both.—*Advancement of Society in Knowledge and Religion, by James Douglas.*

ON THE LUMINOSITY OF THE SEA.

(From the German of Baron de Humboldt.)

In the immense waters of the deep animal life is very profusely distributed, and particularly gelatinous worms are so numerous, as to bestar the surface of the ocean, and transform it into a sea of flames,—a spectacle which

stamped upon my memory an ineffaceable impression, and always excited fresh astonishment, although it was renewed every night for months together. It may be seen in every zone; but those who have not witnessed it within the tropics, and above all upon the main ocean, can form but a very imperfect conception of the grandeur of the phenomenon; particularly if the spectator places himself in the shrouds of a ship of the line, during a fresh breeze, when she ploughs through the crests of the waves, and at every roll her side is raised out of the water, enveloped in ruddy flames, which stream like lightning from the keel, and flash towards the surface of the sea. At other times, the dolphins, while sporting in the waters, trace out sparkling furrows in the midst of the waves.

Le Gentile and the elder Forster explained the phenomena of these flames by the electric friction of the waves against the hull of the ship, as it advances. But, according to our present knowledge of physical causes, this explanation is inadmissible.

There are few points of natural history which have been so long and so much disputed as the illumination of the sea water. All that is known with any certainty may be reduced to the following facts: there are several shining mollusca, which, during their life, emit at pleasure a phosphoric light, which is rather pale, and generally of a bluish colour; this is observed in the *Nereis noctiluca*, the *Medusa pelagica*, var B., and the *Monophora noctiluca*, which M. Bory St. Vincent has recently discovered during the expedition of Captain Baudin. The microscopic animals which Forster saw swimming in innumerable multitudes on the sea, near the Cape of Good Hope, are of this number, and still undefined. The luminosity of the sea is sometimes occasioned by these living lights; I say sometimes, as more frequently, although the animals increase in size, none can be perceived in the luminous water; yet, whenever the waves strike against a hard substance and disperse in foam, particularly where the sea is greatly agitated, we perceive a gleam of light similar to lightning. The source of this phenomenon is probably the decomposed fibres of the dead mollusca, which abound in the depths of the sea; when this luminous water is strained through cloth of a close texture, these fibres are sometimes separated in the form of luminous dots. When we bathed at night in the Gulf of Cariaco, near Cumana, some parts of our bodies remained luminous after coming out of the water, the luminous fibres attaching themselves to the skin. From the immense quantity of mollusca dispersed in all the seas of the torrid zone, it is not astonishing that the sea should emit light, although we cannot extract from it organic matter. The infinite division of the dead bodies of *Dagysæ* and *Medusæ*, may lead us to consider the entire sea as a gelatinous fluid, which consequently is luminous, has a nauseous taste, is unfit to be drunk by man, but is nourishing to many fish.

If a board be rubbed with a part of the *Medusa* hyso-cella, the part rubbed becomes again luminous whenever a dry finger is passed over it. During my voyage from the south to America, I sometimes placed a *medusa* on a pewter plate. If I struck the plate with other metal, the least vibration of the pewter was sufficient to make the animal shine. Now, I may ask, how did the shock and vibration act in this case? Did they immediately raise the temperature? Did they discover new surfaces? Or, did the shock elicit the phosphoric hydrogen gas, which, coming in contact with the oxygen of the atmosphere, or of the sea water, cause this appearance? The effect of a shock which excites a light is most astonishing in a troubled sea, when the waves dash against each other

in all directions. Between the tropics, I have seen the sea luminous in all temperatures; but it was more so on the approach of a tempest, or when the sky was lowering, stormy, or obscured. Cold and heat seem to have little influence on this phenomenon; for, on the sand-banks of Newfoundland, the phosphorescence is often very strong in the most rigorous period of winter. Sometimes, all circumstances being apparently equal, the phosphorescence is considerable during one night, and scarcely visible the night following. Does the atmosphere favour the escape of light, or this combustion of phosphoric hydrogen? or do these differences depend on chance, which conducts the navigator into a sea more or less filled with the gelatine of mollusca? Perhaps these shining animalcules come to the surface of the sea only when the atmosphere is in a certain state. M. Bory St. Vincent asks, with apparent reason, why our swampy fresh waters, filled with *polypi*, are not luminous? It would seem that a peculiar mixture of organic particles is necessary to favour the production of light; the wood of the willow is more frequently phosphorescent than that of the oak. In England they have succeeded in rendering salted water luminous, by throwing into it the brine of herrings. On most other points, galvanic experiments prove, that the luminous state of living animals depends on the irritation of the nerves. I have seen a dying fire-fly (*Elatér noctilucus*) emit a strong light when I touched its anterior extremities with pewter or silver.—*Field Naturalist's Magazine*.

TO CORRESPONDENTS.

In answer to "T. T." we observe that, although Nature from time to time does bring forward extraordinary powers, which seem mysterious and incredible to all but those who are actually possessed of them; yet, after all, there seems to be nothing [new in *kind*, but only in degree. Even the devils of the New Testament are not unknown in the present day. We know one remarkable instance of a woman, who is everlastingly troubled with the loud sound of a voice which urges her to commit murder and suicide. She has even perceived the figure itself, and it haunts her continually. It is very distressing, and no doubt is connected with some mental disorder; but whether the cause or the effect we cannot say. It matters not which; there is nothing more real whilst it lasts. Life itself may be called a mental disease. Both good and evil are produced by these visitations, as by the different affections of the mind. But the evil gradually diminishes as progress advances. The evils of witchcraft were greater in former times than they will ever be again.

We have received a very pretty letter addressed to Eliza. Who Eliza is we do not know, although there are many in London who would answer to the name. We object to this mode of correspondence, whilst we are pleased with the contents. A letter to the Editor, or merely a plain article, is the mode of correspondence to which we give the preference. We suspect that it was Eliza herself who wrote the letter, and her quotation from Tacitus is an interesting fact in the history of women.

We don't like this poetical effusion of our friend so well as his last. We think he would have been less hampered and more interesting with plain prose.

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The Shepherd.

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SYSTEM OF NATURE.

THE last, or one of the last, sentences which St. Simon uttered was this—"It is necessary before any good can be accomplished, to impassion the people;" that is, you must speak to their feelings, and arouse their passions, for reason is merely a cool calculator, without activity and without enthusiasm. But this excitation of the people is a very difficult task. It is difficult in two respects: first, in regard to the subject-matter of excitation; and, secondly, in regard to the concentration of the popular enthusiasm upon that subject. One would naturally suppose, from the present advanced state of national and individual intercourse throughout the whole of Europe, that the task of organizing the public mind, and directing its zeal to one great and engrossing subject, is becoming daily more simple and practicable, with the facilities of diffusing universal knowledge; and this opinion is partly correct, but at the same time there is a counteracting influence at work arising from this very knowledge, the diffusion of which is the peculiar characteristic of the present age.

In former days the people were acquainted with few general subjects, and these subjects were chiefly religious. Christianity constituted one great empire, and was susceptible of excitement from one extreme of her dominions to the other. The zeal of the people was intense upon the fundamental principles of the ecclesiastical constitution; and one fortunate circumstance arousing the passion of a small corner of Germany, communicated its stimulus to the whole continent of Europe, and effected the most remarkable revolution in opinion which history records. This took place in an age of comparative ignorance and barbarism; but it owed its success entirely to the universality of the subject. There is no such subject at present, because there is a vast variety of subjects, arising from the multiplicity of popular knowledge upon every department of public affairs. This dissipation of popular strength is the principal security of the old world, and a guarantee against the timidity of the lovers of domestic peace, that the reformations which have now successfully commenced their course of progress will be urged on by a spirit of intellectual and bloodless warfare. The opinions which have been propagated within the last forty years respecting private property, and greedily embraced in secret by a great number of the working-classes, are of so revolting a nature to men of the smallest capital, that, in the event of a physical revolution, there is good reason to suppose that all the Whigs, and the most influential of the Reformers, Radicals, and Infidels them-

selves, would enlist against the people under the banner of Toryism. The cry of "Private property and its protection" will be much more easily raised than that of "No Popery."

The feelings of the public at large have been roused more than once within these few years, in a manner so imposing and irresistible as to command the concession of their most vehement opponents. But the subject was far from being universal; it was merely the destruction of a few rotten boroughs, and the introduction of the ten-pound householders into the elective franchise. This was the sum total of the great measure of Parliamentary Reform. Had the subject, however, been more universal, by comprehending the whole mass of the people in a system of universal suffrage, the excitement would have been less than it was, inasmuch as few, if any, of the nobility and aristocracy of England would have joined the popular cry. The higher orders of tradesmen and mechanics would have echoed the sentiments of their patrons and employers, and the voice of the people would have been drowned at once by their own distractions and want of organization. It seems at present quite impossible to arouse the public passion upon a subject which deserves the name of universality, involving a final principle of liberty. The work of reformation is necessarily progressive by the force of circumstances. One sectarian party acts as a check upon another, and thus reformation proceeds inch by inch in the vain attempt to please all parties.

And if it be difficult to find a political subject for popular excitement, it seems much more difficult to find one in religion. The days of religious controversy seem to be gone by. Every attempt to sound the old trumpet of alarm respecting the corruption and encroachments of Popery, has met with a signal failure. It has no more effect than a theatrical exhibition, or the performance of Punch and Judy; it excites the mass of the people to laughter, and gnaws the vitals of the priests and the few lay remnants of Puritanism with disappointment. A sectarian theological controversy can never more arouse the feelings of the public; they are dead for ever to a sectarian reformation. If religion ever awaken the public zeal once more, it can only be upon the yea and the nay of the question, "Is there any use for formal religion at all?" for the spirit of *formal* religion seems to be in a hopeless consumption.

This, notwithstanding the highly political aspect of the present time, appears likely to be the most universal and exciting subject of any in the course of a few years. It will come into repute by a variety of powerful stimulants. Its novelty, for it never was publicly discussed in the

history of man, and there is now a vast preparation of mind in the capitals, and all the large cities and towns of Europe, for its reception; its novelty will give it an interest which cannot fail to be attractive to the boy himself; and when the two parties both take their stand upon the same pillars of faith, and keep equally free from the gloomy horrors of infidelity and universal death, there can be little doubt that the doctrine of universal charity, faith, and liberality, which we have partially revealed, will gain such an assemblage of number, talent, and respectability in its favour, as never could be ranged on the side of Infidelity, which always has been, and still is, abhorrent to the prevailing feelings of humanity.

In the second place, the discovery of the ultimate relationship that subsists between politics and religion, which is yearly becoming more apparent from the stagnant spirit of the spiritual heads of the church, and the ancestral party to which they belong, must convince the people that the basis of this opposition is either a real or pretended religious principle, which it behoves them to scrutinize with the most rigid severity.

In the third place, they will find from further experience of the secret motives of the human heart, that many of the most powerful motives which urge men to the adoption or rejection of certain political principles are religious motives, and that a great proportion of the working classes are deterred from uniting with their more daring brethren, or reading those productions which belong peculiarly to them as a caste, from the simple circumstance of the infamy with which those productions are branded, as the advocates of infidelity and immorality. We have known instances of individuals, and we have no doubt that they are numerous in the country, who are actually afraid even to touch an unstamped newspaper, and look upon it with a slavish and religious fear. This fear is dying rapidly, and as it dies the spirit of religious enquiry and doubt will increase. There is a dreadful religious conflict at hand, for which the ministers of the altar have need to put on the whole armour of God; but what is the use of the armour without a sound constitution to fill it?

In the fourth place, it is evident that the principal cause of division amongst the Radicals or Reformers themselves, is a religious principle. This must ultimately develop itself in a more perceptible manner. As long as certain preliminary objects are unattained, and the immediate object of pursuit has no intimate connexion with any moral or religious subject, all extraneous and inferior considerations will in the mean time be overlooked, and a temporary suspension of hostilities will spontaneously be agreed upon. But this cannot last for ever; the great moral and religious struggle must ultimately come before the political question can be finally settled. Taking these things into consideration, we are almost convinced that political questions will disappear one by one, or be quashed by some moderate reform shuffle, to the great mortification of the people, until the whole public mind be absorbed in a great religious and moral controversy. We do not utter this as a prophecy, but we can see no satisfactory settlement of any great political question without it.

Moreover, it is in reality the most universal of all subjects, and consequently nearest akin to all others. Next to personal property, there is no individual subject more generally interesting than this. But personal property has more individuality about it. There is a secrecy and exclusiveness about a man's temporal affairs which never can attach themselves to his moral and religious interests. The latter subject is in every sense of the word common property. The poor have as good a right to the comforts and prospects of religion as the rich, and although the rich endeavour to monopolize the favour of heaven and the honours of virtue, the claim is not so valid as that of their temporal possessions, nor so exclusively maintained. Men will sooner admit all classes of characters into heaven by a new religious article of universal redemption, than admit all classes to the enjoyment of equal political rights and privileges by a new system of social community. The political principle is the strongest, because it addresses itself immediately to the senses, and being the strongest it must consequently be the most difficult to reform or destroy. No political change ever takes place without some religious reformation to precede it. The preparation of mind is effected by some principle of theological dissension, which breaks the charm which formerly bound the two departments of society together. The Dissenters and the Infidels are the movement party at present, but more especially the latter, who, having burst the bonds entirely, now form themselves into a pure antithetical party of foes to all ancient practices. If these two parties agree, it is only because they have some common object in view, which now stands upon the foreground of their political prospect, for no two elements of nature can be more averse to each other than these two bodies are, as time will shortly testify, long before they have gained the object of their political search; for, between that object and the present lies a deadly moral and religious controversy, the settlement of which alone can so reconcile the elements of society as to establish a sound political institution.

It is vain to attempt to draw a line of distinction between politics and religion. As the two subjects are at present defined, the superficial mind can easily see the difference. The business of one is transacted in Parliament, and the other in church; one refers to the laws of magistrates and courts of justice; the other to the laws of God and one's own conscience; one is superintended by priests, the other by lawyers, &c. All this may be very satisfactory to a shallow thinker, but it gives no satisfaction to one who enters deeply into the mysteries of human nature; for the very first principles of both politics and religion are the same; namely, that of doing the greatest possible good with the least possible injury. This is the universal principle of politics and religion, and you may say it is an easy matter to settle this question *politically*; but we reply, No; for men's ideas of good and evil are formed upon the religious principle, and this gives a colour and a character to all their political opinions. Were religion not connected so intimately with morals, and morals with politics, we should say that politics and religion might experience a thorough divorce;

but the constitution of human nature must be re-modelled and re-created before such an effect can take place. The separation of church and state, upon the republican principle, is merely a nominal separation. In America they are as firmly united in spirit and feeling as they are in England; and the population as much distracted in its political capacity by religious partizanship, from one extreme of passive obedience, to the other extreme of discontentment, agitation, and rebellion.

THE SHEPHERD.

ON HOMŒOPATHY.

Non equidem studeo, bullatis ut mihi nugis

Pagina turgescat, dare pondus idonea fumo.

PERSEUS, *Sat.* v. 19.

It is not my intention to swell the pages with bubbles, or to throw dust into my reader's eyes.

At a certain house, in Park-street, Camden-town, there is an inscription, which acts like a spell upon the passers-by, stops their hasty paces, and makes them stand, gape, and wonder. Even people in carriages pull their ropes, and bid the coachman stop opposite the house; and many, prompted by curiosity, have asked for some explanation. The word which startles and puzzles them all, is that which stands at the head of this paper, namely, Homœopathy—a new word, not to be found in Johnson's, Sheridan's, Walker's, nor even in Webster's dictionary; and yet this word, or rather the thing of which this new word is the visible sign, is now the apple of contention between the medical men of Germany, Russia, Italy, and France. As the politicians are divided into two parties, the legitimatists and the liberals; the divines into orthodox and heterodox; the philosophers into spiritualists and materialists; so the physicians are divided into homœopaths and allopaths.

Samuel Hahnemann, born in the year 1755, at Misnia, in Saxony, a physician of great celebrity, still living, and performing the most wonderful cures, is the author of the word homœopathy, or of the method of curing diseases by homogeneous means; that is, by small medicaments, which, when taken by a healthy person, produce symptoms similar to those which the disease presents when the doctor's assistance is requested. For instance, the powder of belladonna (deadly nightshade) produces in a healthy person dilatation of the pupil, and a kind of atrophy, or lameness of the nerves of vision: the belladonna may be employed with advantage in a disease of the eye that presents symptoms similar to those of the belladonna—for instance the amaurosis. The seeds of sabadilla produce in the healthy individual paralysis of the nerves of motion; the tincture of sabadilla is consequently a sure remedy against the paralysis of the nerves of motion, and so forth.

The fundamental principle of Hahnemann's system is, "*similia similibus curantur*," that is, homogeneous remedies cure homogeneous diseases. It is evident that this simple principle shows a deep knowledge of the science of nature, and is in a certain degree akin to our universalism. It shows that that which, taken singly, seems to produce evil, and to be a poison, is the very remedy

prepared by nature to cure a real disorder. It shows, farther that, in order to combat the disorders, you must act not by opposite, but by sympathetic means. And this is also a principle similar to that of universalism. The physicians of old, whether empirics or theorists, have followed the opposite plan; their principle was, "*contraria contrariis curantur*," that is, in order to cure a disease, we must adopt means opposite to disease. For instance, when the blood was inflamed, they prescribed cooling medicines and bleeding (Rasori, Clutterbuck); when the patient laboured under indigestion, they gave a powerful aperient (Hamilton, Abernethy); if the solids were found in a state of excitement and irritability, they prescribed contrastimulants, as, for instance, nitre, digitalis, antimony, and prussic acid; on the contrary, if they found the solids in a state of debility, they prescribed tonics, i. e., moschus, opium, serpentaria, and the like.

It is easily to be conceived that this system is not void of reason; it directs the physician to an indirect mode of curing the disease. But, unhappily, the medical art has not to do with abstract forms, or with mechanical powers. It is the living being, and with life itself, which, Proteus-like, assumes a thousand forms, and often renders all indirect means of cure idle and void. Moreover, the old medical system, whether theoretical or empirical, has never condescended to give medicaments unmixed. With the exception of the cincona, and a few other articles, which have been administered alone, and in substance, all other materials have been mixed up with so many heterogeneous ingredients, each of which is capable of exercising a peculiar action upon the human body, that it is quite impossible to determinate or to judge to which of them the cure or death of the patient is owing.

In this point of view, the critical part of the homœopathic system is unanswerable.

The homœopathic doctrine has discovered a new fact, which is likewise of the highest importance to the medical art. The remedies act beneficially—not in proportion to their weight, but in proportion to their infinite expansion; they increase their power in proportion as they are reduced, in the most minute particles and atoms.

A grain of calomel or digitalis, reduced by the homœopathic process into a thousand, yea, into ten thousand minute particles, will produce upon the human body an action that lasts for several days, which a dose of several grains, taken according to the old system, would fail to accomplish.

The experience of Spallanzani upon the infinite small particles of semen necessary to effect generation; the experience of the infinite small particles of contagious matter, which is capable of producing the most deadly diseases; the astonishing effects of the smallest vibrations in the air in expanding the sounds, and other facts, which I omit for brevity sake, are favourable to the opinions of Hahnemann and his followers. A third fact, discovered by the same illustrious author, is the homogeneous, simple diet, which must accompany the homœopathic treatment.

It is true that even the founder of the rational medicine, Hippocrates of Cos, had paid great attention to

dietetics; the great Sydenham had also endeavoured to impress upon his contemporaries the necessity of a proper regimen; but Hahnemann was the first to lay down scientific rules, and to make the dietetic prescription a part and parcel of the whole treatment.

Experience, which is the supreme guide for matters of fact, has fully justified the theory of the homœopathic system. Not only in chronic diseases, but also in the Asiatic cholera, in the malignant scarlatina, and other acute diseases, this method has proved highly superior to the usual practice.

In regard to the chronic diseases, Hahnemann had discovered that all are depending upon three original causes, namely, syphilis, sycosis, and psora. According to his views, the physician must endeavour to find out which of these causes be the original cause of the chronic distemper. The cure would be mere palliative if this primitive cause was not conquered.

The fundamental principles of Hahnemann's system are laid down in his *Organon of Medicine*, which has been translated from the German into all modern languages, and also in his *Materia Medica*, and in his *Treaty on Chronic Disorders*. The *Organon* has been lately translated into English by a Mr. Deorient, and was published in Dublin in 1834, revised by Dr. Stratton.

An able article upon this subject appeared a few years ago in the *Edinburgh Review*; and that noble patriot, Dr. Borthwick Gilchrist, had the frankness to make known to the public a cure performed upon him by a homœopathic doctor in Switzerland.

The Alpine Philosopher was the first to introduce this method of cure into England. Before appearing in public as a medical writer, he had practised this system amongst his friends with the greatest success. He had cured, radically, in a short time, a whole family of nine persons, old and young, attacked by the malignant scarlatina. Many female complaints were cured by him with the same method, besides syphilis and asthma. At present, it is the principal method which he employs, with or without tellurism.

The homœopathic treatment deserves particular attention, because it never can do any positive harm; if it does not cure the disease, it never injures the patient's constitution; it never impairs the powers of nature; never causes a new disease under the pretence of curing another. I am, however, not such a bigotted adept to this system as to condemn the opposite one in all points; there are cases in which I should consider it to be a crime not to resort to prompter and more vigorous means. No man, with a sound mind, will deny that, in some inflammations, cold applications, blood-letting, and leeches, produce instantaneous relief. No person will refrain from using blisters, or even the moxa and the emetic tartar, in the affections of the brain, or nitrum, digitalis, and vesatria, in counteracting the too rapid circulation of the blood. A homœopathist must not be a mere empiric, but a rational being. Homœopathy is not a universal medicine, but a part of the whole science of nature.

For those who wish to learn something more about this subject, I recommend, besides the works of Hahnemann, the works of "De Brunnow Exposé de la Reforme de

l'art Medical par Hahnemann.—Dresden, 1824." "Rati Dr. Geschichte und Bedeutung des Homœopathischen, Heil Verfahrins.—Giessen, 1833." "Bibliotheque Homœopathique, par Peschier.—Paris and Geneva, 1833, and following." "Archiv für die Homœopathische Heilkunst.—Leipzig, 1832, and following." "Bigel Dr. Examen Theorie et Pratique de la Methode Curative du Dr. Hahnemann."

THE ALPINE PHILOSOPHER.

LYING, FALSE SWEARING, &c.

VERY few people are aware of the extent to which the spirit of deception has extended itself in these days of reformation and home missions. If virtue is increasing on the one hand, in the general education and refinement of the public mind, vice is evidently keeping pace with it in growth, manifesting such a degree of skill and unblushing assurance in the perpetration of her knaveries, that the two principles seem pretty well matched. Vice is so far inferior to his prosperous and rapidly-advancing antagonist, that he is ever obliged to retreat before her, and invent new schemes of deception, to accomplish his fraudulent purposes; but his ingenuity is inexhaustible, and there appears no termination to his line of progress.

Lying is one of the fine arts, as we showed two weeks ago, but it is one of the black arts also. When employed in fable, parables, and allegories, it is very effective in commanding the attention, and imprinting valuable moral instruction upon the simple mind. Some austere theologists who have entertained very strong prejudices against this moral employment of falsehood, have only been checked in their violent denunciation of the practice, by the example of Jesus Christ himself. But the spirit of the age has been too powerful for their feeble resistance, and the genius of poetry and romance has established the respectability and innocence of fiction for ever.

A lie is only a moral crime when it is productive of evil to individuals or the public. Happiness is the object we have in pursuit, and if lying were more calculated to promote this end, truth itself would become a vice. Mere truth is a phantom—less than a phantom, for it has no visible existence. We cannot see it, hear it, or feel it. It is a mere imagination, an idea that flickers in the mind, which, abstractly considered, communicates neither pleasure nor pain. It is only by association, or its connexion with the senses by which pleasure is enjoyed, that truth becomes valuable. It promotes harmony between man and man, and this harmony gives security to the body, and enjoyment to the social intercourse of life. It teaches the knowledge of nature's laws, and this knowledge enables us to subdue the materials of nature to our services, and multiply the pleasures of public and private life. A mere abstract truth, if we can conceive such a thing, that is, a truth which can have no practical utility in promoting the happiness of society, is of no value; nay, we may easily suppose a case in which the greatest mischief may be effected to individuals, or even the public at large, by the revelation of truths which are now utterly concealed, and sup-

planted by lies, which for the time being are infinitely more beneficial.

But although it be wisdom in Providence to withhold certain knowledge from man, and even to deceive him by a species of false knowledge for a time, no individual is justified in imitating this example, by imposing upon society for his own individual advantage. That which may be of great utility in the whole, may prove very destructive in part. Universal lies deceive the whole of society, and still preserve unanimity; but partial lies make a division in the body politic, and engender horrid evils. The greater proportion of the evils of society may be traced to deception.

Lying and false swearing have always been practised, and are in part employed by every grade of society to accomplish their own selfish purposes. The legislators of the country, who devise means of repressing vice and encouraging virtue, are in the literal sense of the word for the most part perjured characters. They are bound by oath not to interfere with the freedom of election, not to influence the will of electors, by donations of money, by promises, or any other illegal method; but this solemn engagement is no more in their mouths than a puff of tobacco vapour. The clergy are sworn to humility and self abasement, and solemnly declare that they have entered upon the ministry of the gospel, not for love of worldly gain or temporal aggrandizement, but purely for the love of God and the salvation of the souls of men, by what they esteem an especial call of the Holy Ghost. They take the oaths without fear or trembling, and sign the creed which one half of them have even the effrontery to refute in their public discourses. These are our most respectable men, the leaders of the political, religious, and moral departments of society!

Why then should we be astonished to find so much lying and false swearing amongst the people? The evil in the one case is not greater than in the other. Both do it for the same end, personal interest; but the priest contrives by one or two thundering oaths to establish the security of his fortune for life, and consequently, being well paid for one transgression, he has no particular temptation to repeat it, in form; but all his life is a lie to his profession. The legislator frequently practically transgresses, and the priest is generally his lieutenant in the transaction; however, the offence is respectable, done with cunning, and it takes a considerable amount of private wealth, and greater amount of private patriotism, to bring the offender to justice. The poor perjurer is so miserably paid for his not more mercenary or interested services, that he is tempted to repeat the transgression frequently, in order to procure an existence. It is a fact that there are many who make a living in London by acting the part of false witnesses in our courts of justice. These gentlemen have even cards, which they hand you in the fashionable style, giving you a hint by a whisper in the ear, that they are at your service in any emergency, and are willing to make up a case for you. This accounts for the curious contradictions that are to be found amongst witnesses in our police courts. One swears that there was gaming in a public-house at a cer-

tain hour; another swears that he was there at the same time, and saw no gaming. The magistrate is confounded, and dismisses the case. It is astonishing how successful those false witnesses are. They make it their glory to outwit the lawyers, and many of them are more cunning than the shrewdest counsel. There are even lawyers of wealth and *respectability* who live by suborning such witnesses.

All this is horrid, but who have to answer for it? Look to the political and ecclesiastical rulers of the land, and you see the very stock upon which all such branches grow. To lop off the branches is of no use, but this is all that our criminal judges are doing; you must destroy the root and the stock as well as the branches, or young shoots will come out as soon as the old ones perish.

DUPLICITY.

“Duplex libelli dos est.”—*Æsop.*

LACKING philosophical perception, the world has exalted simplicity from its native degradation at the expense of duplicity, which is condemned to the imaginative shade of ignominy and disgrace; whereas simplicity is little more than another name for stupidity, in whatever way it be employed. If you talk of a simple natural production, that is of a thing as having but one character or attribute, either the whole is nonsense, or there can be no value in the thing spoken of till it be united to some other thing, so as to form a twofold or duplex existence. If you talk of a simple mind, clear enough is it you will describe a fool. Whosoever pours out the whole of his mind without any reservation, is evidently a simpleton, and is no more calculated for a truth or knowledge-holding vessel, than is a sieve to contain water; and consequently he has none.

That the truth is not to be spoken at all times, needs no proof to any who have thought seriously on the matter. That lies are ever to be told, is not so clear; because early impressions and priestly precepts counteract reason and the spirit of universal love.

The Delphic oracle appears to have been most remarkably, because most studiously duplex in its expressions; for which reason it might fairly be determined that its managers were in higher consciousness than is generally supposed, and really had the people's welfare in view. Every man in a superior state will, and indeed must, unless he lower himself to a valueless condition—“palter with us in a double sense.” This arises partly from the necessities of language, which is not capable of holding every delicate, thoughtful shape and distinction, which powerful minds have to utter. But it arises more from the fact of nature's duplicity, which allows the hearer to place the speaker's expressions on a lower or higher level, accordingly to his relative state. Duplicity, then, does not involve the idea of deception, unless it be self-deception. Men who are not developed to any interior consciousness will, of course, continue to demand that we speak with simplicity and truth; a demand as preposterous as to call for a material substance, with quality without quantity: and further, as duplicity is the characteristic of philosophy, and philosophical speech, so tripli-

city pertains to expressions coming from a still higher conscious state. Many individuals have perceived this quality in the scriptures; and it might be suggested as one cause of religious sectarianism, founded on those writings, that they contain such threefold expressions, and that it is necessarily threefold for the reason before stated. Language, at least the English, though such power is vulgarly attributed to the Egyptian, or its modifications, cannot express religious emotions and phenomena, without employing words also used for intellectual or natural phenomena. If men did endeavour so exclusively to express themselves, their expressions would be, and indeed are, immediately appropriated to lower uses. Hence the result of reading depends not less upon the reader's state than upon the writer's. Now, if there be a threefold expression in the scriptures, and individuals may be in one or other of three states, it is arithmetically evident that plenty of controversial fuel is necessarily in the truth itself, without considering the additional quantity human waywardness will bring to the flames.

All the human care possible will not transfer existences from the speaker's to the hearer's mind. Where parties willingly commune, just conception, though probable, is not certain; when the will is perverse, expressions are easily perverted.

C. L.

[As the next and final sentence of our correspondent is not very intelligibly expressed, we supplant it by saying that we have no right to say there was any imposition in the Delphic Oracle. It was genuine, direct inspiration. It would take a very large throat to swallow the absurdities attaching themselves to a contrary supposition.]

TO THE EDITOR.

SIR,—You have in your last number inserted an article which calls for some remark from one whom you have classed amongst men without principle, without definite object in view, but the artificial settlement of inveterate quarrels; who take no interest in the subject of discussion (religion), and care not how the dispute is settled, provided it is settled amicably: men who are indeterminate, unprincipled, apathetic; mere negative men, and therefore inoperative. In this number you class Deists and Unitarians, of whom you say, they are neither believers nor infidels, but cold as ice to the enthusiastic spirit of both, and extremely lukewarm upon all religious subjects. This party you denominate the Unitarian party, which, placing in the vanguard, and making extremely useful in keeping in check the follies of others, you declare to be, after all, nothing. "Its strength lies in silence; it has no doctrine, no system; it knows not itself; it only despises the two extremes, and avoids them both. It has entirely abandoned the whole field of theology." Now, Sir, if by this description you intend to designate *inter alios*, the Unitarian Christian, I should conclude from one of the characteristics that you are one of the party. This characteristic is ignorance of the system. "It knows not itself." Your own description demonstrates your ignorance of the subject; you know it not: and, therefore, you possess at least one qualification for admission into the fraternity.

The great defect of this party is its negative character; its having no doctrine, no system. How, Sir, can you say this of the Unitarian Christian, and still affix to the document the signature of "The Shepherd." It is true that

this party gives a decided negative to many of the opinions now prevalent in the religious world: and that, from the circumstance of its having to combat the national prejudices of the age, it is frequently compelled to adopt the negative style of argumentation, and to eradicate the thorns and thistles which infest the soil. But never yet have I found one of the Unitarian Christians (and I think, Mr. Shepherd, I have known more of them than yourself) who thought of disencumbering the soil for any other purpose than that of rendering it fit for the reception of a better seed, and the production of a more valuable crop than that which is destroyed.

To come to the point. Is that a negative system—has that no doctrine—which teaches that one ruling and pervading Spirit, whose character is love and wisdom, produced, and presides over the whole creation, natural and moral? Is that negative which teaches that the Redeemer is the chosen of the one God, specially instructed, strengthened, and empowered, for the purpose of conveying to sinful man that glorious Gospel of the grace of God, which points with certainty to a life hereafter, where all shall receive according to their deserts? Is that negative which points to the empty tomb of the once bleeding Saviour, and directs the eye to the right hand of the Majesty on high, where that Saviour sits enthroned in glory, the emblem and pledge of the future exaltation of the humble and devout believer.

If, Mr. Shepherd, to teach that there is one overruling Providence constantly directing the powers of nature, for the production of universal good,—to teach that the spiritual and moral wants of our nature have been provided for in the various dispensations of grace, as fully as the natural ones have in the material creation—to illustrate and enforce the doctrine which brings life and immortality to light—to aid in the work of purifying unto the Saviour a peculiar people, zealous of good works; if this, and much more of a like character, is to be negative—to have no doctrine, no system, I should wish to be informed what constitutes a positive system of doctrines. It must be a conformity with the popular opinions (truth or prejudices) of the day and nation. Thus the Primitive Christians were termed contemners and despisers of religion and the gods (mere negative men), because they opposed the peculiarities of heathenism. Thus the Protestants have been, and still are, considered by the Catholics as holding a negative principle, because opposed to the more glaring corruptions of the Catholic church. Thus the Methodists are charged with a negative character for rejecting the doctrines of election and reprobation; and thus the Unitarian Christian is charged by the self-styled Orthodox, and, it appears, by the advocate of "Universalism," with holding a purely negative principle, without system and without doctrine, because he devotes the energy of his mind to the eradication of that which is evil alike in every class and in every sect. The truth is, Sir, that all sects of Christians have imbibed from the Gospel all its great and leading features, and each has mixed with these his own peculiarities. Your simile of the ocean, the tides, the currents, the dashing to and fro, &c., is all very fine and very pretty, as the ladies would say; but, Sir, the agitation so frequently observed, if a landsman may form an opinion (though you, Sir, living so near the Thames, which, I suppose, is in your neighbourhood very wide and very like a sea, must know better), is often superficial, and does not affect the great body of the water below. So the dashing and the froth of Polemic controversy is of the same superficial character, making sad havoc, destruction, and shipwreck of the several cock-boats which men have attached to the

great vessel, to tow her safely into port, whilst the vessel itself majestically presses forward, urged on steadily by that strong undercurrent, in which the whole weight of the water participates, and which is consequently irresistible. You say, truly, that the ebbings and flowings of the human mind are merely oscillations between one extreme and the other. The true standard, therefore, must lie between the two. What you denominate the Unitarian principle is not this standard simply because it is a negative. I have endeavoured to show that Unitarian Christianity is no negative—that it has a system and doctrine positive and determinate. Is there nothing positive held in common by Catholic, Protestant, Calvinist, and Arminian? There is much. This common Christianity the Unitarian seizes, and giving to the winds the peculiarities of each, abides by that which is the common inheritance of all Christians. But, again, you say that this Unitarian party is extremely lukewarm upon all religious subjects, and has entirely abandoned the whole field of theology. Are you not aware that, confessedly by all parties, some of the best and most able defences of our common Christianity against the attacks of infidelity, are the productions of this Unitarian party? Do you not tell us that whenever either extreme party has passed the bounds of moderation, and risen above its natural insignificance, this party has stepped in, and effectually corrected the evil? How is it to do this?—how to defend, successfully, the basis of all our theological systems?—how check that extreme which would carry the spirit of scepticism into all our opinions?—and how restrain that which, passing the limits of authority, would palm on us, as the oracles of God, the wild wanderings of a distempered imagination? How do all this, whilst lukewarm on all these subjects, and having entirely abandoned the whole field of theology? Does not all this imply such a knowledge of the just boundaries of theological speculation as can result only from a patient, calm, and persevering study of the subject scarcely compatible with lukewarmness or indifference on all religious subjects?

"*Audi alteram partem*" is a maxim received and adopted by this negative party; and, if it is not inconsistent with your positive, determinate, tangible, "Universalism," I should be glad to obtain insertion of the foregoing in your next *Shepherd*. By the way, the people about here complain (poor grovelling souls) that your positive, determinate, &c. &c. &c., is so vague, misty, and undefined, that they can make neither end nor side of it; and they are constantly enquiring of your friends "What is this system of the *Shepherd*?" You will, therefore, instruct them, and relieve your friends, if, before you close the work, you tell us what the system is.—Yours,

Padiham, 4th July, 1835.

H. D.

[This letter does not treat us with perfect fairness, and moreover, it ends with a taunt. We shall not reply in the same style, if we can possibly avoid it, but merely show this unitarian that he is more offended with us for casting a sort of shade upon the sectarian name of Unitarian Christian, than for asserting anything which he believes to be false. Whatever we said of the lukewarmness of the unitarian party, we qualified by admitting many honourable exceptions. "There are many exceptions to this general rule, but this is their prevailing character," were the words we employed, and therefore they could be offensive to none but those who worshipped the name and the party which it designated. With regard to the positive character of unitarianism, it holds it in common with every other sect or party in existence; each has a positive, particular, or partial character, but each is negative in its universal character. We don't

require to be told that the unitarians preach the faith of one God, just and merciful, and so forth; for in this they are the disciples of the same theological absurdities as the churches of England and Rome, with whom they agree upon the subject; but they are certainly purely negative in respect to the evil which proceeds from God, for we know of no sect of unitarians which makes the deity all and in all, or gives us anything rational or intelligible upon the subject of moral evil. They may say that God permits it; that man's ignorance makes it, &c.; but all this is purely negative, in the universal sense, for it does not ascribe it to the great universal mind as the positive cause of it. So far, therefore, they are negative universalists, like every other sect in existence; and all their articles of faith respecting Jesus Christ, his manhood, inspiration, exaltation, &c., only expose their limited views of God and his providence in a more glaring light. If our correspondent imagined that we regarded the unitarians, or any other party in existence, as purely and totally negative, in respect to particular doctrines, morals, &c., he entertained an idea which never for one instant of time had a lodgment in our imagination. Every system, if system it can be called, is a negative, which does not reduce the subject matter of which it treats to some definite first principle. Does unitarianism do this? If so, pray where are its articles of faith to be found, or if found, not palpably and ludicrously contradicted in their exposition and illustration? It behoves the unitarians to show a unity in their unitarianism, before they can lay claim to positive universalism. We shall be very happy to find ourselves mistaken.

Moreover, we did not allude to the unitarian Christians alone, but to the deists and unitarians together, which party we classed under the name of the unitarian party. We could never have committed such an egregious blunder, as to affirm that the unitarian Christians "were the greatest and most powerful party in the land," for it is really the smallest and most unpopular of all religious denominations; but the spirit of negative deism, which is the characteristic spirit of the whole of that class of people who generally go by the name of deists, and is also the spirit of the unitarian Christians—is the spirit to which we alluded under the name of the unitarian party. If our correspondent does not understand what negative deism is, we will explain it. It is that sort of deism which nominally professes the existence of a God, and yet either denies his interference with worldly affairs, or admits only a partial interference. This latter is the unitarian Christian's doctrine, and also the doctrine of the trinitarian Christian. One is a unitarian negative, the other a trinitarian negative. Our correspondent says Jesus Christ was chosen of God: ask him if Mahomet was not chosen of God also.

Were he to read the *Shepherd* carefully, we have no doubt that he would understand it. It only wants the will. Colonel Sibthorpe complained last week, in the House of Commons, that the House had not been put in possession of the knowledge of the principles of the Municipal Reform Bill, and maintained that it was a very foolish mode of procedure to require an acknowledgment of a principle where no principle was seen. This is the common cant of the spirit of opposition, and therefore we pass it over without much concern. But many have acknowledged themselves pleased and satisfied with our universalism, and this is quite enough to make the balance even, and give repose to our minds. We know that the positive and negative division of the subject has puzzled many, and very probably the fault has been

own. Some one better qualified, perhaps, may soon appear, and make it more intelligible. Of its infallible truth, and truly philosophical accuracy, however, we are perfectly and undeceivably satisfied. But the greatest blunder into which our readers and opponents fall, is that of taking the negative in a *bad* sense. The negative is as useful in its place as the positive; only there are separate or sexual departments in nature for each. We shall attempt to throw some light on this subject beforewe close.]

SWORDS AND GUNS.

SWORDS are not so ancient as many other weapons of defence used in war. The club, the pole-axe, the spear, and the lance, are no doubt more ancient. Swords have not been generally used, till within the last four or five centuries. Birmingham has been famous for the manufacture of them for many centuries, and no doubt from its earliest infancy. Previous to the American war, however, English swords fell into disrepute, and application was made, October 1st, 1783, for leave to import swords and sword-blades from Germany. A member of the board of trade, the Earl of Surrey, afterwards Duke of Norfolk, wrote to Mr. Eyre, of Sheffield, to inform him of this fact, and to solicit such information as would enable him to rebut the statements made upon the inferiority of the English blades. The people of Sheffield were makers of cutting instruments of the more civil kind; Mr. Eyre, therefore, referred the letter to Mr. Gill, of Birmingham. Mr. Gill memorialised the lords of the treasury, stating that swords could be made by him equal to the German ones.

In 1786, one of the East India orders was divided among the English and German manufacturers. Mr. Gill obtained an order from the board to have the swords of the two countries tried by a test which reduced the blade from thirty-six inches to twenty-nine, from hilt to point, by forcing it into a curved state. Four swords only were rejected, out of two thousand six hundred and fifty-four, presented by Mr. Gill; one thousand four hundred and twenty-eight were presented by the German manufacturers; one thousand four hundred were received, and twenty-eight rejected; the other English makers presented three thousand seven hundred and eighty-four, out of which only two thousand seven hundred were received, and one thousand and eighty-four rejected; this being in proportion of one to thirteen in favour of Mr. Gill's swords, as compared with the foreign ones, and one to one thousand as compared with the others made in England. Sword-blades are made from the best cast steel, and considerable skill is required, in addition to the best materials, to forge them to stand the test which they are always put to. Upon this, therefore, the first operation, depends their quality. They are taken from the forge, and undergo the first proof. They are struck upon a cylindrical block of wood, upon both edges, the operator using all his strength. They are then struck with great force upon each side upon a flat slab of very hard wood. One end is then placed between two fixed bars of iron, and a hand-wrench applied to the other, till the point forms almost a right angle with the shoulder. If in any of these operations the blade breaks, cracks, or does not recover its shape, it is returned to the forger, who is at the loss of his labour and the steel. When a bad lot of steel has been in use, I have known nineteen out of twenty break. A good workmen, with good materials, will forge fifty blades without producing a bad one. From the time of the

French Revolution till 1814, a considerable trade was carried on in Birmingham in this business.

In this, like all other trades where the demand is great, many divisions of labour take place, and it forms about twenty distinct branches, exclusive of the preparers of the materials, toolmakers, &c. Many thousands found employment in Birmingham during the war. Some few made fortunes, but many were reduced to penury, after the peace of 1814.

GUNS.—Though the sword and the gun are equal companions in war, it does not appear that they are of equal original. I have already observed, that the sword was the manufacture of Birmingham in the time of the Britons. But tradition tells us, King William was once lamenting, "That guns were not manufactured in his dominions, but that he was obliged to procure them from Holland at a great expense, and greater difficulty." Sir Richard Newdigate, one of the members for the county, being present, told the king "That genius resided in Warwickshire, and that he thought his constituents could answer his majesty's wishes." The king was pleased with the remark, and the member posted to Birmingham. Upon application to a person in Digbeth, whose name I forget, the pattern was executed with precision, which, when presented to the royal board, gave entire satisfaction. Orders were immediately issued for large numbers, which have been so frequently repeated, that they never lost their road; and the ingenious artists have been so amply rewarded, that they have rolled in their carriages to this day. Thus the same instrument which is death to one man, is gentee life to another.—*Guest's edition of Hutton's Birmingham.*

TO CORRESPONDENTS.

The letter of a Mechaic from Liverpool reached us only a few days ago; it almost lost its way for want of an address. "To the Editor of Shepherd" is not a sufficient direction in such a place as London. We have sent it to its proper quarter, but should not advise him to come to London.

We perceive that Sir Richard Phillips has published a work called a "New System of Natural Philosophy," which professes to overturn the principles of natural science which have hitherto been current in society. We shall give our readers some idea of it before we part, as Sir Richard is an original character, and has a good genius for chemical and physical science, except that it is monstrously deformed by certain absurd atheistical notions, which neither he nor any one else can understand. One of the greatest geniuses which Germany ever produced, namely, Schelling, was of opinion that universal being divided itself into three great stages: first, chaos; second, nature; and third, the reign of an Universal Spirit, who is not yet brought forth, but *will be*. This an excellent writer of our own country calls a splendid piece of philosophical lunacy; but it is a very good emblem of the progress of society. How men of genius can run so wild is hard to understand. We suspect it is merely from a love of singularity in many cases. Sir Richard is not a whit less fantastical, with his dancing atoms of oxygen and hydrogen as the great creators of all things. "These are thy gods, O Israel."

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

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SYSTEM OF NATURE.

As many of our readers experience some difficulty in understanding the twofold division of positive and negative, which characterises our doctrine of universalism, we shall attempt to throw some light upon the subject, and afterwards, according to promise, condense our views into the short compass of a general synopsis, or set of articles, with which we shall conclude the *Shepherd*. We cannot do better than close with the very same subject with which we commenced, for Nature herself is the same yesterday, to-day, and for ever; and all the progress of human intellect is nothing else than a movement from an imperfect to a more perfect view of the same eternal subjects, in which there are no variable-ness nor shadow of turning. Any change which we experience is merely that of position and clearness of vision, by which more light appears to our mental eye upon the phenomena of Nature.

Now be it remembered that we are making no boast of our ability to explain or illustrate the sublime doctrine of universalism, in such a manner as necessarily to captivate the fancy of the general reader. This power neither belongs to us nor to any one else, though there be many in the world who are much better qualified to investigate and illustrate the subject than we are, provided only they had imbibed the primitive principles. What we can do, we do; we throw out our thoughts amongst the countless myriads of our fellow creatures, without knowing what impression they make, and without much study of the previous state of the reader's mind, for that state is so infinitely variegated amongst such a mass of thinkers, that the study of it would only render our minds more confused. We catch as much as possible the general and prevailing sentiments of large masses, and we illustrate them in a similar way, by analogies as universal and generally accepted and undisputed as possible; because we conceive we have to begin with the broad basis of thought to lay a sure foundation in universal principles, before we can profit much by the investigation of isolated facts. Facts we know are the foundation of universal principles; and therefore the cavillist may say we ought to treat of insulated facts alone, as in these alone consists eternal truth. We reply, "*there is no truth in a fact.*" What is a fact, but merely a guide to the discovery of truth? Truth is a principle, and if we do not attain to the knowledge, the inward perception, comprehension, and incorporation of that principle, facts are not of the slightest use to us.

Now how long are we to be thus hunting after facts?

How many facts must we have before we can discover a universal principle? How large a capacity of memory must we be possessed of, before we can know the truth? How many books must we read, how many languages must we learn, how many sciences must we comprehend? We ask again, how many? No man can answer, for there is no end to human learning, no limits to the number of literary and scientific productions, no termination to discoveries and inventions. We may wait till doomsday before we know the truth, and not even find it then, if it cannot be found without a combination and comprehension of all known and knowable facts.

We maintain, that very few facts are necessary to know the truth; that men of capacious memories and splendid talents, brilliant meteors of intellect, who dazzle the eyes of all the puny creatures of the same species who attempt to exhibit symptoms of intellectual life in their presence, are really as far from the truth as those simple, unfurnished, little apartments of mind, who merely take general and comprehensive views of creation, and reduce all the phenomena of nature to one general principle. Such men are the true men of judgment, the real pilots and mechanists of society after all, by whose moderate and temperate views of things the over-excited brains of poetical statesman and theoretical mechanics are finally subdued, after having suggested a few useful and ingenious hints amidst a rubbish of sophistry and splendid philosophical insanity.

Of those facts the most important are the fundamental facts of all science. Now the very first and only fundamental facts of all human knowledge, are what we call the *positive* and *negative* forces, but a thousand other names, such as active and passive, male and female, &c., may do quite as well. We maintain that universal nature resolves itself into these two, in all conceivable circumstances, without a single exception. These, therefore, are the pillars of truth.

Notwithstanding, there is no power in nature which is exclusively either active or passive, positive or negative, but each is both active and passive, and more or less so in different circumstances; the negative or passive is the weakest in that capacity in which it is viewed as a negative, but it may be the strongest in another capacity in which it acts positively. Thus woman is negative to man in a political capacity, but she is positive to man in a sentimental and moral, or feeling capacity. Hence women in general give place upon political subjects, and man bows to the superior delicacy of woman on moral subjects. This is perfectly intelligible to all; consequently the following paradoxical doctrine necessarily

comes out of these two premises, namely, that men and women are both positive and negative to each other. If so much water is thrown into the fire as entirely to extinguish it, the fire is negative to the water; but if on the contrary the water is overcome, and the fire recovers its strength, then the water is negative to the fire.

Apply this mode of reasoning to our universal principles, and the whole doctrine becomes palpable enough. There must be two views of every subject—one for evil, or disunion and contention; another for good, or union and peace. Now every doctrine is either positive or negative to one of those two objects, for every doctrine is supposed to have a practical tendency.

All the sectarian doctrines of religion and politics, (we speak, however, in the *Shepherd*, chiefly of the former), are positive in respect to the first of those objects, because they produce the effect of evil and contention, whilst the doctrines of universalism are negative in this sense; consequently our friend from Padliham last week was perfectly correct in saying that unitarianism was positive in its character, and we were wrong in denying it; but it is positive *in malam partem*, that is, in the bad sense of the term, inasmuch as it propagates a doctrine of separation, by dividing God from the universe at large, and regarding evil, and all the errors, and deceptions, and follies of human character, as some excrecence upon nature, with which God has no active but merely a passive concern; that is, he does not actively create those evils, but merely *passively permits them*. This is the character of every religion under heaven; they are all positive in this evil sense, and we acknowledge ourselves decidedly negative.

But let us reverse the picture, and take the second object in view, merely union, liberality, and charity. Here, now, we find them all negative together. They cannot teach charity, because they deny the divinity of each other's mission. They cannot reconcile their own with others' doctrines. They give one doctrine only a heavenly origin, and ascribe all the rest to some other extraneous power, which some call one thing, some another. They cannot ascribe all to one great fountain, all to God, as the active, not merely passive, cause of all those varieties of thought; consequently, they must be negative universalists; whilst we, in direct opposition to them in this view of the subject, are positive universalists. If this is not plain and intelligible, we are almost inclined to think that the fault is not in us, but in the reader himself.

But still, the infidel, the materialist, and the atheist, may reply, "Upon what authority do you call us negative universalists, since we also acknowledge with you that all opinions originate in one source?" We reply, "You are negative by your own profession. It is even your boast to be purely negative, since you deny the operation of will or intelligence in the movements of Nature. Suppose my body is making particular gesticulations, over which I have no control; suppose I were rolling down a hill and could not stop; suppose my muscles were contracting and dilating themselves in spite of my will, and giving a thousand antic features to my countenance and positions of body—whether in my-

self positive or negative in all this? Every man who knows the meaning of words would immediately reply, Negative, certainly; merely passive; the will has nothing to do with it. But this is merely a model or emblem of the NATURE of the infidel, materialist, or atheist. His universe works in this involuntary manner, without the operation of a will, and without any purpose or intention. Consequently, in the highest and most comprehensive sense of the word, he is a negative universalist. By infusing a will and an intelligence into Nature we make it active and positive, and thus reverse its character."

Thus, then, it is evident we stand on the opposite side of every sect of believers or unbelievers under Heaven. Christians, Mahometans, Pagans, Infidels, Atheists, all are negative in their universal philosophy; and if they are not, let them come and show us and our readers that they are not, and not accuse us of ignorance, who know them better than they know themselves. That we stand alone as positive universalists we affirm; and it is our first and strongest wish to see the world adopt the principles of charity and general unity, which positive universalism alone can teach.

But then we affirmed that both the negative and positive are good in their place; for all nature is a wise and infallible system, under the guidance of an infinite, omnipresent, omni-active mind. Assuredly we said so, and still affirm it; but although every thing is good in its place, every cause, every instrument of Nature, has its work or sphere of operation. Evil itself is good, as we have already shown. Good for a temporary lesson in the mysteries of Nature, without which we could not be twofold intellectual beings, and, consequently, could not be beings at all: could have neither thought nor action. But evil is not the object sought; it is merely a mean to an end. Disunion has been useful, as we have frequently shown, but union is more productive of happiness. Sectarian doctrines, or negative universalism, have produced disunion, and never can effect any thing else; but they investigate facts, sharpen the intellect, and prepare the human mind for positive universalism, which alone can take us out of the land of Egypt, and out of the House of Bondage. The application, therefore, of a doctrine of negative universalism, for the purpose of effecting a reconciliation amongst men is a vain and foolish attempt of an ignorant mind, which has never analysed Nature correctly, nor discovered her two everlasting pillars of positive and negative action. Yet, although sects fail, and ever must fail, in the attempt to bring forth union by a divisive doctrine, they are still doing good, and preparing the way by the destruction of one another. They are removing the stones, and ploughing the field for him who sows the seed of the Word. Whilst, at the same time, there is not one party amongst them which has not some peculiar doctrine characteristic of itself, which is of essential importance to the tranquilization of society, and the reconciliation of men.

From what we have now said respecting positive and negative, we hope it is evident to our readers, that when we use the two terms without particularly defining our acceptance of them, we use them in their universal, and

not in their partial sense ; that when we call a sect or party negative, we mean in respect to its universal views of Nature, and the workings of providence and the destiny of man ; for, in the opposite sense of the word, the very doctrine which we designate as negative becomes a positive. Most probably we have erred in not being sufficiently explicit upon the subject. We have not all our wits at command, when they happen to be called for, and we cannot altogether place ourselves in the mental circumstances of those who have not been accustomed to think as we do. We are, therefore very apt to be misled by an idea that we are more intelligible than we really are to the general reader, to whom the whole process of reasoning is a novelty, even although the subject appears childishly simple, and incontrovertible in our own estimation. But we have no fear of the doctrine falling into disrepute, though we should never write another syllable in its favour. It is clear as sunshine, and mathematically certain, that no peace, either political or religious, can be effected without it. Forget it, if you can ; distress will force you into it. Fell Necessity is your teacher, and in his hand we leave you.

THE SHEPHERD.

CHILDREN.

"Old maids and old bachelors' children are always well bred." This is an old proverb, which implies that we are much more confident and successful in the theory than in the practice of education. In theory we have it all our own way ; our minds are cool, our tempers are undisturbed. The dulness, the obstinacy, and perversity of the young brats, are merely ideas which flicker in our own brain, and come or go at the word of command. Not so in the practical department. The powers we contend with are then real ; and though, like Captain Bobadil, we had subdued them all in imagination long ago, like Captain Bobadil also, we flinch before them when the contest becomes serious. Hence all fathers and mothers, like the authors of books, experience all the difficulties of rearing and educating children ; and bachelors and maids, like the critics and reviewers, point out the faults which the others have committed,—the weakness and ignorance of human nature which they have displayed.

The advices which are given to parents, guardians, and teachers by these doctrinaires of education are ludicrous to one who has any experience of the discipline of children. One says you must study their tempers ; another says you must allure them by kindness, indulgence, and tenderness ; another (but such instructors are now almost forcibly silenced by the spirit of the age) rudely exclaims, "study no tempers ; let them study yours. Show them no indulgence, unless upon conditions of obedience. Don't be passive to them, but make them first passive to you. The pupil is the clay, and the master is the potter." This latter is the old system, and there cannot be a doubt upon the subject, that the discipline and subjugation of former times were much greater than now. The present age is an age of insubordination and disobedience, both in families, schools, and the higher departments of political government.

I consider all of these modes of discipline indispensable necessary in certain circumstances. With the poor there is a greater necessity of bodily punishment of children than with the rich ; for their domestic accommodation being extremely unfavourable for the proper training of youth, and the total privation of all those juvenile amusements and toys which so continuously employ the activity of the children of the aristocracy, make it a matter of greater difficulty for the poor man to keep his children out of mischief at home, or from the company of depraved companions abroad. The rod becomes then an indispensable prescription, only for want of a better. It is the lot of the poor, and they cannot with safety dispense with it, until they enjoy the same advantages as the rich. But even the rich are losers by the indulgences of youth. It is the rational or indulgent system of instruction in the nursery, where the rod ought to be the master, instead of a horse to ride upon, that makes them so imperious and supercilious in their conduct. They suffer no contradiction in infancy and youth, and they cannot bear it in adult age. The school of opposition and restriction would implant a finer spirit of order and discretion than can ever be acquired under the regimen of their supple mammas and their obsequious nursery-maids. In a world like this the training of human beings to the observation of rules, be they ever so trifling, is of essential importance to the formation of a good character. If we had less indulgence of perty whims in youth, we should have less self-will and overbearing obstinacy in mature age. Therefore it is more necessary for the pupil to study the character and temper of the master, than the master of his pupil ; for it is the mind of the pupil, and not of the master, which is to be formed.

Notwithstanding what I have said above does not cast any disparagement upon the opposite system, when the two systems are used in conjunction. Every individual possessed of a will ought to have a certain amount of indulgence conceded to that individual in every age and condition of life. All the happiness of human life consists in obeying our will. This obedience without doubt frequently leads us by our own ignorance and perversity into very great misfortunes, but these were unforeseen at the commencement of the voluntary movement. A child being destitute of experience, requires more frequent opposition to his voluntary movements than an adult ; but his ignorance and inexperience of the evils of life only teach us to place him frequently in circumstances where he may indulge his own will to the utmost extent without doing any injury to himself or others, and not altogether to deprive him of the pleasure of voluntary action.

These two systems of voluntary action are, after all, nothing but our positive and negative system of Nature. You may call which you will the positive ; they are both positive in one sense, and negative in another. But by whatever names you designate them, it is still true that both modes of discipline are useful, and that the exclusive adoption of one or other system would be an act of folly on the part of the teacher, and destructive to the temper and morals of his pupils. They are nothing else but the incorporation of the two great universal principles.

ples of law and liberty, each of which is essential to the happiness of public and private life, and human wisdom ought only to be exercised in the attempt to determine a just proportion between them, and not to elevate one as the superior of the other.

The indulgent system, which is now the order of the day, is most probably an extravagance on one side of the question, which experience will cure by repeated disappointments, and the result will be an intermediate course composed of the severities and restrictions of law, and the indulgencies of liberty. We cannot alter nature, or dispense with any of the ingredients of society or humanity. We can only effect new compounds. TOTUS.

PROPHECYING.

PROPHECY divides itself into a great many subdivisions; such as presentiments or forebodings; dreams; visions; auricular communications; scientific and logical calculations, &c. But in all of its departments the same universal law which our doctrine reveals always manifests itself, namely, the mixture of the good and the evil, the true and the false. With respect to auricular communications, dreams, and visions, much infidelity prevails in the world; but nothing of individual experience can be more certain, than that in this way many striking predictions of future events have been made. We ourselves have been witnesses to several; and the countless testimonies of the most respectable witnesses in all ages and countries compel us, in the spirit of charity, to receive them as facts; nor can the obstinate credulity of those who reject them ever pretend to the virtue of liberality. The liberality of this pseudo-philosophic age is only liberality in embryo, not yet quickened, far less brought forth. Notwithstanding, we consider that it is of the utmost importance to our character, that the reader should understand that in all cases this gift of prophecy is more an evil than a good, and is by no means to be coveted. It is a species of disease, because it is not the usual or common life of humanity. It is neither unnatural nor preternatural, but an exception to the every-day condition of terrestrial beings, whose reason should be disturbed and suspended by much intercourse with the spiritual world. Consequently, it is principally to fools, or very simple and ignorant and narrow-minded people, that such a gift of prescience belongs. In our eyes, there is no dignity in the character of a prophet. Some few exceptions there have been to this sweeping denunciation, but we are thoroughly convinced that they have in general been and still are simpletons. We do not except the prophets of the Bible, who are merely specimens of the whole family of seers, which still exists amongst every people. In times of great political agitation these characters are more numerous, and their faculties more remarkably developed; hence arose the singular instances of prophecy which appeared in France at the time of the French revolution, even in the midst of the most determined incredulity; which now, when recorded, make as little impression on the minds of the prepossessed unbelievers, as the opinions of Voltaire, Diderot, and D'Holbach, upon the mind of a Christian. Probably the whole

history of prophecy, even of Jewish prophecy itself, does not furnish more wonderful examples than those of the French prophet Cazotte, a man intimately known to the nobility and literati of the age, though rather retired in his habits, on account of his opposition to the prevailing spirit of his times. Having escaped from the Abbey on the 2nd of September, 1792, a friend congratulated him on his liberty. Cazotte replied, "In three days I shall be guillotined." He then related the vision on the authority of which he spoke, and it was literally accomplished.

We have before us a work of Doctor Johann Heinrich Jung-Stilling, late professor of the universities of Heidelberg and Marburg, and private aulic counsellor to the Grand Duke of Baden, on the subject of Psychology, translated by Samuel Jackson, 1834, in which the author takes a very different view of the subject of the spiritual world from Dr. Hibbert, in his *Philosophy of Apparitions*, as he calls it, although in our estimation one of the most unphilosophical books that a man of liberal education could have the hardihood to publish. Dr. Jung has certainly some dark and gloomy undefined notions upon the subject of which he treats, and is under the influence of a faith which has much to learn before it can lay claim to the epithets of liberal and charitable; but his frank and open reception of the testimony of humanity at large upon an important and curious class of phenomena, and the zeal with which he seems to have prosecuted the study of the subject, entitle him to our esteem, in spite of the confined views which he has upon some points of doctrine, such as the fall of man, redemption, and reprobation. We can forgive all these follies and puerilities, when we see a disposition to seek the truth, as it only can be found, by a free investigation of all the phenomena of individual experience, by which alone truth on any subject can be discovered. As for his conclusions, we let them pass; we only seek the premises, and these are the facts which he and a thousand others have brought to light; that it is not for want of sufficient testimony that infidelity, either church-going or church-deserting infidelity, refuses to credit the inter-communication of the spiritual and terrestrial worlds. But we don't mean to abuse infidelity, for we know it is leading to good results, though the principal of those results will be its own downfall, in company with that of old faith. We give the following specimen of the Professor's examples, because they are the least wonderful, as our readers in general have wider throats for the incredibles of materialism:—

"When a person resides for a while in the villages, amongst the lower orders, he will occasionally hear of some grave-digger, watchman, attendant upon the dead, nurse, &c., or of some one else, that can foresee funerals. This second-sight generally manifests itself as follows:—The individual feels himself impelled, generally in the night time, to go out towards the neighbourhood of the house, out of which the corpse is to be brought; he then sees the procession with all, even the minutest of its details. There is no doubt but that much dreaming and delusion is mingled with the matter, but the thing itself is correct, and is certainly true.

In my younger days, there was a dinner given in the

village where I was born, on the occasion of a baptism, to which the clergyman, a very worthy man, was invited. During dinner, the conversation turned upon the grave-digger of the place, who was well known, particularly on account of his second-sight, and even feared; for as often as he saw a corpse, he was always telling that there would be a funeral out of such and such a house. Now, as the event invariably took place, the inhabitants of the house he indicated were placed, by the man's tale, in the greatest dilemma and anxiety, particularly if there was any one in the house who was ill or sickly, whose death might probably be hastened if the prediction were not concealed from him, which, however, generally took place.

This man's prophecies were an abomination to the clergyman. He forbade it, he scolded, but all to no purpose; for the poor dolt, although he was a drunkard, and a man of low and vulgar sentiments, believed firmly that it was a prophetic gift of God, and that he must make it known, in order that the people might still repent. At length, as all reproof was in vain, the clergyman gave him notice, that if he announced one funeral more, he should be deprived of his place, and expelled the village. This availed, the grave-digger was silent from that time forwards. Half a year afterwards, in autumn, about the year 45 of the last century, the grave-digger comes to the clergyman, and says, "Sir, you have forbidden me to announce any more funerals, and I have not done so since, nor will I do so any more; but I must now tell you something that is particularly remarkable, that you may see that my second-sight is really true: in a few weeks a corpse will be brought up the meadow, which will be drawn on a sledge by an ox." The clergyman seemingly paid no attention to this, but listened to it with indifference, and replied, "Only go about your business, and leave off such superstitious follies; it is sinful to have any thing to do with them."

The thing, nevertheless, appeared extremely singular and remarkable to the clergyman; for in my country, a corpse being drawn on a sledge by an ox, is most disgraceful, because the bodies of those that commit suicide, and notorious malefactors, are thus drawn on sledges.

"Some weeks after, a strong body of Austrian troops passed through the village on their way to the Netherlands. Whilst resting there a day, the snow fell nearly three feet deep. At the same time a woman died in another village of the same parish. The military took away all the horses out of the country to drag their waggons: meanwhile the corpse laid there, no horses came back, the corpse began to putrify, the stench became intolerable; they were, therefore, obliged to make a virtue of necessity, to place the corpse upon a sledge, and harness an ox to it.

"In the mean time, the clergyman, and the schoolmaster with his scholars, proceeded to the entrance of the village, to meet the corpse; and as the funeral came along the meadow in this array, the grave-digger stepped up to the clergyman, pulled him by the gown, pointed with his finger to it, and said not a word.

"Such was the tale, with all its circumstances, as related by the clergyman. I was well acquainted with the good man; he was incapable of telling an untruth, much less in a matter which contradicted all his principles.

"Another history of this kind, for the truth of which I can vouch, was related to me by my late father, and his brother, both very pious men, and to whom it would have been impossible to have told a falsehood.

"Both of them had business, on one occasion, in the Westphalian province of Mark, when they were invited to dinner at the protestant preacher's. During the repast, the subject of second-sight was likewise brought upon the

carpet. The minister spoke of it with acrimony, because he had also a grave-digger, who was afflicted with that evil, he had often and repeatedly forbidden him from mentioning it, but all to no purpose.

"On one occasion, the prognosticator came to the minister, and said, "I have to tell you, Sir, that in a short time, there will be a funeral from your house, and you will have to follow the coffin before all the other funeral attendants." Terror, anger, and displeasure, got so much the better of the good pastor, that he drove the thoughtless fellow out of the door; for his wife was near her confinement: and notwithstanding every rational view which he took, he passed a very melancholy time of it, till at length his wife was safely delivered, and out of all danger. He now reproached the grave-digger most bitterly, and said, "See now, how unfounded thy reveries have been!" But the corpse-seer only smiled and said, "Sir, the matter is not yet finished."

"Immediately afterwards, the preacher's servant-maid died of an apoplexy. Now it is the custom there for the master of the house, on such occasions, immediately to follow the coffin, before the next relatives; but this time, the preacher endeavoured to avoid it, in order to confound the corpse-seer. He did not venture, however, to offend the parents of the deceased, which he would have done most grossly, if he followed the coffin. He found, therefore, a suitable excuse in the circumstance, that his wife, who, according to the custom prevalent there, was then to go to church for the first time after her confinement, should take his place, and he would then accompany the schoolmaster and his scholars, as was usual.

"This was discussed and agreed upon, and the parents were likewise satisfied with it. On the day when the funeral was to take place the company assembled at the parsonage. The coffin stood in the porch on a bier; the schoolmaster, with his scholars, stood in a circle in the front of the house and sang; the minister was just going out to his appointed place, his wife stepped behind the coffin, and the bearers laid hold of the bier, when that very moment, the minister's wife fell down in a fit. She was taken into a room, and brought again to herself, but she was so ill that she could not go to church, and the minister was so terrified by this accident, that it no longer occurred to him to make the grave-digger into a liar; but he stepped very quietly behind the coffin, as the prognosticator would have it.

The circumstance of the minister's wife falling into a fit, and its taking place just there and then, might proceed from very natural causes; but this does not detract from the remarkableness of the thing, the prediction was, at all events, punctually fulfilled.

"As the developed faculty of presentiment is a capability of experiencing the arrangements, which are made in the world of spirits, and executed in the visible world. second-sight certainly belongs also under this head. And as those that possess this capability are generally simple people, it again follows from hence, that a developed faculty of presentiment is by no means a quality, which belongs solely to devout and pious people, or that it should be regarded as a divine gift; I take it on the contrary, for a disease of the soul, which we ought rather to endeavour to heal than promote.

"He that has a natural disposition for it, and then fixes his imagination long and intensely, and therefore magically upon a certain object, may at length be able, with respect to this object, to foresee things which have reference to it. Grave-diggers, nurses, and such are employed to undress and shroud the dead, waitmen, and the like, are accustomed to be continually reflecting on

obj, as which stand in connexion with death and interment; what wonder, therefore, if the faculty of presentiment at length developes its: If on these subjects I am almost inclined to maintain, that it may be promoted by drinking ardent spirits.

"It is highly incumbent upon the police to forbid such people, upon pain of imprisonment, even to repeat what they have seen; and if it be of such a nature that it may be regarded as a providential warning, let them tell it only to him who is to be warned. It must, however, be well observed, that Providence will rarely make use of such corrupt and superstitious instruments."

We know we shall be reproached by some of the fools of modern liberalism for even publishing such things; for, like the Tories, they would put a stamp and a heavy tax upon every sort of knowledge but their own, in order to create an artificial state of intellectual being, which they are pleased to call rationality; but in this they show not a more liberal spirit than the German professor himself, who would subject the innocent seers and visionaries to the capricious power of an ignorant and arbitrary police authority. We shall never get truth till we have not only political but *moral* liberty. It is upon this principle of moral liberalism that we publish many things in which we do not literally concur; but we wish to give such indulgence to others as we should ourselves wish to receive. It is very true what Dr. Jung-Stilling says, that the chief reason of the great opposition to the evidence of such things by our modern philosophers, is, that, if they are found to be true, their philosophy falls to the ground. It must have a poor rickety foundation, if it cannot bear such a shock. As for superstition, it surely does not mean truth, but error, or the abuse of truth, and what is still more characteristic, the *fear of truth*. Who, then, we ask, are the most superstitious?

THE DOUBLE MENTAL NATURE.

The following is one of our friend G.'s highly mystical productions. We know that the greatest portion of our readers cannot understand his language, and we must confess that it is not a style of expression which we should adopt to instruct the public mind, because it is almost exclusively spiritual, and does not connect the two worlds of mind and matter, by employing the language of the latter. Notwithstanding, we can comprehend our friend, who is certainly one of the most enlightened and refined mystics we have ever met in our peregrinations through life; and in order to enable any of our readers who choose to peruse his article, to comprehend it also, we make one or two observations on the language.

In the first place, the words *time* and *eternity* are applied to the mind, to express two different states of intellectual or moral being. These two extremes exactly correspond with our double stage of progress, as taught by universalism. *Time* is the stage of individualism, error, disunion, sectarianism, and every attribute allied to these. *Eternity* is the stage of universalism, truth, union, &c., or the final stage of progress, to which the former leads. A *time-born* mind, therefore, is a mind which has limited and exclusive ideas of nature—a bigot; an *eternity-born* mind has unlimited universal views, and

is influenced by sentiments of unbounded liberality and charity, regarding God as the immediate cause of all the phenomena of nature.

The single birth and the double birth are perfectly analogous to the former; single is, in our language of universalism, indicative of sectarianism, bigotry, and narrow-minded views of God and his providence. The *single* mind can only see *one side* of a question; the *double* mind sees both, viz., the positive and the negative, the active and the passive, and can reconcile them both. Hence our friend says, "Man born into *time* is *singly* born, and he must be born into eternity doubly." The language is curious, but it is perfectly reconcileable with our universalism; and moreover, it is the production of a man of the most liberal sentiments. *Time*, according to our correspondent, corresponds to bondage; *eternity* to liberty; *time*, in fact, to every species of evil, mental and moral; *eternity* to every species of good; and the propriety of the application of the two terms is evident from the demonstration given elsewhere in the *Shepherd*, that evil is of a temporary nature; that good is always prevailing against it, and is the ultimate result; that evil destroys itself necessarily by its own divisions, and is therefore temporal; but good necessarily lasts for ever, by its own harmony, and consequently is eternal. Having made these few remarks, we consign the article to our readers' own contemplation.

THE DOUBLE MENTAL NATURE.

1. Mind is to be born man in eternity, and only when it is born man in eternity is it in the perfect progressive sphere, or double nature.
2. Mind, while born in time and is only a single truth, is imperfect, and will remain imperfect let it do what it will.
3. Do what we will with the single mind, in time it will become more and more imperfect.
4. Nothing but a birth in eternity will make mind double, and stop the single imperfection.
5. Man is born into time singly, and he must be born into eternity doubly.
6. Education cannot change a single birth into a double birth.
7. Civilization acting upon a time nature, cannot bring about an eternal nature.
8. Eternal consequences can only be brought about in a mind that is born out of time into eternity, out of a single state into a double state.
9. Man must be born again, born out of time into eternity, and only when he is born into eternity does he begin his double progression.
10. A time progression is not an eternal progression; as a time birth is not an eternal birth, or a double mental nature.
11. The first mental birth resides in time, and is single and changeable; the second mental birth inhabits eternity, and is double and permanently progressive.
12. Mind is really not man in time, but only when it is double born in eternity.
13. As man must be born out of time into eternity before he can begin his eternal progression, we must see how impossible it is for man in the time birth to reach that doubleness which belongs to his second mental nature, his birth in eternity.
14. A time mind, born in time, can only obey the time

laws; it cannot obey the eternal laws, till it is by a double birth born in eternity.

15. However imposing education and civilization may be, the time-born mind can assume no new distinction; it must follow the time laws.

16. The eternity-born mind can no more follow the time laws, than the time-born mind can follow the eternity laws.

17. That law into which a mind is born, it must follow, and this in conformity with the will of the original law maker.

18. The unity is the supreme one, the one on which the trinity in unity depends.

19. The time-born man does not possess a progressive power to advance to eternity, or to the perfection that is in the eternity.

20. However much the time-born man strives to improve himself, he is after all a time-born man, and his ends are in time.

21. The time-born man may imitate the eternity-born man, but it will always be for time ends.

22. The time-born mind, in striving to rise out of its sphere, sinks, and often debases itself below the brute.

23. The time-born mind, by the inordinate indulgence of sense, stops the second birth, or double mind, its eternal progression.

24. The time-born mind has no divine gifts, but only the shadows of those which belong to the double-born mind.

25. It is by the abusive use of these shadows that the time-born mind perverts its nature.

26. We cannot raise a time-born mind into the eternity, by all the art or artfulness that we can use, and this is fully exemplified in the present day by the highest and best educated minds.

27. A time-born man is a time-born man for all that is done for him.

28. Instinct obtains its end, and is an unerring guide in a time-born nature, and we shall see that this same instinct will act as perfectly in an eternity-born nature.

29. The time-born man, being born to serve a higher purpose, needs a guide; but the eternity-born man will be born double, and have a perfect law within him.

30. Whoever is not conscious of his own acts is a time-born man; who ever is conscious of all his acts, is an eternity-born man.

31. Sensation belongs to the time-born man; progressive consciousness to the eternity-born man.

32. The time-born man does not know right from wrong; he only can account for himself when he is an eternity-born man.

33. The single-born man exhibits merely the figure of a man; the real, true, spiritual man is the double-born man. He has thought, because he thinks from his double birth; his birth ground from the eternity, in the eternity, for the eternity causes and effects in one.

34. An eternal sensation is not born in time, but born in eternity; it is not material, but purely mental; not of the single mind, but of the double-born mind.

35. Eternal sensation, it must have been born out of time into eternity; out of singleness into doubleness, and be experienced in consciousness.

36. The mind, when it is born out of time into eternity, is born out of bondage into liberty; out of Egypt into Canaan; out of singleness in matter into doubleness in spirit.

37. Whatever is mental is spiritual, and must be born out of matter into spirit, or out of time into eternity, before it can progress perfectly in its double progression.

38. Every mental act that is enacted in spirit instead of in matter, is full of consciousness and perfect progressiveness.

39. Double mental representation in spirit, or in eternity, must not be confounded with single mental representation in matter or in time.

40. After this distinction of a mental birth in time, and a mental birth in eternity is clearly understood, the error of confounding the human birth with the divine birth, or the single mental birth with the double mental birth, must indeed be a willing blunder.

41. What must be incessantly insisted on, is a birth of mind from matter to spirit, if not an education or civilization of mind in and by matter.

42. Until mind be born from matter into spirit, there cannot be a double sensation in consciousness.

43. An eternal sensation in consciousness exceeds the power of the single mind born in time or matter; it belongs to the double mind, born in spirit.

44. As matter is born into instinct, instinct rules matter, and matter obeys it; so, when mind is again born into spirit, spirit will rule mind, and mind will obey it.

45. Spirit will be to mind, when mind is born into it, what instinct is to matter when matter is born into it.

46. As matter obeys instinct instinctively, so will mind when it is born into spirit and not into matter, obey spirit consciously.

47. Reason is the law of spirit in mind, when mind is born into spirit, as instinct is the law of spirit, when matter is born into it.

48. Reason is the law of spirit in mind, and instinct is the law of spirit in matter.

49. Reason must obey spirit in mind, as instinct obeys spirit in matter; and as matter yields to the instinct of spirit, so must mind yield in its second birth to the reason of spirit.

50. As matter will not yield to matter, but to the instinct of spirit, neither will mind yield to mind, but to the reason of spirit.

51. Every thought from the ground of spirit must be acknowledged by consciousness, and evinced by the mind syllogistically, or else it is not a pure rational thought.

52. The pure mind, born in eternity, acts doubly; a double principle, once evolved, is permanent, lasts for ever, and undergoes no change whatever.

53. The particles of matter are born, by spirit, under one universal law, called instinct.

54. The mind, being born into one universal reason, called charity, or reason, obeys through it the infinite spirit.

55. The first birth of the mind into the elementary particle of matter is not the effect of blind chance, but the design of a wise and beneficent creator.

56. And by the second birth of the mind into eternity, the spirit perfects its original intentions, or doubles the mental nature.

57. The mind consists of double principles, and has for its law pure reason, grounded in the infinite spirit; a body consists of elementary particles, and has for its law instinct, grounded in the same.

58. When the mind is born into eternity, and gifted with thought from it, then it will obey the spirit in all its movements, as the planets do the divine order.

59. When the mind is born out of time into eternity, then the order of the double mental nature is by the spirit restored.

60. The spirit only guides mind conditionally, while it is born into time condition; but as soon as mind is born into eternity, then spirit guides the mind fully.

61. It is the spirit that offers to the *heaven-born mind* the transcendent wonders of the splangled heavens, where the double science reigns in full perfection, and defies the puny efforts of the earth-born mind to approximate its matchless sublimity.

62. Spirit is known only by its double results in the regenerated or second-born mind.

63. The mind, until it be born again, is only a *crysalis*; is not a double being; is not able to account for any of its actions; it knows not right from wrong; only when double-born in eternity is it conscious of double sensations.

64. The double mind evinces an ultimate aim, which the single mind in matter does not, viz., an approximation to divinity.

65. The revealed word of God can be addressed only to the mind born in eternity; to the double-born mind, that can conceive the double meaning.

66. The double recipient mind must be first established, before it can receive the spirit.

67. The mind must be born in eternity before it can understand the divine word in its divine sense, or double meaning.

68. The mind born in time can only conceive effects, and must exclude causes; the mind born in eternity conceives the double principle, causes and effects, at once, as one.

69. Restore the double mental nature, and all the consequences will be double; by the double mental nature the predispositions stand in harmony.

70. By the double mental nature there is no need for the destruction of either end.

71. The single mind, born in time, has fully done its duty, by evincing on all occasions its total incapacity to understand the things of the spirit.

72. The double mind, born in eternity, understands the things of earth as well as the things of heaven.

73. The double mind powerfully confirms the Scriptures in their double character, and does not admit of any divarications.

THE SUPPOSED INFLUENCE OF THE MOON ON VEGETATION.

It is generally believed, says Arago, especially in the neighbourhood of Paris, that the Moon, in certain months, has a great influence on the phenomena of vegetation. The gardeners give the name of *red moon* (*lune rousse*) to the moon, which, beginning in April, becomes full either about the end of that month, or more usually in the course of May. In the months of April and May, the moon, according to them, exercises a pernicious influence on the young shoots of plants. They maintain that they have observed during the night, when the sky is clear, the leaves and buds exposed to this light, to become red, that is to say, to be frozen, although the thermometer in the free atmosphere stood several degrees above the freezing point. They also assert, that if the rays of the moon are intercepted by clouds, and thereby prevented from reaching the plants, the same effects do not take place, under circumstances perfectly similar in other respects with regard to temperature. These phenomena seem to indicate that the light of our satellite is endowed with a certain frigorific influence; yet, on directing the most powerful burning-glasses, or the largest reflectors towards the moon, and placing the most delicate thermometers in their foci, no effect has ever been observed which could justify so singular a conclusion.

Hence with philosophers the effects of the April moon are now referred to the class of vulgar prejudices, while the gardeners remain convinced of the accuracy of their observations. A beautiful discovery made some years ago by Dr. Wells, will enable us, I think, to reconcile two opinions in appearance so contradictory. No one had supposed, before Dr. Wells, that terrestrial substances, excepting in the case of a very rapid evaporation, may acquire during the night a different temperature from that of the surrounding air. This important fact is now well ascertained. On placing little masses of cotton, down, &c., in the open air, it is frequently observed that they acquire a temperature of six, seven, or even eight centigrade degrees below that of the surrounding atmosphere. The same is the case with vegetables. We cannot therefore judge of the degree of cold with which a plant is affected during the night, by the indications of a thermometer suspended in the free atmosphere: the plant may be strongly frozen, although the air remains constantly several degrees above the freezing point. These differences of temperature between solid bodies and the atmosphere only rise to six, seven, or eight degrees of the centesimal thermometer, when the sky is perfectly clear. If the sky is clouded they become insensible. Is it now necessary to point out the connexion between these phenomena, and the opinions of the country people regarding the April moon? In the nights of April and May, the temperature of the atmosphere is frequently only four, five, or six centigrade degrees above zero. When this happens, plants exposed to the light of the moon, that is to say, to a clear sky, may be frozen, notwithstanding the indications of the thermometer. If the moon, on the contrary, does not shine—in short, if the sky is cloudy, the temperature of the plants does not fall below that of the atmosphere; and they will consequently not be frozen, unless the thermometer indicates zero. It is, therefore, quite true, as the gardeners pretend, that under thermometrical circumstances precisely alike, a plant may be frozen or not, according as the moon may be visible or concealed behind clouds. If they are deceived, it is only in their conclusion in attributing the effect to the light of the moon. The moon's light is, in this case, only the index of a clear atmosphere; it is only in consequence of the clearness of the sky that the nocturnal congelation of plants takes place, the moon contributes to the effect in no way whatever; although she were hid under the horizon, the effect would be the same.—*Jameson's Journal*.

TO CORRESPONDENTS.

We have received Phillip Wood's communications, but they are like the wind-blown leaves of the sibyl, very hard to put together. His religious opinions are evidently not suited for the *Shepherd*, they would do better for some more orthodox periodical, and what he says of Astrology is very disconnected; but we shall examine them farther before next week.

NOTICE.

Mr. Saull delivers a Lecture on Geology to the Society for the Acquisition of Useful Knowledge, at 18, Store-street, Bedford-square, on Tuesday next, at eight o'clock in the evening.

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The Shepherd.

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THE CONSUMMATION.

As this is the very last article which we mean to give in the *Shepherd*, previous to the synopsis which we promised our readers, we shall endeavour to employ our graphic powers in delineating the model of an ecclesiastical establishment, founded upon the principles which we have advocated from the beginning of our little yearling. It is very probable that those who fail to understand the metaphysical discussions of the principles, may be able to form some idea of the true church of God, and of Christ, and of Nature, by a simple description.

It necessarily follows, according to our whole system of philosophy from the beginning, that there are two modes of forming an ecclesiastical establishment, or church, upon universal principles; one of these is the negative and the other is the positive. And we hope the reader is so far initiated into the philosophy of the doctrine as instantly to exclaim, "and both systems are equally necessary; they can no more subsist alone than man without woman, or woman without man." We can never resist such an argument as this. Whenever we shrink from our bipolar system we are apostates to the cause of universal faith and philosophy.

Now those two systems of universalism are extremely like each other, so like, that the greater proportion, nay, almost all of the infant and stripling liberals of the age, cannot perceive the difference, and until their minds have arrived to some degree of puberty it is in vain to attempt to explain it to them—it is a difference to be felt and experienced.

A universal church founded upon negative principles has very frequently been portrayed by moralists of different ages, but by none more frequently nor more beautifully than by those of the present age. Our social politicians and moralists of the freethinking, liberal, or infidel school, have given us many rich and beautiful descriptions of a state of moral perfection, constituted upon the principle of morality alone, to the entire exclusion of faith, or any other theological doctrine. Some have gone so far as even to banish entirely from the mind the idea of a supreme and universal spirit or uniting intelligence for universal nature; others are content with the nominal acknowledgment of such a universal mind, but insist upon an entire negation of all personal homage or worship in reference to such a being, and also upon a system of philosophy which excludes the idea of a superintending mind, by referring all the phenomena of nature to the blind and unmeaning laws of dead matter. There is no difference between these two in reality, they are

both positively (though one is nominally not) atheistical.

Yet they have drawn out the most exquisite models of a church as it ought to be, so perfect, that there seems to be nothing a-wanting to complete the model. It is like the picture of a beautiful woman, combining all the charms which nature has encircled within the limits of the female form, and presenting to the eye a finished portrait of a production to which nothing could be added to amend or improve it. The only fault it has (and that is not a fault but a merit) is that it is not male. So say we of all the social and moral systems of modern liberals. The next generation will much better understand our meaning. It is only the bitter experience of disappointment that can teach the negative party the truth. They will at length discover the important and searching secret that it is "not good to be alone."

One of the finest portraits of such a church as we now speak of is to be found in the article on Church Reform, in the last number (No. 2,) of the *London Review*. We do not mean to affirm that the writer himself is negative in his universal views, because good policy required that in such a production the negative style of expression should be religiously followed. We speak of the article alone, which we perused from beginning to end with the most intense pleasure. It draws a chaste and richly-coloured picture of a universal church, constituted upon the principles of social morality, yet taking under its protection every species of political or scientific knowledge which is of importance in promoting the progress of the human intellect, and enhancing the beauty of the human character; a church which dispenses with the dogmas of sectarian and antiquated creeds, calmly and dispassionately lays them all upon the shelf as interminable subjects of horrid strife, which only tend to disturb the repose of political and social life, without making any atonement for the mischief done, by the production of any species of public or private happiness; a church which employs the day of rest in furnishing the people with every variety of useful knowledge, as well as moral instruction; which dispenses entirely with formal prayer and formal thanksgiving to God, and pours out the feelings of a grateful heart in interchanges of reciprocal kindness, friendship, and love, and the innocent pastimes of a contented and disburdened mind, whose wealth is the possession of a healthy body and a just distribution of the produce of human labour, by an equitable system of paternal government.

Such a church would entirely forego the performance of such rites and ceremonies as now excite the contempt, and the prejudices of others,, by anything exclusive

or illiberal in their purport and interpretation, and regard nothing as either repulsive, immoral, or profane, which had not a direct or indirect tendency to diminish the amount of public and private enjoyment, whilst, on the contrary, every species of conduct whose tendency was to increase that amount, would be ranked amongst the virtues, in spite of any inspired command, or the evidence of any species of revealed mystery, however direct from heaven, to the contrary. In fine, it would be a church in which man would act as a rational, self-judging, self-determining adult, who regulated his own conduct by the circumstances of his political and social condition, without regard to the imagined will of any other being than those which are visible and palpable to his own senses, and evidently affected with pain or pleasure by his individual conduct; a church without the display of formal ceremonious worship, and one which never employed the argument of the will or displeasure of God as a motive to human conduct, yet still a church which inculcated every species of scientific and moral instruction, as far as the demonstration and experience of man could proceed.

This is the description of a perfect church; we have no objection to it. All its features are beautiful, and all its characteristics perfectly indispensable for the establishment of peace on earth. It is the consummation to which society must come, and to which it is fast approaching by the increasing disrespect which the public mind is evincing for every ostentatious or outward display of what has hitherto been called religion. True religion is like love. It is a secret; a secret which ought never to be divulged by any display, either in dalliance, or endearing language, or caresses of any kind, before a third party. A refined taste does not need to be taught this lesson of polished nature; it feels it; it practises it instinctively, and however enraptured with the object of its affections, it never betrays its own inward emotions, except in the inscrutable secrecy of double solitude. It would consider itself as committing a species of sacrilege, of disgusting licentiousness and brutality, by public indulgence. It will yet be so with religion, which demands equal secrecy, for it is the *love of God*; a love with which no third party can sympathize. The only religion which ought to be expressed or outwardly manifested is that of our duty to one another. There is no other way of being socially religious, but by outward practice or morality. The mere feeling of love to one another is nothing unless it be manifested in the conduct; but the mere feeling of love to God is every thing; and the outward expression is a pompous display, which only tends to generate unsocial regards in mankind towards one another; because it goes upon the mischievous assumption that the Deity is partial to certain formulæ of service, and pleased, like man, by verbal flattery and bodily prostration. It is the character of a high-minded and generous man to despise such humiliation in those who are subject to his authority, and shall God be delineated as less noble, less generous than one of his own paltry creatures? Our ideas of God progress with our minds. The God of the long-promised millennium is a very different God from him of the old world, because the mind of man in whom the

idea of God is conceived has undergone a radical change.

Hitherto we have been delineating the outline of a universal church in what we call the negative sense; and our readers may observe that we have given our unqualified approbation to this negative church. Notwithstanding, it is not positive, and therefore never can possibly succeed alone. It wants an individuality, a unity, an activity, a stability which one idea only can infuse into it. The form is perfect; it is beautiful, it is virtuous, it is wise, but it is *negative*. Why is it negative? Because it does not act upon the positive basis of universal Nature being all conducted by one all-pervading, all-performing sentient intelligence, who has brought every thing into being for a specific purpose; not accidentally, not involuntarily, not unintentionally, not permissively, but designedly, in the most unlimited sense of the word *design*. This idea will not alter the constitution of the universal church; it will produce no effect on the forms, ceremonies or outward character, but it will perfect it, by infusing into it, what it did not previously possess, a unity, a consistency, a power, a security, a purpose, of which it, before this new infusion, had no symptoms.

This is all the difference between the two species of a universal church; but the peculiarities of both are useful and necessary notwithstanding.

In the first place, the peculiarities of the negative principle are necessary to further the progress of science in the investigation and discovery of proximate causes, which are only to be found by entirely overlooking the idea of a first cause. There was a time when men were content to satisfy their ignorance of secondary or proximate causes, by referring every phenomena which they could not understand to the immediate operation of God. The effects of this universal habit of barbarian philosophy are still visible in some of the daily practices of our judicial government. Thus, when a coroner's jury cannot discover the proximate cause of the death of the subject, they return a verdict of "Died by the visitation of God." If poison be discovered in the stomach, then God is supposed to have no hand in the murder; or if any mortal wound has been inflicted, God is not mentioned. It is only when no other assassin can be discovered by the jury that they lay the blame upon God, and even then they do it very delicately, by calling the murder a "visitation." A more perfect system of religion would teach us that all events are from God immediately, of whatever character they be. Notwithstanding, it is necessary for the very existence of science, that the universal cause, God, be kept entirely out of sight in analyzing the material world, because it is necessary for the advancement of human knowledge that proximate, secondary, or minor causes, be discovered, as being the only causes which man can employ to any practical purpose. What would be the use of telling a child that thunder is the voice of God, or that God makes iron, oil, and gun. The word God is a universal idea, which comprehends all causes, but gives the enquiring mind an idea of none. It is of no use in the acquisition of scientific knowledge. So far, therefore, from the negative system being a useless system, it is the most practical of the two. It is the real

productive system; the Eve which brings forth knowledge, by refusing to obey the equivocal voice which forbade.

The positive system employs the word *God* as the great uniting principle which combines in one all those proximate, secondary, minor, and disconnected causes which the negative system pursues. It gives a unity to all this multifarious scene of nature, which science examines in detail. It views the whole with the bird's-eye prospect of a generalizing mind, and by the help of those discoveries which the negative system brings to light, it dives into the plans and mysteries of universal nature, revels in the sublime and intellectual contemplations of its unique intelligence, and anticipates the future destiny of man from an analysis of the present and the past, and the analogy of the whole and its parts. Moreover, there is this peculiarity about the positive system, that it connects the whole history of the species by one great intellectual link of conscious purpose. It rejects the unphilosophical and absurd idea of chance, or incidental occurrences, by including all systems of religion and politics within the machinery of nature, not as fortunate or unfortunate coincidences having a passive origin, which is a most insane idea, but as movements originating in an active will.

But what is the use of both these systems? and is not the one better than the other? They are equal: but it is evident that their departments are different? The negative is the scientific department, the department of production, like the female; it brings forth the sciences; it brings into being all the details of knowledge. Its utility is therefore undisputed. The positive is, properly speaking, the religious department, on account of its uniting and generalizing character. It gives consistency, unity, and harmony to the ideas which the other creates, without which they would be an atmosphere of dust, under the superintendence of a whirlwind.

To want either of these two sexual characters would be a fearful imperfection in any system of religion. Hitherto the church has been defective in both. It has neither generalized sufficiently, by reducing the universe to an harmonious whole, nor has it cultivated the subordinate sciences, by making them the subjects of popular instruction. And infidelity has erred, on the contrary side, by collecting isolated facts of partial interest, and refusing to connect the whole together by the idea of an intelligent mind. Thus both parties are decidedly imperfect, yet both holding a principle of truth; which two principles of truth make up its sexual character, and form the foundation of that double system of ecclesiastical nature of which we have been treating, a double nature which cannot be discovered without the entire destruction of the whole as an instrument of conciliating the contradictory spirits of men.

We therefore, notwithstanding all we have said against it, embrace the spirit of infidelity. Is it sufficiently liberal and enlightened to embrace ours? Then let a marriage take place, as a type and earnest of the great consummation of the progress of humanity in knowledge and religion.

THE SHEPHERD.

HOMŒOPATHIC TREATMENT.

Omnia patefacienda, ut ne quid omnino quod venditor nescit, emptor ignoret.

TULL.

We will tell our readers fairly what we know, that they may not be ignorant of the nature of our drugs.

I HAVE traced with a few strokes a short outline of the homœopathic system. Our readers know that the two fundamental principles of this new doctrine are, first, that homogeneous remedies cure homogeneous diseases; second, that homogeneous remedies act only beneficially when their doses, reduced to a quantitative minimum, are extended or dilated to the highest possible degree.

But how do we get the knowledge that a remedy is homogeneous to a certain disease? and how can we reduce a drug to that infinite small part capable to remove the disease, without causing any injury to the human frame? Before answering this question, I must remind my readers that, in the medical art as well as in all other sciences, those who have assumed to be the leaders of the people have been, for the most part, word-mongers.

It was in vain that Lord Bacon gave the golden precept—"That it is useless to expect any thing like a true increase of knowledge by mixing up new facts with old errors; that we must go back to the first principles, and sift them conscientiously, in order to obtain that true and active natural philosophy, which may serve as the basis of the medical science." With few exceptions, the errors which prevailed at the times of Dioscorides continue still to frustrate the useful discoveries of our more enlightened century.

The principal error is the fiction that such or such a drug is possessed of some general medical property. I have now before my eyes several of the most esteemed *materia medica*, that is, the natural history of the substances employed in medicine, and I find them teeming with broad assertions which are, for the most part, idle and void of truth.

The most heterogeneous substances are classed under the name of antispasmodic, anodyne, strengthening, evacuating, diuretic, febrifuge, and the like. Yet when we examine the mode in which such drugs are administered, we find that the imagination of the doctor has attributed to a favourite remedy, the proclaimed quality, at the same time that he mixed up with them other remedies, which, each in their kind, could produce similar or different results. These different drugs are acting, according to his fancy, a particular part, with the same passive obedience as if they were drilled into military discipline. Each, according to their imagined faculty, bears a proper name; the one is called the active ingredient; the second is the (*adjuvans*) auxiliary; the fourth, the receiving, and so forth.

The second error is, to have imagined general names of diseases, which, each in their kind, are different, and which, almost in every individual, are differently shaped. Such names as fever, fits, cardialgy, epilepsy, and the like, are like the letters in algebra, signs which denote ever-changing and imaginary entities, often nonentities.

The homœopathy had nothing to do either with the imaginary general qualities of the remedies, nor with the

imaginary names given to diseases. It does not deal with compound recipes, nor does it trust in any experiment but that which is made upon the living healthy body. The homœopathist knows, that all experience has been hitherto a self-delusion of the medical practitioner. I have before me a series of numbers of the *Lancet* and of the *Medical Journal*; a physician prescribes within twenty-four hours, digitalis, opium, and bleeding; the man is dismissed as cured from the hospital, after having been submitted several days to the same treatment. I ask, whether any sound logical deduction can be made from this experience.

Another doctor vaunts of blood-letting to exhaustion in the hydrophobia, and yet the patient was taking an enema of laudanum, and strong mercurial frictions. A woman was dismissed as cured from rheumatic pains from one of the hospitals, under the supposition of her being cured by the hydrodate of potass; yet the iodine, and the oleum croton were applied externally.

A man was lately treated for a disease called by the doctor, intense purpura hemorrhagica; zinc, ointment, beef-tea, three eggs a day, nitrate and carbonate of soda, of each fifteen grains every three hours, were employed simultaneously, besides as much white wine as the patient liked. He died. Did this man die of natural death? What experience can be gathered from such scientific mystifications?

The method employed by Hahnemann and his followers in ascertaining the power of a drug is to make the experiment upon oneself, by taking a minute dose of it, and observing the symptoms which it produces. When these symptoms are perfectly known, and a sick person comes before the doctor with symptoms similar to those which the known drug produces in the healthy individual, such drug is the specific remedy for the individual case.

Thus the most minute particles of belladonna having produced upon the healthy persons symptoms similar to the scarlatina, the dilution of this herb is a specific against this disease; the wolfsbane produces symptoms similar to those experienced by people attacked with the puerperal malaria, and this herb is also a certain cure for the disease.

The extract of *thuya occidentalis* produces warts and other symptoms similar to the sycosis, consequently it is in its diluted state a safe remedy against a disease which formerly was treated by caustics and surgical operations.

The way of reducing the homœopathic remedies to that minimum of weight and maximum of expansion or dilation, is very ingenious. It will not suit our chemists, because it requires too much time and care, but will be found useful to every one who will become a true benefactor to his fellow creatures.

We take a grain of mercury, or a drop of cajeput oil, and put it with thirty-three grains of milk sugar in a mortar of china; the two drugs are mixed with a spatula for six minutes, afterwards it is worked with the pestle for a few minutes longer; thirty-three grains of sugar of milk are added to it, and the operation with the spatula and the pestle are renewed for the same time, and the same is done with thirty-four additional grains of sugar of milk; so that we obtain a mass, which is

preserved in a phial, and signed 1-100. One grain of this powder, worked in the same way with a hundred additional grains of sugar, gives the 1-100,000, and by acting in the same way progressively, we obtain the millionth and the billionth.

With a grain of each of these powders, mixed with a hundred minims of alcohol, the analogous tinctures are obtained.

A single drop of one of these tinctures reduced to a 1-1,000,000, is often sufficient to cure a disease.

Some substances, for instance, camphor, are diluted in alcohol, one grain in one hundred minims, and the smallest part of a drop is taken on sugar. What difference between this our method and the endless potions of our practitioners! THE ALPINE PHILOSOPHER.

THE AERIAL SHIP.

WE visited this new inhabitant of the firmament on Monday last, but we were astonished to find that all the newspaper reports we had seen had given a false account of it. We never for a moment doubted that it was intended to bid defiance to the wind, by moving right against it; but the proprietor, when we made the remark, exclaimed, "No such thing; not at all; we go with the wind." The principal peculiarity of the Aerial Ship is not the wings, which are of no particular use, except in a calm; but the internal air-balloon, an imitation of the air-bladder of the fish, by means of which the vessel is lowered or raised at the pleasure of the conductors, to meet the different currents of air which move in the atmosphere. It is well known that the air contains different strata of moving streams, which often go in contrary directions. By rising or falling into these streams, the projectors expect to regulate their course in any direction. This they accomplish by means of the air-bladder, which is inflated with common air, by means of an air-pump, whenever they want to descend; this diminishes the volume of the gas by compression, and consequently makes it specifically heavier. In order to rise again the valve is opened, and the gas of the balloon immediately empties the air-bladder by pressure, and the balloon becomes specifically lighter. By this process no ballast is required; they make their own ballast.

The wings are ingeniously contrived upon the same principle as the valves of the blood-vessels; so that they open to the wind in one direction, and shut in another; but they are evidently too small and weak to produce any effect upon the stupendous body of the flying dragon itself. We may judge of the force of wing required for flight, by the wing of a bird, which is the strongest part of its body, and considerably longer and broader than the whole body itself. The wing of an eagle will knock a man down, and, stretched out, the two wings measure twice the length of the eagle's entire body, at the very least; but the wings of the Aerial ship are not even one-half of its breadth in length, and by far too feeble to make the slightest impression on any of its movements. The projector modestly says they will be of use in a calm, and so we think, but he makes no higher pretensions than this, only the stamped press has made these pretensions for him, by way of showing its own critical skill in condemning the whole as a hoax on John Bull. Such attempts as this ought to receive every encouragement from the public; they are the incipient art of aerial navigation; an art which our posterity will bring to perfection upon the basis of their fathers' instruction.

PHILLIPS'S APHORISMS.

Sir Richard Phillips has published a legacy to philosophers, in a hundred Aphorisms or articles, containing the elementary principles of natural science. We are very much disappointed in this little book, not because we paid a large price for it—though that is one considerable objection—but because it is really less logical and less accurate in analyses and definitions than the loud pretensions of the author to superior sagacity led us to expect. Sir Richard is a Liberal of the first water; a huge enemy to Newtonian philosophy, and every species of priesthood and religion, and has laboured hard for many years past to simplify to the comprehension of the human mind the whole process of Nature's movements by means of atoms, and their power of motion. Not even the formation of an animal seems to be a mystery. Nature first makes polypi, or live stomachs, without consciousness, but with a species of indefinable sensation; then she proceeds to make *feelers, muscles, bones, brains, &c.*, and then it is all over; and she herself never wonders at nor admires her own handicraft, because she has not the sense to admire or wonder. The ascending scale of creation, however, between a polypus and a man, is, after all not a little puzzling to Sir Richard's school; for how did she ever take such a leap as to span the wide chasm which separates the bodily frames of a horse and a man? It must have cost her an amazing effort to bring the human being into existence, even when she had attained to the perfection of a horse manufactory, or the formation of dolphins and cod-fish. Some link between the two opposing species seems to be a-wanting to serve as a bridge for Mother Nature to walk upon. This difficulty Sir Richard gets over in the following curious manner:—"The sphynx (half man, half lion), the satyr (man monkey), the centaur (man horse), the unicorn, hypogriff (horse bird) the mermaid (woman fish), hydra, dragon, griffin, &c., are now believed to have been poetical creations of the ancients, though so gravely described by many authors, and introduced as fact on the celestial globe, in a series of real animals. *If admitted they would fill up links in the superior species, and remove some difficulties.*" What a pity Sir Richard has not got a little more faith. Nature would then become more intelligible to him, according to his own acknowledgement. Superstition is not always absurd, since it even helps to remove the difficulties of men of science.

But let us come to the Aphorisms. We shall give the two first just as we find them:—

"As animal senses and perceptions take cognizance only of matter, or body, so the varieties of matter as presented to the senses in all relations, are the sole instruments of sensible phenomena, and the sole subjects of philosophical investigation."

This may be all perfectly correct, as Sir Richard understands it, but it is most indefinite and equivocal. Varieties of matter, the sole subjects of philosophical investigation? Why, properly speaking, it is not matter, but the *qualities* of matter, that are the subjects of philosophical investigation. It is sourness, sweetness, hardness, softness, durability, penetrability, malleability, fusibility, &c., which are the subjects of investigation, and these are purely spiritual, and not *varieties* but *qualities* of matter. If, however, he allows the spirituality of matter, his aphorism is perfectly correct; but it won't do for an aphorism without some comment. But the second is worse and worse.

"Power, called also momentum and force, is the *display* of some matter in some motion, or of the transfer of some motion of one body to another body *ad infinitum*."

This is logical insanity. Power is *display*. Display is an effect, and power is a cause. He has jumped from the positive into the negative with one furious bewildering leap, and confounded the two extremes of Nature together. Power makes a display; but it is not display itself; it is the cause of the display.

This negative word, motion, is the God of the atheist. He dares not employ a positive term; and even when he defines the positive word power, he uses a negative to make a definition.

Aphorism 17th: "Motion is the animating and pervading soul of the universe."

It is the maternal, but not the paternal soul, Mr. Negative.

18th. "In searching the causes of the phenomena of the heavenly bodies, which phenomena are mere changes of relative position by motion, we are under the necessity of regarding the *causes* as motion, and as motion so transferred by Sublime and Omniscient Mechanism, &c." Here is almost a positive idea at last: we did not expect so much. Then the cause is not motion, but this sublime and omniscient mechanism. But this omniscient mechanism is a negative, after all. Mechanism is an effect, not a cause. Omniscient gives the idea of infinite intelligence, and is so far good; but mechanism is a purely negative term; perfectly correct, however, as applied to nature, if the author means to include the positive idea of mechanist at the same time.

This is found at last in the 100th aphorism, that is, the last; and we are much gratified with the sight of it, and congratulate Sir Richard on the good sense and sound philosophy which inspired him.

"Motions of matter subject to regular mechanical laws, acting absolutely or subordinately, generally or locally, on aggregates or atoms, and producing various densities, and different degrees of locomotion and re-actions in atoms of matter, of different constitutional forms, are the *proximate* causes of all phenomena; and as one series depends on another, so all existing phenomena are, in regard to others, physically fit, compatible, and harmonious; and as matter cannot originate its own motion, so, in considering motion as the proximate cause of all phenomena, we arrive, through an ascending series, at a mover which is not moved, in the necessary, omniscient, and sublime *FIRST CAUSE* of all motion, and consequently of all phenomena."

We must confess we were not prepared to expect such sound philosophy from Sir Richard. We looked for nothing but a purely negative philosophy; a mere motion, without the slightest idea or hint of an intelligent mover. Our disappointment is therefore an agreeable one, which has afforded as great pleasure to our minds as it must cause displeasure and chagrin to the minds of those who had previously regarded Sir Richard as a zealous disciple of the school of atheism. It will no doubt be affirmed by many of his atheistic friends, that this last article, which is the only one of the hundred which makes a definite allusion to a *positive* first cause, is merely a piece of condescension to the prejudices and superstition of the public. This, however, to say the least of it, is an insult to the author, and a most uncharitable construction put upon his motives, as well as a libel upon his character for sincerity and veracity. We shall take him at his word; and now challenge him, or any other person in his name, to bring forth one single plausible or rational objection against the direct and immediate inspiration and divinity of religious systems. He is a professed infidel; the whole tenor of his philosophy is purely atheistic, everlastingly excluding the idea of design from the

operations of nature. Yet here at last, in his legacy to philosophers, he acknowledges that *all the movements of nature* are merely the operations of an OMNISCIENT FIRST CAUSE. Is Christianity one of those movements of nature?—was Jesus Christ's mission and doctrine one of those movements of nature?—was Mahomet's mission one of those movements of nature? They were, and therefore they were the works of an omniscient first cause, and parts, also, according to aphorism 18th, of an omniscient mechanism. We want no more to demonstrate our universalism. These consequences Sir Richard does not foresee, because the philosophy and theology of the age never led men to this view of nature. We are the first, the very first, in the field of theological science, to bring the subject before mankind in a determinate manner.

There are many of the aphorisms of Sir Richard to which we cannot make the slightest allusion, because they require more knowledge of mathematical calculus to understand them than is ever possessed by the general reader, and therefore they rather exceed the limits of simplicity, which we originally prescribed for our little periodical. We shall, therefore, only notice one or two which have a direct and immediate bearing upon the general views of Nature which we have presented to our readers. In Aphorism 72, we have the positive and negative laws of nature thus expressed in reference to Electricity:—

“Electrical phenomena, abstractedly considered, are examples of atomic action and reaction equal and contrary; for there is no positive effect without equal negative, and there is no absolute single electricity in any body or space; but correlatively and simultaneously equally positive and equally negative, or equal action and reaction; and then the mutual energies of the two, and their entire or partial reunion, constitute all the phenomena.”

We now come to the author's deep-rooted antipathy to the Newtonian attraction and gravitation, an antipathy which is out of the sphere of our sympathy or comprehension. Newton attached no importance to the words attraction or gravitation; he thought them the best words which the language afforded, but did not consider himself responsible for lingual imperfections. Let us see if Sir Richard has mended the matter with his new nomenclature:—

“8. The gratuitous powers which were introduced into nature in dark ages, or in the infancy of philosophy, were attraction, or some sympathy of bodies by which they go together—*repulsion*, or some aversion by which they separate—*gravitation*, (a variety of attraction) by which bodies fall to the earth, and planetary systems are governed—*inertia*, by which matter is said to have a force of its own [rather no force of its own]. And then, following this bad example, the moderns have invented many others based on the names of effects.”

Now after this condemnation of such terms, observe what follows:—

78. “The pretended attractions in electricity are merely mechanical. Whenever electricity is displayed, the opposed surfaces *seek to reunite with force*.” Seek to reunite! But observe, they have no attraction for each other! “Then if any light body (which moves with less force than the force between the opposing surfaces) is placed on either surface, it is carried by the whole force to the other surface, and back again from this surface to the first, and so on; but these effects afford no proof of the absurd principle of mutual attraction.” It is merely a description of mutual attraction. You may

assert if you please that there is no attraction in love, that the parties only *seek to unite with force*, but will you convince a lover by this logical distinction that his mistress does not exercise an attractive influence over him?

Moreover, after objecting to the word repulsion, the author is actually obliged himself to employ it, to describe the effects produced in the action and reaction of nature:

79. “Bodies similarly electrified act *repellingly*, and those contrarily unite (*not attract*); so similar ends of magnets *repel*, and different ones unite.” Why repel, if there be no repulsion; and why not use the verb *attract* as well as the verb *repel*? Is it not quite as philosophical to suppose that objects attract, as that they repel each other?

Instead of attraction, Sir R. substitutes another equally indefinable nonentity called pressure, in whose behalf he is so very outrageous, that he brands the advocates of attraction most unmercifully, not with folly only, that were an innocent species of crime, but with knavery also. No doubt it was the priests who invented it for superstitious purposes!

96. “This interception or unequal division of a common pressure has been a fruitful source of philosophical imposture, and treated by *knaves and fools* as sensible attraction. Thus the interception of the atmospheric pressure by a mountain on a plummet, and of two poised balls as to each other, are put forward as formal proofs of the attraction of the earth and of matter on matter.”

There was no occasion for the old gentleman to be in such a passion in making his testament. His pressure is quite as good as attraction, because it is nothing else but attraction, a word which describes the phenomenon in a more expressive and concise manner than any other word which the language supplies. When we say that a magnet attracts a needle, we only maintain what is a sensible fact, that by some irresistible power the two bodies approach each other, but the smallest being most easily moved, is the only one which experiences a change of place; the needle attracts the magnet as much as the magnet the needle, but the word cannot apply with the same propriety to the needle, because the needle is negative by giving way, and “attract” is a positive active verb. Would it be an improvement in our mode of speech to say the needle is *pressed* towards the magnet? Would it convey more just ideas of nature, or remove a single erroneous unphilosophical conception? We trow not. Sir Richard's idea is, that equal portions of space have equal power, that is, less matter and more motion, or more matter and less motion, and any disturbance of this condition leads to reactions, called phenomena. This may be true enough, but it is not a whit less mysterious than attraction itself. What is space? and what is that substance which fills it, whose atoms are smaller than oxygen and hydrogen; does it consist of atoms at all? Is it not a spirit, one and indivisible? This is quite as comprehensible as a universe of dust. “Phenomena,” says Sir R., “indicate that atoms of oxygen and hydrogen are not the smallest in space.” There are other spirits besides bogles and kelpies.

Upon the whole, we question much if Sir R. will ever receive the thanks of any philosopher of this or any future age for the legacy he has bequeathed.

TO THE EDITOR OF THE SHEPHERD.

MY DEAR SHEPHERD,—Your resolution, as lately announced and confirmed, as to an early conclusion of your labours under that character, though a subject of deep

regret, affords a cheering prospect of that retirement, being only a transmigration of your spirit from religion into the region of politics; the former as the basis, the latter as the practical department.

The crook has accompanied the *spirit* of his Shepherd; long before its first appearance in that form having, as his forerunner in the wilderness, at a very humble distance, but, in a degree, prepared the way before him.

In the compilation of "the universal church," and in contemplation of "religious and civil union," he acknowledges the universality of the former, and upwards of a quarter of a century has not shaken his conviction of the principles being applicable to the latter.

"The universal church" of nature, from its commencement, acknowledged, "a primitive and general principle operating in two derivative or particular ones, corresponding with the "generic and specific" principles of "The New Moral World," and with your pastoral universality and twofold or duplex distinction in that most comprehensive union.

Your doubt as to the time for political universality may be well founded; but your admission that "the time will come," and that "both church and state are hastening rapidly towards it," affords hope that its progression may be more rapidly accelerated by circumstances than you might consider yourself justifiable in calculating on, in your communication with your flock.

The general, generic, or universal principle, though applicable to politics, may not excite that immediate interest which you deem your future exertions to require; but the duplex tendency seems now to be in full operation; yet, preparatory to popular excitement, it may be incumbent "to catch occurrences as they rise, if not to accompany them in their flight" for Albion, or your western extremity of progression, seems not only the most desirable locality for commencement, but for completion.

That the excitement of the public is usually more through their passions than their reason was manifest in their reception of the late Reform Bill, in its progress through its various stages, before its passing into an Act of Parliament, in the increasing clamour of its advocates for "the Bill, the whole Bill, and nothing but the Bill."

The Reform Act is at this moment in full and more than usual operation; but yet reason has not inculcated into its objects generally that the new franchise is only the liberty of purchasing their constituency at a much higher price than before, under the additional liability of losing their new right, through the intricacy of the duties required for their qualification, and its machinery in working, but what is worse, the ultimate loss of their ancient franchise, the scot and lot constituency, the best in principle, simple in operation, of much greater parochial advantage, and in every respect one of the most valuable of their political privileges.

In contradistinction both as to immediate effect and ultimate tendency, the Municipal Corporation Bill, by far the most prominent movement at present before the public, is, by a correspondent of yours, more appropriately designated "The Municipal Reform Bill." On enquiry after the principle of the Bill, it has been retorted, that no principle is to be seen; yet, if it be only in the extension of the scot and lot constituency, it would be invaluable; but whether with or without principle, the Bill has passed from the lower to the upper region of Parliament, and when farther refined, as it will probably be in passing the ordeal of opposition there; and when farther passed into an act, will operate in highly beneficial counteraction of the present Reform Act, by placing many constituents in a better state than they were in be-

fore the reform, and in enlightening others as to their true political interests; and these may be emphatically contemplated as a reform of the political reformation; yet there has been little or no popular clamour for the Bill—the whole Bill—and nothing but the Bill.

Scot and lot contribution are jointly defined as customary, and as imposed on all subjects, according to their abilities, which appear duplex.

Premising from generally acknowledged facts, that a great proportion of the inhabitants of this country are progressing towards the extremity of poverty, if not of riches, the scot and lot constituency seem, in the view here taken, admirably to apply—the former in the contribution of the rich toward the relief of the poor of the place from which the constituency is claimed—the latter in the liability of the constituent to stand the lot of serving in the militia, and on juries, or other local and political duties.

The contribution by scot, in money, as the representative of labour, seems to apply principally to the higher ranks; by lot, as the contribution of labour, seems generally more applicable to the lower grades of society.

In the representation of labour by riches, the actual source is not pretended to be described; but in imitation of a commentator of the laws of England, is rather the definition of a principle as it ought to operate.

"The voice of the people" is undoubtedly advantageous, even in support of hyperphysical and metaphysical doctrine, but specially requisite in carrying into effect political principles. But enough has been set forth in demonstration that the more valuable acquisitions are not received most clamorously; but the political department, as more physical, will be more tangible than the religious, and practice may be very consistently erected on your basis. Example will prove better, and will be the proper termination of your precept.

Permit the undersigned to follow the metaphorical character of his Shepherd, but, of course, under his general direction, as

2d Aug., 1835.

THE SHEPHERD'S CROOK.

ANTS.

THE ant-hills of our fields are full of cells and passages, curiously formed with twigs and weeds cemented by their own gluten. They disfigure a field, but do not diminish and rather increase its productiveness for grazing; and in grazing districts they abound, and are seldom disturbed. They present a larger surface to the air and increase the quantity of grass and animal food, while they fertilize the soil.

The nests of ants are managed by the neuters, and usually established in mole-hills or among the roots of trees. There are eighteen species, and they are remarkably intelligent, ingenious, and industrious. Nests often fight like men, and kill vast numbers of each other.

An ant's nest consists of males and of females, who have wings, and also of neuters. The females enjoy the same pre-eminence as among bees; but the manners of ants are more varied, and system, object, and end, mark all their varied reasonings and labours. They have long and tenacious memories, know each other, and distinguish any stranger. They carry on systematic wars, and practice all the arts of attack and defence. Man himself is not more savage in war: but they are citizen soldiers, and not hired and trained for butchery and murder. They also practice slavery, making slaves of those they overcome. They keep aphides, as men keep cows, for the juices which they yield. Their nests are formed at pleasure, and their cells of various forms. In Brazil

they are almost masters of the country, and in Africa not less formidable. The termites, white ants, or cutters, not only destroy furniture, clothes, &c., but raise conical buildings, nine or ten feet high, like villages, which it is inconvenient to approach.

M. Hanhert saw a regular engagement between two species of ants, in which they drew up in lines of battle, with reserves, &c. &c., and fought for four hours, taking prisoners, and removing the wounded, till victory decided for one party.—*A Million of Facts.*

WISE MEN GONE MAD.

THERE is evidently some new political earthquake about to take place in France, if the reports be correct which have lately arrived from that country. Louis Philippe is not to be deterred from acting the tyrant by the fatal experience of his predecessor. The same spirit of infatuation has already possessed him. He only sees one enemy in his dominions, and that enemy is the *Press*, the greatest and the best friend of the people and of the human mind. The whole blame of the infernal machine is to be visited upon newspapers and the editors. Measures of dreadful and most insufferable censorship are in contemplation. Not a word is to be spoken or written against the present government! It is to be criminal even to hint at the possibility of instituting a better system of politics, or amending the one in power! The legitimacy of the present family is not to be questioned! Every public writer calling himself a Carlist or a republican is to be accounted an offender against the state. Even caricatures are to be prohibited, as tending to throw contempt on the authorities of the state; and writing or making marks on the walls disrespectful to Government is equally treasonable. Every newspaper article is to have the writer's name attached to it, and what is still more intolerant and suspicious, every article is to be sent to the Procureur du Roi before it be published! This beats even the proposed censorship of Spain last year, which even in that barbarous and enslaved country could not be carried into effect. If Frenchmen bear this, their reputation is lost for ever. Our Whigs seem to be in league with the traitor king to crush the rising spirit of public intellect. Let them try. They are merely digging their own graves, or building their own cells, for they are certainly mad. We hope that Messrs. Hume, Roebuck, &c. will move the House for a grant of money to increase the size of Bedlam. The symptoms of insanity are at present very alarming amongst men in power; there seems to be a *revolution* in their brains, and as is usual with madmen, it is altogether in vain to attempt to reason them out of their hallucinations. Poor Philippe!! afraid of a half-penny caricature, stuck up in a bookseller's shop for the amusement of school boys and boarding-school girls! Poor Philippe!! Why should he be afraid of the exercise of human reason, if he be not himself bereft of it? If this new scheme don't succeed, there is no other deliverance for the old dotard of the Barricades but guillotining the editors of all the public journals, and supplying their place with the lords of his own bedchamber.

TO CORRESPONDENTS.

C. L., upon Brougham's Natural Theology, is not very intelligible in many respects. He seems to disagree with his lordship on the subject of "*a priori*" evidence of the existence of God. Now, we think his lordship perfectly correct on this point. We cannot reason "*a priori*" on the existence of deity, because *a priori* reasoning begins with the very conclusion to which we mean to come; it takes for granted the very thing we mean to prove. But remember, this observation only

applies to the vulgar notion of deity, as a being distinct from nature itself. The pantheist or universalist may reason *a priori*, because his God is the universe, and he must take for granted the existence of the universe at the outset, and proceed to analyze its component parts, amongst which he will easily find those attributes which are called divine. *A priori* reasoning begins with the original cause, and proceeds to the effect. Thus, if a measure of parliamentary reform is passed, we reason *a priori* when we trace the consequences; but if any great obstruction to trade or public happiness is experienced by the public, and we endeavour to trace the cause of the evil to some foolish principle of political economy, then we reason *a posteriori* by going up in search of the cause.

Now, if you regard the universe as God, you may reason *a priori* of all his attributes, and demonstrate them too; but, if you regard the universe as an *effect*, and not the cause, you cannot reason *a priori* of God; and this is the error into which all our *a priori* reasoners have fallen. Brougham is therefore quite correct in saying that their *a priori* reasoning is absurd, because he goes upon the old absurd supposition that God is something distinct from nature. We think if our friend C. L. had considered the subject thus, he would have found an excuse for Brougham in his ignorance of universalism, and at the same time acknowledged the strict accuracy of his lordship's observations, so far as they apply to the common faith of the world. We regard his lordship as both right and wrong, but one-eyed, and therefore incapable of handling the subject, which he has merely darkened, with all his learning and all his talent.

A priori reasoning is merely analysis, or a decomposition of the subject contemplated. A chemist reasons *a priori* of water, when he decomposes water into two gases; but he does not reason *a priori* of the existence of oxygen, for he began with a compound which was an effect of oxygen, and came to the cause by a process of induction. Now, the oxygen in water stands in the same position as the God of the old world in nature, that is, an ingredient in the universe—not the whole of it. Consequently, it is impossible to reason *a priori* of his existence from the universe (an effect), since *a priori* reasoning begins with the cause. We compare God to the water, and not to the oxygen; but by reasoning upon water, we discover oxygen, and so by reasoning upon the universe, we discover the universal mind, which is an ingredient in the universe. Nothing can be more plain, therefore, than that a universalist can reason *a priori* of God, but a common theologian cannot. We are positive; he is negative.

G. N. must not believe in the simplicity of metals, merely because some of the chemists have classed them under the head of simple bodies; they are simple bodies to the chemist because he cannot decompose them, but for no other reason. It is contrary to reason, contrary to the science of eternal Nature, to suppose that any simple body is in a state of solidity. If a metal burns it must have an inflammable gas *in it*, such as hydrogen; so that there is no occasion for our correspondent to wonder where the hydrogen comes from—it comes from the metal. Future discoveries of chemists will, no doubt, throw more light upon this subject; but no discovery will ever demonstrate the simple character of a solid body, that is, of any body whatsoever. It is the positive and negative, or double principle, which causes solidity, visibility, action, or, in other words, material Nature.

The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 51.]

SATURDAY, AUGUST 15, 1835.

[Price 1d.

COMPEND OF UNIVERSALISM.

In the following synopsis of Universalism we shall follow the outline which we formerly gave in No. 31, with such alterations, amendments, and additions, as may suggest themselves.

CHAP. I.

Art. 1. *The universe is one and indivisible, infinite in duration and extension.*

[In the term universe must be included every thing that exists, causes and effects, creator and created. The word "God" is included in the word universe; because though the common acceptation of the word "God" is that of a spirit, or being distinct from external nature, we use the word universe in its broadest and most comprehensive sense, as implying every thing that hath a being, whether it be matter or mind, flesh or spirit. Nor do we make any affirmation in this article respecting creation or the origin of external systems of Nature; for whether they existed as matter or not from eternity, or whatever changes they have undergone in the lapse of ages, still the material of their being had an eternal existence in the power which gave them birth. This first article, therefore, affirms nothing but the being of being itself. It is a mere truism.]

Art. 2. *The universe, though one and indivisible, contains within itself two antagonistic principles, by which all motion is produced. These two principles act by what is generally called attraction and repulsion. By attraction solidity and union are created; by repulsion they are destroyed.*

[In this article we make no allusion to either mind or matter, or attempt a definition of the principles or powers alluded to; we merely speak of their existence. They are powers, positive and negative, active and reactive, male and female, &c.; but whether they be mind or matter, or both, or neither, is more than the human mind can determine, until it has first been defined what mind and matter are. We believe "matter" to be a word which is indefinable. We have never seen a definition, and cannot invent one which is unexceptionable. Mind or spirit, therefore, its antithesis, is indefinable also. Every person, however, must acknowledge that there are opponent powers in Nature, and that these opponent powers produce effects which we call matter and mind. In the controversy respecting the all-pervading mind or soul of the world, perhaps the word mind is by no means suitable to express the perfection of the Divine life. "Mind" conveys to us the idea of reasoning from effects to causes

in search of knowledge; it conveys therefore the idea of ignorance and imperfection. The universal mind of God, taking it as a whole, cannot reason, nor infer, nor conclude from premises. It can have no thought, because thought is a succession of ideas visiting the mind, and arising from extraneous influence; there is no extraneous influence to Deity. It can have no sensation, for sensation is the impression made from without by a foreign power, and God has no external nature. Consequently, every conception we form of a universal mind is so very unlike what it really is, that the word mind is probably very unsuitable to express it. We cannot, and will not propose another; but we will affirm, that if the universal power is not mind, it is something infinitely superior to mind; something that regards mind, intellect, reason, &c., with the same look of conscious superiority as we look upon the sensibility of an oyster, or the instinct of a silk-worm.]

CHAP. II.

Art. 3. *Nature apparently divides itself into power and matter.*

[We say apparently, because we cannot draw a distinction between the two. There are evidently two distinct classes of substance to which these terms may be applied; but these two classes are only distinct in the extreme. They blend so imperceptibly into each other, that they look like one Almighty power, manifesting itself in two opposite modes of being. In characterizing these two principles it is evident that we are under the necessity of giving the originality to power as the active and positive principle. Matter is the effect, susceptible of an infinite variety of modifications, but power is eternally the same. Matter is therefore the negative principle. Power is indefinable, because it is a first principle. It is greater than matter, because it not only fills matter itself, but the space between the particles of matter.]

Art. 4. *Power is what is generally known by the name of Spirit. When we say God is an Almighty Spirit, we mean to say, that he is a power to which there is no opposing power.*

[Almighty means unrivalled. Any being which has not a rival power to oppose it might be termed Almighty. It is opposition which fatigues and exhausts every species of activity. We become weary in walking and standing, because of our own weight. God has no weight; for there is no power to attract or press upon him. We become weary of working, because of friction and the resistance of other bodies: to God there can be no friction,

and no resistance of other bodies. Were there no power to resist we might fly to the moon with the rapidity of thought. *What could prevent us?* And if we had the will to move, even the slightest portion of this will would be sufficient, where there is no obstruction to encounter. Thus to analyse the idea of Almighty power, it becomes very simple. It is only difficult by its infinity and sublimity; not by its absurdity or contradiction. We need not wonder at the eternal and omnipresent activity of God in nature; for there is nothing to exhaust or fatigue him. His work is more easy to him than breathing to us. The positive and negative powers of which we speak, are not so much to be regarded as opposing, as sexual principles, which only make the power greater; for love is the strongest of all power.]

Art. 5. *Power being the positive, requires matter, the negative, to act with and upon. We cannot have, nor can we rationally admit, the idea of power or spirit acting independent of matter.*

[Hence every active power must be organised with matter. God may be called a spirit; but that spirit works in and with the material of the universe; the universe is his body. In this sense, therefore, he is no more a spirit than ourselves. Man may with the same propriety be called a spirit, invisible, intangible; for who has ever seen the mind of a man? There is no inaccuracy in calling God a spirit invisible; but there has always been, and still is a delusion attending it, by making men believe that Nature has less to do with God than a man's body with his mind. This article does not interfere with the doctrine of immortality. There is an infinite variety of modes of material existence. It is in this variety that the Almighty shows his exhaustless resources. There is matter in a dream, although it be all what we denominate ideal. There is matter in a vision—an idea. We form worlds in our own minds, sometimes remarkably vivid, visible, and tangible, which worlds have no more connexion than the world of spirits with the waking world of the present life. The doctrine of the soul's immortality does not exclude the idea of a solid material body, and a substantial world to live in, but implies a mode of existence not perceptible to the present system of sensation. They are only the illogical disciples of the old school of Satan's theology, who talk of spirits without bodies. It is a state of spiritual celibacy, neither possible in practice, nor agreeable to think of.]

CHAP. III.

Art. 6. *Power varies itself according to the material organization with which it combines. This produces an infinite variety of mental and sensitive existence; yet this variety is regularly distributed in genera and species, and each preserves its distinctive character for ever. Every distinct species is original, and is never transformed into another.*

[Many have attempted to confound our ideas of Nature by imaginary transformations of one species into another. They represent Nature like one of ourselves, as learning from experience! beginning with an imperfect production, and gradually amending the first model.

Such ideas are not only unsupported by any facts, but philosophically absurd. We learn from experience only, because there is a world on the outside of us, from which we receive ideas. There is nothing outside of Nature. Nature's first and most simple productions are as perfect in their sphere as the latest, and that she herself thinks so is evident from the fact that she never changes the original model. She makes horses now as she used to make them three thousand years ago.]

Art. 7. *There are two distinct and primary genera of animals, progressive and non-progressive; man is the first, other animals are the last.*

[Man is a traditional animal; he transmits his experience from father to son, and hoards up the discoveries of past generations. By this accumulation of knowledge human society is always assuming new aspects, and human nature new modes of acting and new habits of thinking. Notwithstanding, man is far inferior in political order and justice to many of the most contemptible insects. With all his experience, and all his progress, he has only to advance toward that goal to which the ant and the bee have arrived. These little insects have not attained to their present perfect system of social economy by reason and experience: it is the result of their animal organization, of an impulse which we cannot understand, but to which we give the name of instinct. Had man received such an instinct originally, he could not have been a rational and progressive animal; he would have been a brute; but being defective in this instinct at first, he was worse than a brute. By reason and progress he exalts himself, and thus unites the two extremes in his own nature. He is first devil and then God—the best image of the Almighty. From this a strong argument can be deduced for his sonship and immortality. There is one progressive animal to represent the unity of power, innumerable unprogressive animals to represent the disunity of matter. The wisdom of God is evident in this arrangement, for had there been more than one progressive and rational species, there would have been interminable war between them. But that which is in harmony with universal nature is always best for the individual: a good lesson for us to form all our institutions upon the universal model.]

Art. 8. *Man being first an ignorant being, human society is first constituted upon the basis of ignorance, whose fruit is universal disunion. His second stage of progress is the reconstitution of society upon a basis of knowledge, whose fruit is universal union. This is regeneration, and the redemption of man—the millennial church.*

[This church must begin with one nation, and be followed up in succession by others. It is itself a progressive work, being first incomplete and very defective; but as it recognises a new principle of social life, with a more intimate relationship between the children of men than has ever before been acknowledged, it will gain strength by time and experience. It cannot last for ever, unless some check to population be employed, either by artificial means, or the hidden workings of universal Providence. The Bible limits it to a thousand years, and the Bible in

its general bird's-eye views of the future has generally been remarkably correct. It has only been sectarian interpretation which has failed. But even this interpretation of ours may give a false impression to the reader, if we do not qualify it by saying, that when the thousand years are over, new improvements upon the discovery of some new principle may take place.]

Art. 9. *This ignorance and disunion, and consequent moral perversion, although generally accounted an unfortunate occurrence, known by the name of the "fall of man," are a necessary and indispensable part of the plan of Providence in making man a rational and progressive being. They are the immediate effect of Divine power in the organization of human nature, and all the evil which they contain is chargeable to God only. But that is not ultimate and universal evil which tends to good. God is not the author of ultimate, universal, and hopeless evil, for there is no such thing. He is only the author of temporary and partial evil. To suppose that he is not the author of all evil is to suppose the existence of separate, independent, self-originating, self-moving powers. This is polytheism and heathenism.*

[Hence Jesus Christ, in his character of God's representative, bore all our sins in his own body. The secret meaning of this was, that they were all chargeable upon God, the moving principle of all nature, "without whom not even a sparrow falls to the ground," much less a deed of light or darkness is committed by man.]

CHAP. IV.

Art. 10. *As every inferior and subordinate movement originates in the great Jehovah, first cause of all, it follows that all religious and all political systems are divine, proceeding from God, either by direct revelation, dream, vision, mental enthusiasm, or human invention, moved and controlled by Almighty power. But it does not necessarily follow that they are all equally good, wise, progressive, or suitable to man in a state of scientific advancement.*

[The works of God are infinitely various, and he is always supplanting one work by another in succession. The immediate inspiration of a religion, or its corroboration by miracles, cannot prove it to be a final measure until you come to a universal principle, beyond which there is no possibility of moving. You may attain this in theory, but never in practice. Hence, there is no final measure in politics; there may be in religion, in so far as it is not practical religion.]

Art. 11. *There are two distinct and primary genera of religion as well as of animals, progressive and non-progressive. What is commonly called in Christendom "revealed religion" being the progressive religion, all the rest are unprogressive.*

[Hence Judaism and Christianity hold the same position in the list of religions that man and woman hold amongst the animals. This twofold sexual religion is the only one which has preserved its authority in all ages, and kept up a succession of revelations and witnesses in its favour, whilst at the same time it possessed an expansive character, which opened like a bud to every movement in the political, metaphysical, and scientific world.

This peculiarity has not yet deserted it; it contains the germ of more exquisite, more liberal, charitable, and scientific doctrine, than the most enlightened liberalism has ever yet promulgated.]

Art. 12. *Whilst, therefore, we maintain that all religions are from God, we also maintain that the Jewish and Christian religions are in a higher, more refined, and intellectual sense than others the revelation of God; because they have more of the progressive character of man, and are therefore more suitable to humanity; and because they have been pre-eminent over all other religions, in being adopted by the most scientific and enlightened nations of the world.*

[This is a better argument for the divinity of the Christian religion than ever Christian divine invented. Miracles, prophecies, visions, and angels, are not arguments as long as reason demonstrates the fact, that deception is a prominent part of the plans of Providence and the character of revelation. Deception, however, is only practised upon the bigotted and illiberal mind, which applies promises to itself and curses to its opponents.]

Art. 13. *The total overthrow of Judaism and Christianity is, therefore, a wild expectation; they are incorporated with human nature itself. Their union, regeneration, and universalisation, is the only rational hope of civilized society.*

[And there could not be a better hope, for no better prospects can be held out to the human mind than these two systems present. They even predict their own regeneration and purification after a long reign of hideous abuse. The spirit of the age is evidently resolved to bring them through the furnace; dissenterism to spiritualize them into cant, and Infidelity to destroy them entirely. Both parties will meet with the disappointment which they deserve, and the church will be purified.]

Art. 14. *God is the saviour of all men, especially of them who have faith in God, and faith in one another. He is also the destroyer of all men, especially of those who are separated in heart and affection by discordant principles and treacherous practices. The successive reformations of society will gradually remove the latter, and finally the just and the meek shall inherit the earth in social communion. The destruction of evil does not imply the destruction of the person, but the principle. The destruction of the wicked in heart is their salvation in person. Hell and heaven are both within and around us, in this life and the next. We are always before the tribunal of God, always receiving sentence, and never will be subjected to any other form of trial but that of the moral and physical laws of Nature, which are "God" and his "Tribunal." The only visible God is Nature. No man hath seen the spirit of God, nor can see him. Good is progressive; evil is retrogressive. Evil is the victim; Good is the priest, who offers it in eternal sacrifice to God. Thus Evil and Good are Hell and Heaven, and the two Messiahs—the first, the Lamb slain from the foundation of the world, the second, the Priest forever after the order of Melchizedek.*

[Faith in God and faith in one another make up the double character of universal and individual faith, uniting

the whole with its parts, and the parts to each other in social union. By faith in God we do not mean faith in any particular revelation exclusive of another, we mean universal faith in the all-uniting life of Nature, the source of all union. When we say, especially them who have faith in God and faith in one another, we merely allude to the superior moral influence of such a state of mind, both in this world and that which is to come. There can be no happiness for the species till both-those species of faith are in full operation. They are the true social links of society, and may with great propriety be called the source of salvation.]

CHAP. V.

Art. 15. *All the above propositions may be included in the following:—There is one Omniscient Almighty Power, the author of all things. We are portions of his nature, and instruments in his hand to fulfil his will, which will is twofold, leading us first through a scene of error and division, and landing us finally in a progressive state of fundamental truth and social fellowship. In the first era he acts as a devil, and in the second as an impartial and merciful God. Both the individual and the species have a right to indulge in this hope, to accomplish which there is no defect of power in existence.*

[This is the sum and substance of universalism.]

W O M A N ;

OR THE FEMALE PRINCIPLE OF NATURE.

WE shall comprise, in as few words as possible, the principles of this subject, in the development of which we have met with such obstructions that we thought it folly to proceed according to our own inclinations. We don't complain of such checks, because they are the operations of moral and intellectual powers, which are still predominant in society, for useful purposes.

Nature has always been represented as a female, and God as a male.

This is quite in accordance with our universal analysis, which represents matter, or the visible world, as negative, or female, and spirit, or power, (the invisible world), as positive, or male.

According to the analogy of natural generation, the male precedes the female; and thus, in the line of progress, spiritualism precedes materialism.

Materialism is the feminine principle of religious progress.

Spiritualism and materialism are the beginning and the end of the education of man. Spiritualism has had its reign, and now materialism is in the van.

Materialism is the mother of the new world; but it is not the new world itself: we must not confound the womb with its fruit.

The new world is the union of both, the offspring of both, which unites God and Nature in one. This has never yet been done by any system of religion.

This law of progress from male to female, from active to passive, from generative to productive, is also observed in the subordinate and sectarian movements of human society and opinions.

Thus, in the Christian dispensation, the bridegroom, or male, is represented as coming at the beginning, and

the bride, or female, at the end of the first era of the church.

Thus, also, the Popish church was evidently a spiritual government or polity, founded on a principle of spiritual supremacy. The Protestant church reversed that principle, and adopted a material or magisterial supremacy.

Thus, also, mystical religion, or priestcraft, (we don't mean imposture) was the first great movement of intellect. It began with creating imaginary causes for natural phenomena, most probably through the instrumentality of dreams, visions, and revelations, as well as the common operations of reason and enthusiasm. These imaginary causes were spiritual beings, nor did it connect them with the chemical agents, with which the phenomena were connected. Science is the second or material stage. It overlooked this spiritual agency, and devoted itself to the study of matter only. Science is therefore the feminine or productive principle.

We observe the same universal law of harmony and progress in other departments of nature, which will be gradually brought to light by human enquiry, when the general principle is once suggested to mankind. It is a new field for contemplation for men of research, and those who wish to generalize human knowledge, instead of diffusing it in disconnected facts.

Taking this view of the subject, it is evident that in the religious world we are taught by analogy to look for what are commonly called hallucinations in women, calling themselves the bride, professing to be called of God, to give birth to a saviour of some sort, either bodily or spiritual. These are not impostors, but forerunners of a great change of system, which Mother Nature is about to bring forth, for she is the only and the universal mother or bride. And as the mother and infant son are always united by association of ideas, we will find equal pretensions on the part of the male. He will also, in some way or another, feminize the Deity, or allude to some spiritual mother. In the material or philosophical world we will also find woman assuming a more prominent position. But it is only in the purely moral world that she will ever succeed; neither in politics nor religion will she ever gain any ascendancy, for these are not her department. Moreover, man will be her agent. Woman, representing the material, negative, or atomic department of Nature, is in a state of greater division than man; she cannot act collectively. There is greater unity in the male department, consequently, greater power. It is by the moral influence principally (we don't say alone) that the female sex will rule; that influence is always on the increase.

We have also reason to suppose that infidelity, or at least religious indifference, will continue rapidly to increase. But as the medium principle of charity is the son, or the new spirit of humanity about to be brought forth from the paternal and maternal faith and infidelity of the old world, religious indifference or indecision is more likely now to develop itself than determined infidelity. The next generation will very probably be less infidel and atheistic than the present, and much less illiberal and uncharitable.

The Son of Man, the promised Messiah, is the spirit

of universal charity and social fellowship, and he seems to be dawning upon the gloom of the western world. Men are becoming tired of extremes, and they can be reconciled by universalism alone. Most probably, at some peculiar crisis, some individual like a second Napoleon, or Jesus Christ, or Mahomet, will arise to personify this principle, and give it a political existence. Before this can be done, enthusiasm must be roused and directed to a single point. This will be his task; but he would require more extraordinary powers than seem to be possessed by any individual at present known to the public. Nature, however, is never at a loss for resources; what she has done in times past she can do in times to come.

THE SHEPHERD.

FAREWELL TO MY READERS.

Ach, da ich irrte, hatte ich viel Gespielen,
Da ich dich kenne, bin ich fast allein.—GOETHE.

When I was immersed in error, many were my followers; now that I know thee (the truth) alack, I stand almost alone!

IN the good olden times, when a father girded his loins and took up his crooked staff, to set out for a long journey, it was customary for the wanderer to call his wife, children, indeed the whole family, to receive from his lips some salutary advice. In a similar way, authors who are about to break up for a while their usual conversations with the public, are wont to take farewell of their readers. Thus our Shepherd being on the eve of dismissing his flock, I, who, from the very beginning of his literary appearance have been one of his most faithful auxiliaries, I take up for the last time the pen, to write down a few thoughts, which may be useful to my friends.

Science begins with wonders, splits in doubts, dies in unbelief, and is born again in faith.

There is but one regeneration, which is the regeneration to universal science and universal love.

The science of regeneration is only to be obtained by that universal medicine, which I call tellurism; which embraces both matter and spirit, church and state; that is, the science of the two opposite principles, their relations, oscillations, and final concord.

Nothing of that which is, or has been, can be destroyed; it must be transformed, according to the external laws of progress.

As men cannot stop for a single moment the movement of the stars, they cannot stop for a single moment the progress of mankind.

No one can be equal to the other, each must strive to be equal to the *highest*. How is that possible? Each must become perfect in his own individuality.

The science of our contemporaries is expanded, but shallow. Men like rather to look at the eternal change of the shapes and figures which appear to them in the kaleidoscope of nature. One fact, one figure, follows rapidly the other; and they write down these figures, describe them minutely, and mean to have got possession of the science.

Most of the scientific books are nothing more nor less than novels in the fashion of the Great Unknown. The

chairs, cloth, the very outlines of the embroideries of the times referred to are conscientiously described: but where is the true character of men? My principal endeavours have been to illustrate the defects of science in general, by the science of medicine. I have employed this comparison as the most striking and popular.

Every one can judge of the baneful effects of dead materialism and empiricism, by examining the dejected state of this science.

I opposed to the general cutting, maiming, blood-thirsty, evacuating, irritating, contraststimulating, allopathic, and antipathic systems of our contemporaries, the discoveries of Mesmer, and of Hahnemann—tellurism and homœopathy.

Tellurism embraces all the theories of spiritualism and materialism. It is not an universal medicine, but a science of universal principles.

Homœopathy, on the contrary, is the doctrine of specific individual remedies. It teaches to cure in a mild, safe, and durable manner, by choosing in each case that medicine which will excite an affection similar to that against which it is employed. Magnetism, whether human or mineral, as a remedy, is used by the homœopathist in peculiar cases, in the same way as milfoil, crocus, and the like, is employed in others.

These two sciences will develop themselves in spite of all opposition; in spite of all errors committed by those who profess them, in spite of all difficulties.

The first boat that was launched in the ocean was most probably the prey of the all-devouring element; and yet by this first attempt the world was enriched with the science of navigation. And even now, by all our superior skill, by all our nautical improvements, safety-boats, and all the ingenious inventions of our mechanical age, we must still bewail the loss of many vessels.

Should tellurism and homœopathy sometimes frustrate our skill and our hopes, beware of rejecting these great improvements. Diseases are often more treacherous than the waves, and when the mortal has arrived to the highest pitch of knowledge, he must exclaim, "*Quantum est, quod nescimus*"—How much we do not know!

Gentle reader, bethink well this motto before thou judgest rashly upon men and things. If thou wishest for more information upon these subjects, apply at 108, Park-street, Camden-town.

THE ALPINE PHILOSOPHER.

EDUCATION.

EXTRACT from the Report of M. Rennger, on the celebrated institution of Fellenberg, at Hofwyl, in Switzerland, for the Education of poor children. Fellenberg has two schools, one for the rich and another for the poor. To the former are sent the children of some of the first families in Europe. They are both conducted upon the agricultural principles, the pupils nearly supporting themselves by the produce of their own industry.

"The punishments, says the Report, are few in number, but those which are employed are effectual. There is no reward, except the satisfaction and applause of the master; all those distinctions which might flatter their vanity, and give birth to envy, are banished from the institution. The punishments consist in short, serious remonstrances, made without witness, or only in presence

of the other children ; the exclusion of the delinquent from the general meal follows, according to the circumstances of the case ; or, lastly, corporeal chastisement ; but this takes place only in extreme cases.

"In one of the evening conversations, at which we always took care to be present, Vehrli, after giving an interesting lesson, cautioned one of the children, without however mentioning his name, to be on his guard against the repetition of some fault he had committed. They all became serious in a moment, and remained silent ; every one wore the appearance of being the culprit. In general, when conscious of any fault, they voluntarily punish themselves, by staying away from table : Vehrli then has their share, somewhat less than usual, carried into the next room. Bodily chastisement has been but seldom found necessary ; merely with the youngest, on their first coming to Hofwyl. The observations which Vehrli has made on this subject, in his journal, show how thoroughly he has studied the art of education. He expresses himself in these terms :—

"It is not advisable to make too much use of corporeal punishments in education ; but it must be acknowledged that, when well chosen, and fairly and temperately employed, they can but prove beneficial. Among these punishments, which in some places are so various, the ferula appears to be the most expedient, and I find it necessary to have recourse to this, especially with the younger children. With respect to the elderly ones, if a fatherly admonition proves insufficient, in preference to blows I make use of a vigorous remonstrance, *tête-à-tête*, or subject them to some mortification in presence of their comrades.

"When I propose employing bodily chastisement, it is seldom applied immediately after the fault has been committed, but suspended till the child has had time for reflection. When correction is administered in this manner, the effect is certain, as I have myself experienced ; but he who chastises in anger, without giving himself time for reflection, commits a great error, and, in general education, acts at cross purposes. Of this, experience has likewise convinced me, in such a case we appear to our children a harsh and cruel master. They are, indeed, taught to avoid some faults, but it is the dread of correction alone by which they are restrained : it is neither from affection to their master, nor from the fear of displeasing the Almighty, nor from the desire of their own happiness : it is the blow only which they bear in mind. And what then has been gained ? Surely nothing ; on the contrary, since the esteem and affection of the children are diminished, much has been lost.

"With my elder pupils I succeed far better, by subjecting them to some mortification, and by teaching them, from example, the unhappy consequences which their faults will bring upon them for the future. Children think more of the future than we are apt to believe ; and the consideration of their interest in riper years has great weight with them. They understand, by the care taken to render their future life happy, that we love them, and wish them well ; nor do they see this with indifference.

"Some of them feel very sensibly the approbation and the censure which is awarded in the course of our evenings' conversation to the idle and the industrious. In that hour of calm retirement, when my children are all united in one common feeling, it is a great pleasure to them to hear me say that I am satisfied with them, that they have done their duty. They are the more grieved when I reproach them for any neglect ; when this is the case with either of them, the little fellow feels very painfully that he is the only one who goes to bed without my

shaking him by the hand, to wish him good night. But he must not, the next morning, be treated as if nothing had passed, and escape as usual : it is necessary to persevere during two or three days, or even longer, till some amendment has taken place. This is the best mode of correction. To appear, almost in the same moment, angry and appeased, is to give rise among the pupils to an indifference for all the advice which they receive. Upon this point I was at first deceived, with regard to Yorg ; when I found fault, or remonstrated with him, it seemed to produce a great effect at the time, but a few hours afterwards the thing was forgotten, and he committed the very same fault, as if I had never corrected him."

"The consequences, it is observed in the Report, of this plan of education and instruction are such, that it would be difficult to find, even in the best regulated schools, an assembly of three-and-twenty children where there is so much decency in word and action, such order and obedience, and such mutual affection and kindness ; and certainly, among the many interesting circumstances in the school, this is the most gratifying.

"The constant cheerfulness of the children, even when busiest at work, is a fact of which the commissioners had frequent opportunities of judging. 'We can tell by their countenances,' say they, 'that they are happy, and this problem which Vehrli proposed to himself had been solved, like many others, in the most satisfactory manner. One of the scholars once asked his companions whether they did not find that the hours passed much quicker at Hofwyl than they did elsewhere ; that, for his part, they appeared to be but half hours.'

"When we consider that these three-and-twenty children were born in the most abject condition ; that they had suffered for many years its wretched effects, moral and physical, and see them, in the course of a short period, as it were transformed into new creatures, prepared to fill a useful and honourable station in society, it is naturally asked, what can be the principal cause of so wonderful a metamorphosis ? It is, without doubt, to be attributed to an entire change of situation ; at Hofwyl, not only are the children secured from bad example and other temptations to vice, but they have models of all that is good, honest, and virtuous, constantly before their eyes. The hundred and fifty individuals, there assembled, present the picture of a well-regulated community, every member of which, animated by the spirit of its founder, labours without intermission in the post assigned him for the accomplishment of the end proposed. Wherever these poor children turn their eyes, they behold the image of order and useful industry. The kindness and friendship with which they feel themselves treated raises them in their own esteem, and produces the most salutary influence on their character. Gratitude for all that is done in their favour excites them to deserve it ; but, above all, the constant presence and exemplary conduct of their master is a most powerful stimulus.

"Let parents, therefore, with all who are interested in the subject of education, assure themselves that precepts are of little avail without the assistance of example. The child who is subjected to privations, or obliged to undergo painful labour, may submit to force, but he will throw off his shackles the moment he is undeterred by the dread of punishment. If, on the contrary, those to whom he looks up, live themselves agreeably to the same rules of conduct which they lay down, he perceives that what is exacted of him tends to his own advantage ; he yields therefore to reason, and gladly follows the path

traced out for him. The influence which Vehrli possesses over his pupils is doubtless owing, in a great measure, to his putting himself entirely on the same level in every thing that concerns their manner of life. His food and his clothing are the same, he bears a part in all their labours, and enjoys no pleasures but what they share. How should they do otherwise than form themselves on the model of him for whom they entertain both esteem and affection.

"The journal of Vehrli also shows the influence of opinion on this little community, which indeed maintains a kind of moral discipline among the children. He relates, that while they were at play, at a time they were talking and laughing with the utmost cheerfulness, one of the scholars lately admitted made use of an oath; there was instantly a profound silence throughout the little troop; the boy, astonished, looked round to discover what had happened, when Vehrli explained its meaning; and the lesson proved so effectual that it was never necessary to repeat it.

"From the extraordinary success of this institution, one might be tempted to believe that the pupils were selected, on account of their talents or understanding, or taken from families distinguished for moral worth. Even on this supposition the result obtained by M. de Fellenberg is most satisfactory; but we should then have no right to infer that, by multiplying the number of such establishments, the same phenomena might every where be produced. Far, however, from any selection having been made, the fact is, that the assemblage of these three-and-twenty children was formed entirely by chance; that several were received without any recommendation, either from the village pastor or from the police-officers belonging to the district; that they came from all the different Swiss Cantons, and that two only, thoroughly prostrate, have been expelled."

PROSTITUTION.

THE following is an extract from Colquhoun on the Police of the Metropolis. The subject is one of the utmost importance; one with which the health, and the morals, and the intellect of the species is intimately concerned. An incalculable amount of mischief is done to humanity by the abuses of this department of love. Diseases of infinite variety and subtlety are generated, which defy the utmost skill of the medicinal art to eradicate. These diseases affect the whole vital and intellectual system, and communicate their virus to the offspring of the affected, so that men of prudence and temperance experience in their own guiltless natures the fatal effects of diseases contracted by the indiscretion and vicious habits of their progenitors. Nervous weaknesses, acrophulous aores, feverish constitutions, and the innumerable varieties of diseased sensibility, frequently originate in the fatal excesses of mercenary love. Yet our legislature pays no attention to this important subject, with which the happiness of the nation is so intimately connected; and what is worse, the moral (rather immoral) prejudices of the public prevent them from applying the only palliative which the present system admits of, that of a licensing and inspecting system. There is no cure for the evil in this old world. If ever it be finally removed, it must be by some species of community which will entirely change the moral aspect of society:—

In point of extent it certainly exceeds credibility: but although there are many exceptions, the great mass (whatever their exterior may be) are mostly composed of

women who have been in a state of menial servitude, and of whom not a few, from the love of idleness and dress, with (in this case) the misfortune of good looks, have partly from inclination, not seldom from previous seduction and loss of character, resorted to prostitution as a livelihood.

They are still, however, objects of compassion, although under the circumstances incident to their situation they cannot be supposed to experience those poignant feelings of distress which are peculiar to women who have moved in a higher sphere, and who have been better educated.

The whole may be estimated as follows:—

| | |
|---|--------|
| 1. Of the class of well-educated women it is earnestly hoped the number does not exceed | 2,000 |
| 2. Of the class composed of persons above the rank of menial servants, perhaps | 3,000 |
| 3. Of the class who may have been employed as menial servants, or seduced in very early life, it is conjectured, in all parts of the town, including Wapping, and the streets adjoining the river, there may not be less, who live wholly by prostitution, than | 20,000 |
| | 25,000 |
| 4. Of those in different ranks in society, who live partly by prostitution, including the multitudes of low females, who cohabit with labourers and others without matrimony, there may be in all, in the metropolis, about | 25,000 |
| Total | 50,000 |

[This is a calculation for the beginning of the present century. The number is now considerably greater, being estimated by many at seventy or eighty thousand.]

When a general survey is taken of the metropolis; the great numbers among the higher and middle classes of life who live unmarried; the multitudes of young men yearly arriving at the age of puberty; the strangers who resort to the metropolis; the seaman and nautical labourers employed in the trade of the river Thames, who amount at least to 40,000; and the profligate state of society in vulgar life, the intelligent mind will soon be reconciled to the statement, which at first view would seem to excite doubts, and require investigation.

But whether the numbers of these truly unfortunate women are a few thousands less or more is of no consequence in the present discussion, since it is beyond all doubt that the evil is of a magnitude that is excessive, and imperiously calls for a remedy. Not certainly a remedy against the possibility of female prostitution, for it has already been stated that it is a misfortune that must be endured in large societies. All that can be attempted is, to divest it of the faculty of extending its noxious influence beyond certain bounds, and restrain those excesses and indecencies which have already been shown to be so extremely noxious to society, and unavoidably productive of depravity and crimes.

The author is well aware that he treads on tender ground, when in suggesting any measure, however salutary it may be in lessening the calendars of delinquency, it shall have the appearance of giving a public sanction to female prostitution.

Under the influence of strong prejudices long rooted in the human mind, it may be in vain to plead "plus apud me ratio valebit quam vulgi opinio." (Reason has more influence with me than the opinion of the vulgar.)

If, however, the political maxim be true, "Qui non vetat peccare, cum possit, jubet," (he who does not pre-

vent crime when he can, commits it), it certainly follows, that by suffering an evil to continue, when we have it in our power, in a great measure, to lessen or prevent it, we do violence to reason, and to humanity. That a prudent and discreet regulation of prostitutes, in this great metropolis, would operate powerfully, not only in gradually diminishing their numbers, but also in securing public morals against the insults to which they are exposed, both in the open streets and at places of public entertainment, cannot be denied.

That young men in pursuit of their lawful business in the streets of this metropolis would be secured against that ruin and infamy, which temptations thus calculated to inflame the passions have brought upon many, who might otherwise have passed through life as useful and respectable members of society, is equally true. While frauds, peculations, and robbery, often perpetrated for the purpose of supporting those unhappy women, with whom connections have been at first formed in the public street, (and in which they themselves are not seldom the chief instruments), would be prevented.

Were such proper regulations once adopted, the ears and eyes of the wives and daughters of the modest and unoffending citizens, who cannot afford to travel in carriages, would no longer be insulted by gross and polluted language, and great indecency of behaviour, while walking the streets. Indeed it is to be feared, that the force of evil example, in unavoidably witnessing such scenes, may have debauched many females who might otherwise have lived a virtuous and useful life.

Whatever consequences might be derived from a total removal of prostitutes (if such a measure could be conceived practicable) with respect to the wives and daughters who compose the decent and respectable families in the metropolis, this apprehension is allayed by the proposed measure. While virtue is secured against seduction, the misery of these unhappy females also will be lessened. Their numbers will be decreased, and a check will be given, not only to female seduction, by the force of evil example, but to the extreme degree of depravity, which arises from the unbounded latitude which is at present permitted to take place, from the unavailing application of the laws made for the purpose of checking this evil. If it were either politic or humane to carry them into effect, the state of society where such members are congregated together render it impossible.

Although by the arrangement proposed, a kind of sanction would, in appearance, be given to the existence of prostitution, no ground of alarm ought to be excited, if it shall be proved, that it is to lessen the mass of turpitude which exists; that it is to produce a solid and substantial good to the community, which it is not possible to obtain by any other means.

What therefore can rationally be opposed to such an arrangement? Not surely religion, for it will tend to advance it: not morality, for the effect of the measure will increase and promote it; not that it will sanction and encourage what will prove offensive and noxious in society, since all that is noxious and offensive is by this arrangement to be removed.—Where then lies the objection?—In vulgar prejudice only.—By those of inferior education, whose peculiar habits and pursuits have generated strong prejudices, this excuse may be pleaded; but by the intelligent and well-informed it will be viewed through a more correct medium.

Ingenuous minds are ever open to conviction, and it is the true characteristic of virtuous minds, where they cannot overcome or destroy, to lessen as much as possible the evils of human life.

To the numerous unhappy females in the metropolis who live by prostitution, this observation peculiarly applies. The evil is such as must be endured to a certain extent—because by no human power can it be overcome; but it can certainly be very much diminished—perhaps only in one way—namely, by prescribing rules—"Thus far shalt thou go, and no farther"—the rules of decorum shall be strictly preserved in the streets and in public places. In such situations women of the town shall no longer become instruments of seduction and debauchery.

It may be asked, will not all this promote the cause of religion and morality?—admitted; but could not this be done without giving the sanction of the legislature to pursuits of infamy? The answer is obvious;—the legislature has done every thing already short of this, to effect the object; but instead of promoting good, the evil has increased; and it is to be lamented that it is daily increasing.—Instead of the walks of prostitutes being confined as formerly, to one or two leading streets in Westminster, they are now to be found in every part of the metropolis—even within the jurisdiction of the city of London; where the dangers arising from seduction are the greatest, they abound the most of all late years.

In adopting the proposed measure, the example of Holland may be quoted, where, under its former Government, the morals of the people in general were supposed the purest of any in Europe, while the police system was considered as among the best. Italy has also long shown an example, where prostitutes were actually licensed, with a view to secure chastity against the inroads of violence, and to prevent the public eye from being insulted by scenes of lewdness and indecorum.

Female chastity, which is highly regarded by the natives of India, is preserved by rearing up a certain class of females, who are under the conduct of discreet matrons, in every town and village; and with whom, under certain circumstances, an indiscriminate intercourse is permitted—a measure of political necessity. Their morals, however, in other respects, are strictly guarded, and their minds are not susceptible of that degree of depravity which prevails in Europe. They are taught the accomplishments of singing and dancing, they exhibit at public entertainments, and are even called upon to assist at religious ceremonies.

The unrestrained latitude which is permitted to unfortunate females in this metropolis, is certainly an inlet to many crimes.

TO CORRESPONDENTS.

We have received the second parcel from Mr. Philip Wood, but must decline entering into the Astrological controversy for a very good reason. We have already expressed our opinion of the subject. We believe there is in nature such a correspondence between individual and universal phenomena, as to serve as a foundation for astrological science, but we consider astrology of no use in the ways of life. Its only use is to show the universal harmony of Nature's mechanism. It is a purely religious science, but it is sadly abused by the superstitious follies and opinions of its professors, who in general are men so exclusively attached to it as to make themselves look like impostors to the world, from their enthusiastic description of the certainty of their calculations.

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The Shepherd.

EDITED BY THE REV. J. E. SMITH, A. M.

No. 52.]

SATURDAY, AUGUST 22, 1835.

[Price 1d.]

CONCLUSION.

WE now take leave of our little flock, with the satisfaction of thinking that we have not done so because of their desertion; and if we cannot say from personal knowledge what effect we have produced upon the minds of our readers, who are scattered over all parts of the country, we have reason to believe, from the correspondence, we have had, that we have suggested new views of Nature to many, and destroyed some illiberal and exclusive feelings. If so, we have paved the way for future improvements. Nature is always slow in her operations; her first movements are invisible to us. It is only when the organization is completed, that we know she has been engaged in an intellectual work. Nor is it one individual alone that she employs, but thousands conspire to bring into being the most insignificant results.

And if, with all our good will, and desire of benefitting our fellow-creatures, we have failed to produce any *practical* good, we do not consider that in this respect we are behind any other of the instructors of the people. Of this we are very certain, that our doctrine, though not *nominally* practical, is of a practical tendency; so much so, that every attempt at practical measures without it will prove a miserable failure.

Practical measures are merely an *ignis fatuus*, without a spiritual basis of universal principles. The public can only be convinced of this by experience. In the opinion of our radical philosophers, the great evil of which we have to complain is burdensome taxation. Yet forty millions of taxes have been taken away since the peace, and still the complaints of the public are yearly increasing. Take away another half of the burden, and what would be the consequence? Not popular contentment, certainly. Something more is wanting than merely a reduction of taxation, or an extension of the franchise. The people are their own enemies, and would devour one another, even without the aid of the tax-gatherer.

But the people have long expected relief from such measures, and still labour under the delusion. This delusion, and the agitation it creates, hasten on measures of retrenchment and reform, which serve as stepping-stones to a general re-organization, but no perceptible benefit is at present derived from them. The disappointment is felt by many, and ere long the people must be convinced that this clipping and paring system of reform is merely an imposition on their credulity; that both they and their leaders are deceived by fanciful and extravagant theories. These sham reforms are merely lessons of disappointment, to lead us to a more substantial basis

of truth and prosperity. But they are the legitimate offspring of the public mind—concessions on the part of our rulers to public clamour. The people have no right to complain that a universal basis of reform is not laid, for they themselves alone must lay the foundation. And how can they do so, as long as themselves and their favourite instructors are so individualized in mind, and led away by the spirit of bit by bit reformation. The country never can obtain more than a contemptibly small modicum of relief, till the public mind is directed to the discussion of a universal first principle of religion and government. There lies the source of the evil and the good.

Nothing but politics, now a-days, can absorb the public attention! a very good subject, if rightly considered, for politics is public morality, as religion is private morality. Politics in this sense is the most universal of the two. But the people greatly deceive themselves if they imagine that they are studying politics at all, when reading dissertations and leading articles upon corn laws, paper currency, tithes, and other popular subjects. They are under as mystical a hallucination as the Reformers or Puritans of old, when discussing the subjects of transubstantiation, and the divine right of kings. For of two opinions of eternal and necessary absurdity they are endeavouring to discover which is the right. Do they imagine they can by local applications cure a constitution which is universally diseased, when the whole head is sick, and the whole heart is faint—from the crown of the head to the soles of the feet all is wounds, and bruises, and putrefying sores? Do they imagine they can ever do universal good by partial means? They will find that when the sore is healed in one spot it will burst out in another.

We have directed the minds of our readers to universal subjects, because we believe that with these alone can profitable reformation begin, and the very first and most important of all these is the twofold character of universal nature, the application of which to religion and politics will prove a healing balm whenever the attempt is made. This is not only a universal principle, but the fundamental principle of all useful knowledge, and yet it is at this day a universal secret! On this account men are bigots in religion, and furious and illiberal partizans in politics.

If we have not removed the mystery of this omnipresent subject, it is not because it is not true, but because it is infinite, and unsearchable. Mystery is the intellectual atmosphere of man; he must breathe it for ever. But the universal truth and the particular fact are two

very different things. A man may know, that an oyster is a living creature without knowing whether it has eyes or ears. The general truth is first discovered before he even thinks of looking for eyes. It is by an examination of some particular facts that general truths are perceived, but an infinity of detail is left in arrear which will occupy the ingenuity and research of mankind for ever. Thus universal truth holds a middle position between a knowledge of particular facts thus:—Facts—truth—facts—that is, you may discover a general truth by a few facts, but still there are innumerable facts in reserve of which you know nothing. We have showed you a universal truth from facts, but we do not pretend to disclose the infinite secrets of Nature.

Once again we say, that we are not responsible for all the contents of *The Shepherd*, our own articles excepted. There are many things in it to which we never would subscribe our own name. Of the "Alpine Philosopher's" doctrine we can say, in general terms, that its bipolar character entirely agrees with our own. The details of which he speaks belong to that series of facts which succeeded the discovery of a universal truth. These are at present, *sub judice*, at the bar of our own judgment.

We shall not thank our readers, as some editors do; for we are under no obligation to them, nor they to us. We have all followed the impulse of our own minds. We have conducted *The Shepherd* for one year, without a farthing of remuneration; they have paid one penny a-week for our labour. If they do not complain, we do not; and if we do not, they have no cause to murmur.

We hope it shall not be long before we meet our readers again in a character similar to that which we have sustained in the *Shepherd*; but as we cannot predict individualities, we will not make the promise. We shall do the work that the universal spirit has designed for us, and we do not desire to do more. We have so much faith in his wisdom and ultimate mercy, that we willingly consign ourselves to his providence. There is a pleasure in dependence which none but dependents know. In life we shall cherish it, because it is consoling; and at last we shall die, not without fear and without hope, a double negative, but with hope and without fear, the positive and negative, in comfortable union. This is our philosophy. We begrudge not the sectarian believer or infidel his horrific notions of God and of Nature.

THE SHEPHERD.

POSTSCRIPT.

WITH regard to the summary in our last number, we made it as short and general as possible. The detail, so far as we have discussed it in the *Shepherd*, may easily be discovered by consulting the index. The compend contains merely the first principles, the parent stocks, from which all the other principles necessarily arise. Indeed they almost all take their origin from the bipolar principle, which is the most universal and important of all physical and metaphysical truths; and forms the characteristic feature of the doctrine of the *Shepherd*.

We have not given a list of errata, because any errors which the work contains are such as the intelligent reader can easily rectify. It is almost impossible to avoid typo-

graphical and other blunders in a weekly publication, to which the parties conducting it are not exclusively devoted. In page 73, *practical* is substituted by mistake for *poetical*, which is rather an awkward blunder; in 217, *continued* is put for *contrived*, and in 290, *degradation* is put for *depredation*; other errors are noted at the end of several numbers.

Complete copies of the *Shepherd* may be procured by applying to our publisher, or his agents in town or country.

Correspondents who want their papers returned may have them by application. Several which we have been requested to keep till called for have been lying for weeks and months. If the moths should eat them up, where is the philosophy which is able to replace the dislocated atoms?

FAREWELL TO THE SHEPHERD.

To quell the rancour of conflicting sects,
Expose their mutual errors and defects;
Support the truth, while justice holds the scales,
Tho' folly rails, and bigotry bewails:
To chase the mists of prejudice, and heal
The wounds inflicted by fanatic steel:
To raise the lowly, and to curb the proud,
And show that hope attends beyond the shroud;
To cull a gem from each and every creed,
Where reason guides, or slavish passions lead;
To gather in one universal fold,
The meek enquirer, and the zealot bold,
Has been thy aim, dear Shepherd! Hast thou sped?
If so, then glory shall adorn thy head!
But is thy labour done—thy task complete?
Hope mournful sighs; experience says, not yet!
Deep in the heart that sad conviction lies,
And doubts and fears alternately arise:
Sectarian malice, round each heart entwined,
Subdues, relaxes, and inflames the mind;
By party governed, each to all opposed,
Impatient, wroth, too easily aroused:
One dogma shaken, straight the phalanx wheels,
Fierce as a mastiff fixing on your heels.
Their craven souls refuse to take the field—
Too mean to fight, or honourably yield.
Proceed, dear Shepherd, with a pastor's care;
Vituperation lays the dastard bare,
Reveals the sophist, treachery unmasks,
That while it bullies for protection asks.
Unheeded, let them "howl their idle wrath,"
Truth be thy crook, and honesty thy path!
To leave us now, without a *Shepherdess*,
Against thy own religion would transgress;
And ere we bid adieu! we hope to see
Another proof of "*bipolarity*!"
And like the fabled lovers, closely tied,
Thy spirit wedded to its proper bride.
May the gods make thee, pitying thy plight,
An intellectual hermaphrodite!

QUIZZICUS.

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THE SHEPHERD,

CONDUCTED ON

The Principles of Universal Analogy.

VOL. II.

BY THE REV. J. E. SMITH, M.A.



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THE SHEPHERD.

EDITED BY J. E. SMITH, A.M.

No. 1.]

SUNDAY, JANUARY 1, 1837.

[Price 3d.]

INTRODUCTION.

IN presenting a Second Volume of the *Shepherd* to the public, after an interval of sixteen months, we must inform our readers that the first was brought forth under very unfavourable circumstances, chiefly bad health. These created a passivity of mind which made us less circumspect, discreet, and industrious, in respect to the contents, than we hope to prove in the present volume.

We mean to proceed upon the same universal principles as before. The analysis of religious opinions will be our chief employment; but we shall accompany this sacred pursuit with such a variety of important and authentic information, upon subjects not generally known, as to make the *Shepherd* a publication *sui generis*, peculiarly original. Having, therefore, no rivals, we need not introduce our little work by any censorious animadversions upon the productions of other men, for we have need of all those productions to aid us in the conception of a universal faith.

There shall be nothing of a personal nature in the work, nothing that has a tendency to give publicity to the name of any individual, or commend him to public patronage. Our principal object will be the correction of the errors, abuses, and illiberal prejudices, which belong to the three great classes of Theologians, Deists, and Atheists—the Tories, the Whigs, and the Destructives of Religion. We shall set our faces against all these, upon the principles of PANTHEISM, adopted by the wise and the good, in all ages, but hitherto rejected by sectarianism and fanaticism.

In doing so, we take no man, no book, as our standard, except the Old and New Testaments of Nature and Providence. The first treats of Divine wisdom as revealed in *Space*, the other in *Time*. The first includes all the demonstrable and experimental sciences; the second devotes itself to the subordinate but most vital consideration of the history of human nature and of social experience.

In these two books are contained a perfect and an immutable revelation of Divinity, of which the two Jewish books are only the types and shadows. The types and shadows we do not despise, but we treat them as types which must finally be swallowed up in the Great Original—the Everlasting Gospel.

UNIVERSALISM, PANTHEISM, &c.

THE progress of society is evidently tending towards some principles of action and of opinion very different from those which have hitherto agitated the minds of nations, or religious and political sects and parties. When any long cherished system has proved its inability to confer the good which it promised, the common sense of the public mind gradually recedes from it, and leaves it to droop, like the flower which the sun has deserted. This has long been the case with all the religions of the world. An awful shaking of the nations has been experienced for many years. It has been felt in Europe and in Asia, the primal sources of all the antiquated religions of history. Men are discontented with the limited views of their ancestors upon universal subjects. Science has extended the field of vision, of experiment, and even of imagination. The mind now longs for institutions commensurate with its own powers of expansion. The creeds and the establishments of ancient systems and ances-

torial legislation are too narrow, too beggarly, for its accommodation. There is an awful discordance between the wisdom of the past and the knowledge of the present. Each has its representatives: one party insists upon the conservation of ancient forms, institutions, systems, ceremonies, creeds, customs and opinions. Another insists upon a modification of all and each in conformity with the new character, with which the discoveries of science and the experience of ages have invested the human mind. The latter party is a growing party. Formerly it was a small minority, now it embraces a large proportion of the people; and were it not for interested and pecuniary motives in those whose property, influence or prospects, are connected with existing circumstances, it would be still greater. The changes, however, which existing circumstances are yearly experiencing, are always breaking in upon the conservative prejudices, and where the religious are subject to the pecuniary motives, which is most frequently the case, the cause of innovation and amendment proceeds by slow and silent marches, under the imperceptible guidance of what is mysteriously but elegantly termed the Spirit of the Age.

Religious systems are the greatest hindrances to improvement of every kind; they have always been a dead weight upon science; they have persecuted all the sciences by turns. The reason is that science is by nature an innovator. New discoveries and new inventions necessarily alter the outward circumstances of men. And churchmen, discovering that it is a law of Nature that the whole man, animal, intellectual, moral and spiritual, must move together in harmony, rather than suffer a spiritual movement to take place, set their breasts against every other movement which seems likely to cause it. Nothing can be more natural and simple than this relationship of cause and effect; but the consequence is, that there is a concealed warfare between the cultivators of science and the zealous adherents of ancient systems.

However, this opposition is so contradictory, so divided, and so inconclusive and unsatisfactory in itself, as to defeat its own ends, and actually in many cases, to aid its adversary. The ancient systems are also in a state of chaotic confusion, and defeat their own ends by their petty warfares. But there are one or two points upon which they all agree, and around these common points they rally and are strong. For want of those points the adversary is weak, and can only collect its forces under political banner.

Infidelity, in its common acceptance, is not a satisfactory state of mind. There is a homelessness, a hopelessness, and orphanism about it, which is peculiarly oppressive to the musing and contemplative. In the bustle of active life, when the whole soul is employed on schemes and projects, and the various concerns of industry and commerce, there is very probably no want experienced; there is merely a negation of pain and pleasure; but it presents too deep a gloom to the poetical, the metaphysical, the philosophical mind, ever to become the pet or the nursing of the standard press, which belongs, in an especial manner, to the higher order of intellect. Yet that higher order of intellect is aiming at a change in present opinions. We perceive it distinctly even in some of the leading conservative periodicals of the day,—*Fraser*, in particular, whose religion, though far from being of a Catholic or Universal character, is still much in advance of the provincial theology of the little enivelling party, for which it gossips and revels in Conservative abuse. The

liberal periodicals and reviews are still more universal, though more dryly scientific and mechanical; but not one of them dares to acknowledge *Infidelity*, in its vulgar sense, the basis of its religious principles. They never will. Poetry would "run a muck" upon them.

Atheism is still less likely ever to be the fundamental principle of any party of influence in society. It wants a meaning. It is so exclusively confined to mechanical principles, without even a moving power for its machinery, of which it can give a definition, that we can only regard it as a mental eccentricity. It wants sympathy for a large proportion of human existence, into which it cannot penetrate, but which it contrives very well to shock and outwardly annoy. Being still possessed, however, of equally generous and well-intentioned principles, as those to whom it is opposed, it generally devotes its sympathies to outward circumstances, and pushes on the movements of the political world towards the goal of equal rights and privileges. Infidelity of every species combines with it, and these two are at present most actively and most usefully employed with Dissenters and Catholics, in sapping the foundations of the petty nationalisms of religion, and aiming at the emancipation of the mind from the fetters of prescribed forms of faith and worship. But Atheism cannot show its *own* face in the contest; its works are generous and good, for they are the expressions of the common feelings of human nature, unfettered by antiquated dogmas; itself is a different thing; there is no pabulum, no resting place in the human mind for it; it seems to be, it is a solitary thing, a hermit; it wants chords of sympathy to run along society. There is a railway for religious principles, but Atheism must walk it all a-foot.

Hence, all attempts at association, under the banner of Atheism or Infidelity, have failed, and must fail.

Still, however, religion seems to be in equally as bad a plight. There is not a single sect upon earth which can afford a resting place for the mind: there is something repulsive in all; and they are so conscious of this, that they really dare not show themselves in public in their *true* character. Except in churches and conventicles, where ecclesiastics preach and pray according to ancient forms and usages, there is no open avowal of the standard principles of Christianity. The epithet "Christian" is sometimes used as synonymous with "good;" and the Conservatives and Whigs frequently profess their determination to support the respectability of the church; but this superficial language is very unmeaning, and the total abstinence from the more characteristic forms of old Christian expression proves either that the parties have utterly lost the spirit of Christianity, or that they are ashamed, or afraid, to exhibit it in public. Among all the popular publications of the age, which are not purely ecclesiastical, there is not one which openly avows itself a Christian, in the general meaning of the term. There are very few Christian newspapers. The *Record*, the *Watchman*, the *Christian Advocate*, and the *Scottish Guardian*, are the principal that we recollect. The *Standard* only says it is Christian; but the only proof it gives is its abstinence from political discussions on Good Friday! In public meetings the speakers are always ashamed of Evangelical Christianity. It is as cowardly as Atheism or Infidelity; in fine, there is no systematic form of religion or ir-religion which dares to show its face. Neither Orthodoxy nor Heterodoxy has courage to avow itself. There is only one species of religion which can universally declare itself, and that is, THE UNIVERSAL FAITH of God and Providence—Nature and Eternal Wisdom. This tells with effect amongst all parties: they all make use of it in appealing to the public; from the highest saint down to the lowest scoffer—all, all seem conscious that there is a charm in this of which all parties must feel the force.

Yet, curious to tell (*mirabile dictu*), this universal style of speech, which the conflict of public opinion has enforced, is, perhaps, less sincerethan any other. The Fanatic uses it because he dares not to use his own; the Churchman uses it because he knows that no other would tell upon the public mind. The Editorial we always uses it, because he knows that it is the most universal in its meaning. The Infidel uses it, because he thinks the public is a fool, and must be gammoned. They all use it, without sincerity, inasmuch as they all, at the same time, re-

serve some inward convictions which they have not the courage to express.

Hence it follows that universalism is partly developed in the public press as a whole, and in public meetings, and in popular writings; but being the result, not of feeling, but of necessity, the development is imperfect. It requires the zeal of an enthusiastic mind to give it an organized being.

The ultimate design of the *Shepherd* is to give an incipient organization to Universalism.

For this purpose we have chosen the broadest possible basis of faith or truth, viz., UNIVERSALITY.

We build upon the basis of unity of design, in the infinitely variegated movements of Nature. Sectarianism of every degree and of every name, including Atheism and Infidelity, adopts the contrary principle of confusion. The religious Sectarian has two distinct personal gods—a good and an evil. He maintains that the good god can only reveal *one* religion, and that *his* is that one. The Infidel carries this principle a little farther, and excludes that one, and every other one. The Deistical Infidel acknowledges a god who has nothing to do with the petty controversies of men! The Atheistical Infidel acknowledges no conscious universal spirit in nature, and therefore refers to chemical agency, phrenological bumps, and other causes, for explanations of natural phenomena, in a manner which is not, perhaps, very intelligible, but which affords a very summary way of getting rid of a subject, for those who have not much inclination for minute inquiry.

All these parties *really* belong to one school—the Sectarian or non-Universal school. They all maintain this first principle, that the movements of Nature are not the immediate or ultimate effects of a universal will or spirit. Atheism is merely the advance-guard of this school. Partial Infidelity must of necessity lead to Universal Infidelity. Now that the Sectarian is a partial Infidel, his own mouth will testify. Ask him if Mahometanism is a work of God. He replies, No. Ask him if evil is the offspring of God. No; is his answer. Ask him if the finger of God is to be seen in *this* or in *that*. No, no, no! is his answer, until you come to some of his own favourite dogmas—facts, miracles, prophecies, or manifestations—and *then* the finger of God is visible enough. We call this Infidelity, because it is a denial of the Divine works, and of His divine wisdom in those works, which, appearing in His creation, ought to be acknowledged as His—in Whom and by Whom and through Whom are all things, and to Whose glory all must at last redound in the mind of the wise, which is modelled upon universal principles.

There is not a single religious sect which does not come under this category of Infidelity. We say, therefore, that all the old religions of the world belong to the genus, Atheism, or Infidelity; and it shall be our business to class them all three together, and oppose them all, as partial, illiberal, uncharitable, and destructive to the harmony of human society.

Our principle is very different. We acknowledge the divinity and the design of all the works of Creation and Providence. We acknowledge every variety of manner in the production of those works. We acknowledge the evident opposition between those works—one being set against another in the moral world, even as chemical elements are set against each other in the material world. We acknowledge different degrees of value in respect to mankind in those works. One religion may be better, more universal, more liberal, more reasonable, more literally true than another, and yet all originate in one source. The contrariety is necessary to develop the mental faculties of man in the infancy of society. But the re-union of all in a universal church is also necessary, and must take place.

To have a universal basis we must not confine ourselves to what is generally understood by the *works of Nature*. This is Infidel, or negative Universalism. We must have the *double* basis of the *works of Nature* and of *Providence*. These latter include all religions. We therefore take the book of Nature in one hand, and the books of religions in the other; and we acknowledge the authority of both. The Christian, therefore, will not find us opposing the authenticity of his books; we merely take them as he gives them. Their divinity does not prove their literal truth, and their partial inaccuracy, or imperfection, does

not disprove their divinity, even taking divinity in the sense of direct revelation, by audible voice and vision, accompanied by superhuman demonstrations of power. The Divine wisdom may be employed in making imperfections in a book as well as in a butterfly's wing, or the petal of a flower; and it is as reasonable to suppose the eternal mind engaged in superintending the visions of the founder of a superstition, as in laying the foundations of a world, or in making the fang of a serpent's tongue. The extremely little is, in our opinion, quite as magnificent and divine as the extremely great. Though there be no melody in the braying of an ass, we must not infer that it was the Devil who made the ass. All is of God, and all will show forth His wisdom and His glory to him who forms his mind upon the universal model.

This universal model *alone* is "*Divine*," in the highest sense of the word. *Partial divinity* is profanity, error, and delusion.

To the Universal Church, therefore, let us all steer our course to the human temple of the spirit of God and Nature, of which the political churches are merely the profane and outward symbols. In the heart alone can true religion dwell, and that religion consists in a universal brotherhood, cemented by the acknowledgement of a UNIVERSAL FATHER and a UNIVERSAL MOTHER.

WORTE EINES MENSCHEN—VON HARRO HARRING.

WORDS OF A MAN.

The man who wrote these words, belongs to that exceptional class, to whom nature has been prodigal in endowing them with that organization in which the intellectual and moral faculties are found in the highest state of perfection.

Harro Harring, a Dane by birth, is one of the finest poets, deepest philosophers, and most refined moral characters that appeared in the last decennium on the stage of Europe. He has written novels, dramas, songs, historical and political works, all of which bear the stamp of a lofty genius and deep moral sentiments. He is neither Tory, Whig, nor Radical, but a philanthropist of the purest metal. He has understood the aim and end of the progressive development of mankind, and his aim is to break down the corruption of the present antagonistic systems of governments, and religious sects, and to reform the world by a new social religious development of the intellectual, moral, and physical faculties of man.

He, however, is not like the generality of the philosophers, a mere passive looker on of passing events, but an active champion in the cause of the people. He fought for the liberty of Greece, for that of Poland, Italy and Germany. He fought with the sword whilst his songs and other poetical and political works inflamed the different nations to the holy struggle.

His songs are so popular in Germany, that in spite of the censorship, seven different editions have been published in the space of a few years, and they are sung by young and old on the borders of the Baltic, on the banks of the Rhine and the Danube, the Eider and the Adige.

His history of Poland has been translated into the English tongue.

Under these circumstances our readers may easily guess the fate of this Scandinavian genius. He has been hunted after everywhere by the bloodhounds of the holy alliance, dragged away by force from Switzerland, handed over to Louis Philippe, who, as the worthy sheriff of the allied despots, sent him well escorted by gendarmes to Calais, and from Calais to London. The present work was written by Harro on one of his peregrinations. It is dedicated to the readers of *La Mennais' Words of a Believer*. We extract a few original passages.

XI.

1. "Eighteen hundred years have elapsed since J. C. sealed with his blood his philanthropic doctrines, and the misery of mankind has not been diminished.

2. "The end of C.'s doctrine was to free mankind from the fetters of superstition, to promote virtue, that is the development of humanity.

3. "The maxims inculcated by him were equality of all men without regard of persons, self-consciousness of man's

divine nature as a free rational being, humanity, or love of mankind.

4. "Belief in immortality and eternal justice. The application of these principles was left to the will of man."

XII.

1. "The divine principle of mankind has hitherto produced nothing for the welfare of mankind. It has been perverted by egotism.

2. "I call *divine* whatsoever spiritual is in man, what is dearer to him than all his physical existence, and his goods and chattels.

3. "As soon as egotism perceived that Christianity threatened with destruction, falsehood, and selfishness, it armed against it, but being unable to eradicate it, it strove to pervert it. Hence a new priesthood was created, an instrument of despotism and superstition.

4. "The mock Christianity has robbed man of his holiest right the right of developing himself as a free, rational, human being. Man's nature was dishonored."

XIII.

1. "Nations are *slaughtered* in their sacred struggle for the rights of mankind; whosoever dares to confess himself to be a champion of liberty, that is to claim his right as a human being, is outlawed; he is declared a rebel. That is the brotherly love of Christianity."

7. "Man is paid to become a murderer of his fellow-men, to turn even his arms against his fellow citizens, if they are generous enough to maintain their human dignity, and the murderers are rewarded by the Christian princes, and the Christian priests blaspheme Divine Providence, by offering their prayers of thanks after a successful wholesale bloodshed."

11. "The Christian religion has become, by the instrumentality of the priesthood a stumbling-block for all honest men."

13. "The state of mankind, under the influence of mock-christianity, as a monopoly of despotism is a satire upon nature and reason, a caricature of Divine Providence."

XX.

1. "Woman exerts the most powerful influence on education, that is upon the destiny of mankind."

3. "The child receives the first impressions, the first rudiments of education from the mother, grows up as boy or girl under her direction, and on entering into manhood, man comes anew under the influence of the female sex, is bound to her by the ties of love."

5. 6. "Woman is gifted by nature with dispositions and faculties, which entitle her to share with man moral independence, and rational liberty."

7. "But woman has sunk into slavery, it has become the property of man; it has become a kind of chattel, that is sold for money by parents and relations."

XXII.

1. "Education, instead of promoting morality and virtue, promotes in our days corruption and vice."

5. "The education of the fair sex aims to make of woman a kind of fashionable, dancing, singing, novel reading, love letter writing, dressing, and child bearing automaton.

6. "Provided this automaton is possessed of pelf, it is regarded as a pattern of womankind, and becomes the wife and mother of slaves.

7. "If such a mother teaches the children to learn hymns and prayers before they are able to think, if she is careful in preventing them from having any intercourse with children of the less wealthy class; if she shows herself well dressed at the tea table, surrounded by well dressed puppets, such a mother is an exemplary woman.

8. "Such an excellent mother has laid the foundation for the happiness of her children, and has the joy to see her daughters married by some worthy gentleman, that is by some wealthy one; and her sons placed honorably in some of the military or civil offices of the state, provided they be not carried away by the bad doctrines of the freethinkers and liberals.

9. "It is to be wondered at that the human race is not sunk lower, if we reflect in what state of moral nothingness the female sex has been condemned to live."

XXIII.

6. "As long as womankind does not acknowledge her dignity, the whole of mankind will continue to live in slavery.

7. "A woman that develops her moral sentiments, and interests herself for the destiny of mankind, is laughed at as one who is not right in her mind, and concerns herself about subjects which are out of the sphere of woman's comprehension."

11. "The duties of woman are different from the duties of man, but as a rational being, both man and woman have an equal right to moral independence, and equal duties to perform towards mankind.

12. "In spite of the bad circumstances in which woman is placed, still woman is the most sublime work of creation, and daily examples show how woman excels man in morality, power of mind, constancy, and courage.

13. "The development of the human species would be wonderfully quickened, if woman would take that place in society from which she has been excluded in opposition to the laws of nature and reason."

The above is enough to show the tendency of the whole work. It is a remarkable occurrence, and it is a token of the working of a general reform in our social arrangements to see how similar ideas are promulgated from so many different quarters. We are glad to see in Harro Harring a new high-gifted champion for the cause of progress. PHILOGYN.

MAMMON;

OR, THE SIN OF COVETOUSNESS IN THE CHURCH.

A Prize Essay.—1836.—Just Published.

SOME time ago Dr. John Tricker Conquest, M.D., F.L.S., announced a prize of one hundred guineas for the best essay on the sin of covetousness; the prize to be awarded to that which possessed the most scriptural character, and made the finest appeal to the feelings. It was evidently a bait for the clergy—and a successful bait it was, for 143 competitors sent in their manuscripts, from which the Rev. Dr. Pye Smith, and Rev. Baptist Noel selected that by the Rev. John Harris, now published as Dr. Conquest's Prize Essay.

The following extract from the original advertisement is curious and characteristic:

"Many of the wisest and best of men are of opinion that there is no sin so prevalent amongst professors of the Gospel as the *love of money*; and yet there is no subject upon which so little has been written well. The late Andrew Fuller says, 'it will in all probability prove the *eternal* overthrow of more characters among professing people, than any other sin; because it is almost the only crime which can be indulged and a profession of religion at the same time supported.' *One hundred guineas, besides the profits of its publication* will be presented to the author of the best essay on the subject," &c.

This is the old proverb to a very title, "set a thief to catch a thief." It was a curious conceit in Dr. Conquest to employ "the love of money" to write against itself. For what motive could Mr. Harris and the 142 competitors have in competing for the prize and the profits of the sale but that very motive which they were hired to decry. If covetousness was so prevalent in the church, why employ a parson or a churchman to write against it? why make the book so exclusive that it must be *scriptural*? why fetter the mind at all? Surely it matters not how the sin of covetousness be destroyed or attacked. The destruction of sin is the main thing, the manner of destruction, except to a narrow and sectarian mind, is of little moment.

Never was money more foolishly expended. If little has been written well on the subject, it is because the very premises are false, and the whole doctrine as taught and practised, an absurdity. Money is wealth, and wealth is prosperity. Does not the church pray that peace may be within our walls, and prosperity within our palaces? Does this imply that the aristocracy alone are entitled to wealth, and that the poor man ought never to aspire to it, or does it mean that prosperity national and individual—that wealth national and individual are blessings to be prayed for and gratefully accepted? Paley has taken a more common sense view of the subject, when he represents the love of money as the most powerful stimulus of human society—the parent of science, of civilization, and the arts. Nay! we are

indebted to this very *vices* for some of the finest institutions of our country, those institutions which the clergy hold up as the greatest monuments of Christian charity, endowed by money hoarders, when death had summoned them to their long home, and they could no longer worship the little idols which they adopted as their household gods. What was Guy but a lover of money? what was Day but a money maker? and pray what was Dr. Conquest but an ordinary restaurateur who prescribed pills, draughts, plasters, tonics, and alteratives, *for the love of money*? and what is the Rev. John Harris and the 142 competitors but pious Christians, who for the love of money wrote 143 scriptural and orthodox essays *against* the love of money?

It is very funny—but so it is. Some austere noodles might say it is very deplorable—we see nothing deplorable in it, it is ridiculous.

So much for Dr. Conquest's prize essay. We have not read it. It may be good or bad for ought we know; but those who have most occasion for it will not *buy* it. And if any miserly selfish professing Christian should *read* it, he will find a sedative for his conscience somehow. He will make a vow of a bequest to the Bible or Missionary society, or some charitable institution; he will tell the Lord he *means* to do good with his money in the end, and in the midst of wealth he will live in poverty, and thank God that he has enabled him to mortify the flesh with its affections and lusts.

In the mean while religious and moral instruction is sadly confused, for on the one hand the parson is preaching against the love of money, and on the other, recommending the poor to save all that they can, and deposit it in the savings bank; nay, he even calculates the amounts of accumulation by compound interest to allure his disciple into covetous and parsimonious habits; at the same time he sings with the most sanctimonious and dolorous melody,—“My brethren love not the world nor the things of the world.” “The love of money is the root of all evil.” Well might Dr. Conquest say no good thing has yet been written against the love of money.

We shall show in due time that it is the division, the sectarianism of society, that is the root of the evil.—To attack the love of money or selfishness, or covetousness directly is pure fanaticism. Principles of a deeper nature must be attacked before these *superficial* vices can be destroyed.

Meanwhile we wish the Rev. Mr. Harris joy of his *hundred guineas*, and trust the *profits* of the publication may amply *compensate* for the labour bestowed on the important subject.

It may puzzle our readers to understand how the umpires could come to a decision upon the merits of 143 large octavo volumes! We shall deliver them at once from their perplexity by stating that it was only after fervent prayer to God to direct them, that they gave their verdict. The possible value of this prayer may be estimated from the following article taken from the Church of England Magazine, No. 2:

"BISHOP PORTEUS—The following anecdote is taken from Sermons on the dangers and Duties of a Christian, by the Rev. Erskine Neale. "There are parts in our professional career," said the venerable Mr. L—y, "which teach us great humility and deep distrust. Talking of a clergyman's experience, there is a fact connected with my own, which has often recurred to me, and never without creating painful reflections. I was, for many years curate of a church near London. One of our congregation a lady of boundless benevolence, and of the most genuine, though unobtrusive piety, had a son, who was a prisoner at Verdun. She was a widow, and he an only child. It was her wish that he should be steadily remembered in the prayers of the church; and for thirteen years, after that beautiful petition in our liturgy, 'that it may please thee to shew thy pity upon all prisoners and captives,' did I offer up a special intercession for him. During this interval, Bishop Porteus came to the church. The circumstance struck him, and he inquired into the particulars. On learning them, he observed, 'If the young man ever returns, I should like much to know his character and fate.' After an interval of three years the bishop again visited our little sanctuary, recollected the circumstance, observed that the clause was omitted, and inquired the reason. I gave it with pain. This child of many prayers had been restored to his early home, a thoughtless, selfish profligate; he had wasted in debauchery

and excess the means of that mother, whose every thought, and prayer, and hope and wish, had had a direct reference to his return; and finally had compelled her, in the evening of her days, to throw herself upon the bounty of her friends. Of the intermediate stages of wretchedness that the son passed through, I can say nothing; but this I know was his end: he was found dead one Sunday morning on a brick-kiln. 'How often, was the bishop's reply, 'do we pray for what proves a curse, and not a blessing! How many amongst us are Israelites! They, dissatisfied with God's governance, asked for a king. With what chastisements, penalties, sufferings and scourges, was their darling desire accompanied!—You speak, however, of the mother as still living.—Give me her address.'"

Review

MISSIONARY LABOURS IN THE EAST.

An Exposure of the Hindu Religion, in reply to MORA BHATTA DANDEKARA, &c. By the Rev. J. WILSON, of the Scottish Mission, Bombay. Printed at the American Mission Press, Bombay, 1832. 8vo., pp. 159.

THE efforts of Protestant missionaries to convert the adult natives of India have been notoriously unavailing, nor is it difficult to account for this fact. We have only to imagine the success which the Brahmans of India would have were they to come over here, and endeavour to make Hindus of us. To be sure, if our government would permit them to establish schools in the British dominions, as the English do in India, they might bring up a few children in the observance of the forms and ceremonies of their religion, just as the English can manage to bring up a few children to read the Bible, and to put on sanctified faces on the Christian Sabbath. However, we do not mean to say that Christian missionaries do no good in India, and the other parts of the world, where they intrude themselves and their doctrines; far from it: we mean only to say, that they are working in the dark; and just as the false and exciting descriptions of Eastern countries, written by Marco Paolo, and others, are said to have urged Columbus on to that enterprise which led to the discovery of the new world of America, so the visionary notion, imbibed by proselyting Christian sects, that it is their bounden duty to look after the salvation of the souls of the Heathen (as they please to call them) will ultimately lead to the discovery of the new world of liberty and knowledge. We purpose to investigate hereafter, in the pages of the *Shepherd*, the collateral beneficial effects which religious missions, Bible societies, &c., have had upon mankind. For the present, however, we will allude to one only of the benefits which the religious zeal of the present day involves in its operations, namely, discussion, agitation. There is nothing like controversy for eliciting truth, and thereby leading to advantageous reforms in the institutions of society. It is not often, however, that missionaries meet with so formidable an opponent as Mora Bhatta Dandekara, or that so useful and interesting a controversy is elicited as that now under our consideration.

It appears that while residing at Bombay, in February, 1831, Mr. Wilson received intimation from a Hindu *shastri* of that place, that one of his friends, Mora Bhatta Dandekara, conceiving that he was able to refute all the objections which had been brought against the Hindu religion, was desirous of opening a public discussion with Mr. Wilson on the subject. This proposal being assented to by the latter, the debate was forthwith opened. It was attended by a great number of Brahmans, and other respectable natives, and was continued during six successive evenings. It is stated that good order was preserved throughout, and that the Brahmans were the first to solicit a cessation of hostilities.

Mora Bhatta intended to have published an account of this debate; but the difficulty of preserving fidelity led him to adopt another expedient in defence of Hinduism. After the labour of a few months, he produced, in Mahratti, a "Verification of the Hindu Religion," challenging Mr. Wilson to make a reply. The reverend gentleman accordingly writes his "Exposure," in English and Mahratti, prefixing to it a translation of the Bhatta's tract. From this last we shall extract as many pas-

sages as our space will admit, and thereby enable our readers to judge of the advanced state of mind on religious matters to which the educated natives of India have attained. Of this advancement we shall probably take another occasion to dilate in these pages.

Mora Bhatta begins by remarking that—"Of whatsoever religion a man may be, he is certain that by that religion he will be saved. People of another religion may come and say a great deal; but no one, on this account, will forsake his own religion, and embrace theirs. On this subject, therefore, let books be written and published,—of what kind, and by whom they may, it matters not. But among the Hindus learning has been gradually decreasing; an ignorance of the nature of religion, and of the marks of its truth or falsehood, has been more and more prevailing. At such a disadvantageous time, were we to remain in silence, making no reply to what people of another religion have published, the most serious evil would, in no great length of time, be the consequence. It is on this account that I write this tract: of the truth or falsehood of its statements, let God himself be judge.

"In the little Mahratti books which the Christian priests are at present in the habit of writing, the principal subject treated of is generally idolatry. As God has no distinctive form, they reckon it a piece of absurdity that the Hindus should esteem an image to be God, and worship it as such. This subject, therefore, in the first place, must be fully considered. Now, there is not a single Hindu who esteems an image to be God: every one perfectly knows there is but one God, and that he is without form, and all-powerful. Why, then, worship an image, it may be asked." Among other replies to this question, Mora Bhatta says—"That God is like the image, no one imagines; but, merely forming such a conception, he spends a short time every day in its worship, and thus acquires peace of mind. This process having been continued, the true knowledge of God is at length attained, and the mind is separated from the world. Then it is that observances are seen to be of no use, and are quitted of course. In the sacred books, also, directions are given for their abandonment in due time and manner, and this abandonment has been effected by many."

How strikingly analogous is the passage we have marked in italics to the saying of Jesus—"Now I pray the Father for you, but the time cometh when I shall no more pray the Father for you, for the Father himself loveth you." And what does this mean, but that when mankind shall be wise enough to act righteously—not from the fear, but from the love of God—then their perturbed consciences will not impel them to deprecate His anger; but they will cheerfully submit to His dispensations, and constantly rely upon His fatherly care. Children supplicate their parents—men do not.

After giving various other reasons why image-worship is prescribed in the Hindu religion, the Bhatta remarks, that similar expedients are used in other religions. He says—

"Among Mussulmans only one God is spoken of. While this is the case, they put their confidence in those men who have been distinguished by their wonderful achievements; and they tell us that by this means their minds are the better drawn towards God, and fixed upon Him. So with respect to several of their observances, which appear so like those of Hindus, the purport of their remarks is this: That they are useful in bringing the mind to the purely spiritual God, as its ultimate object. Among those who hold the doctrine of Christ, one God is first set forth; afterwards, this same God, with a view to the salvation of the creature, that is, its deliverance from all attachment to the visible world, and its attainment of a state of fixed contemplation of the spiritual God, is represented under three forms, which are respectively denominated Father, Son, and Holy Spirit. These forms, viewed independently, differ exceedingly from each other, and that which is distinctive of each of them, cannot for a moment be tolerated, if applied to the one true, invisible God, who is endued with supreme excellence, replete with all qualities, and possessed of all power. As, for example, the Holy Ghost purifies the hearts of men, that is, of those that embrace that religion. He is, indeed, said to be without form or figure, like the Father; but, in reality, his forms are many and various. Sometimes he becomes like a pigeon (dove); at

other times he becomes like fire. When we look to the Son, we find that he is sometimes in the form of word." [In a note here, Mora Bhatta refers to the oft-controverted verse of St. John, which he thus quotes—"In the beginning was word: that word was in the heart of God; and the same word was manifested in the world in the form of Christ." Mr. Wilson observes on this note, that the sentence, in so perverted a form, is not to be found in any of the Maharrati translations of St. John's Gospel: it must, therefore, be considered the Bhatta's own reading.] "Having thus assumed a body, he is brought into a state inconsistent with the greatness and glory of God—a state open to reproach, and altogether incongruous: he is born in the womb of a mother; he becomes a youngling, like any other creature; he experiences the good and ill of mortal existence; he suffers in like manner the punishment of a malefactor, and dies a reprobate death: by these and other means he procures the favour of God, and thus accomplishes the salvation of men. Those who hold these doctrines, maintain that, while all these things are done, and all these forms assumed, the unity of God is undestroyed, and that to him there is a large revenue of glory. This is *their* avowed belief. If then, these three Divinities occasion no bewilderment of mind, but establish the creature in the worship of Rāma, why should Krishna, and other gods, occasion an ever-growing bewilderment to us? By means of their worship why may not the mind acquire the power of fixing its contemplation on the purely-spiritual, formless, all-sustaining, and infinite God? You will say that these gods are worshipped by us through the medium of stones, water, trees, and animals, and thus lose their greatness and glory. I answer, that through the medium of these things, they have in love manifested themselves to men, without any loss of honour; and how, then, can any such loss arise from their being worshipped through the same medium? If the loss complained of really be experienced, then why should God command us to worship him in this manner? In saying that the intoxicating juice of the grape, the grain that springs from the earth (bread and wine)—in saying that these things are part of his body, if God is not dishonoured then how can his honour be tarnished by saying that fire, the cow, the *shaligram* (sacred black stone), and other things so holy and purifying, are his very glory. * * * On this subject we refer you to that Jesus Christ whom you acknowledge your saviour, and who is therefore all-knowing. *He will take our side of the question, and afford you all the satisfaction you require.* * * * Why should he tell you to meet together from time to time, to take a piece of bread, and muttering a few words to eat it up? and why should he order you to drink spirits? [Surely this word might have been translated 'wine!'] and why should he enjoin you to pour water on the head? Alas! the bread, the spirits, and the water, are all material things; and yet, in spite of this, Christ urges it upon you to observe these ceremonies, and he who does not observe them, but merely reposes confidence in Christ, is not his worshipper, and no one calls him so." * * *

A little further on, this Hindu philosopher—for he well merits the appellation—says: "Our opponents are accustomed to ask, When did Krishna perform any good deeds? In his behaviour, say they, there is nothing but sin; not a particle of righteousness is to be found. We answer, that this is not the case with him alone. Of all the numerous gods, which have sprung from one God, and yet are no more than one God (in the same manner as, though there are severally Father, Son, and Holy Spirit, there is but one God), of these the procedure resembles a good deal that of Krishna:—Krishna's committing theft with the cow-herds, and playing the adulterer with their wives—Shiva's spreading death and destruction by his curses, and behaving indecently with Parvati—Brahma's looking on his own daughter with the eye of a paramour, and making a most filthy disclosure of his lust—Rāma's crying out '*Sila, Sila!*' and embracing the trees in a fit of frenzy—Parashara's cohabiting with a fisherman's daughter—Such abominable transactions as these are too bad to be even mentioned. Are these, you will say, what you adduce and place on a level with the good acts of Christ?"

We regret our space will not permit of our following the Bhatta in his ingenuous answers to these formidable questions: we must, however, give a specimen. He states that, "From

Parashara's adulterous connexion with the fisherman's daughter there sprung a son, whose praise is in all the world, who accomplished the great work of collecting and arranging the *Vēdas* and *Shāstras*. Such a son could never be produced in a marriage connexion, however distinguished by excellence and purity." * * *

[The ancestors of Christ were incestuous and adulterous.—Judah gave birth to the whole tribe of Judah by the aid of his own daughter-in-law; and David continued the genealogy of the Messiah with the assistance of Bathsheba, the wife of Uriah. The wisest of men was the fruit of the union.]

Some of the actions of the incarnations, remarks the Bhatta, show that certain things done by them are to the human view productive of much evil to them, and are therefore useful in setting an example of virtue, and in deterring from vice: and if the Christians should think that the Hindus are likely to say within themselves, "These things have been done by the great, why should not we do them." * * * To you, we would remark, that the conduct of Jesus Christ has laid open the way of wickedness to man. If you ask how this is the case, we reply, that Jesus Christ tells you only to believe in him, and promises, on this condition, to take on himself all your sins, whether old or new, and thus accomplish your salvation. Will not men, who are spontaneously given to sin, on hearing such a promise as this, believe in Jesus Christ, and prepare themselves to commit sin up to the full extent of their desire? When we tell you this, you will cry out, 'No, no; you mistake altogether the meaning of the words, *believing in Christ*. To believe in Christ is to obey his commandments: he that obeys, he it is that believes; otherwise, faith cannot be said to exist.' Will not, then, the servants of Krishna, in obedience to his commandments, refrain from those actions which are, in their opinion, wicked? If you ask why Rāma, Krishna, and the other incarnations, accomplished the salvation of men in this or in that particular manner, we ask you in return why God sent his Son into the world? and why, for the salvation of man, he brought him into a state so reproachful and so appalling? What! had he no other way of saving the world? We reply, that God is omnipotent; and that, by saying he had no other way of saving men, you fix an indelible stain on the glory of his infinite power. After bringing into existence principles and objects productive of sin, the moment it is produced and makes its appearance in the world, he must become a man, a pigeon, or fire; he must submit to unheard-of sufferings! Why, pray, should he put himself to so much ado? To this, if you reply that He did what seemed good to Him, then you say precisely what we say ourselves—that *Krishna and others did for the salvation of the world what they thought fit.*"

The following passage is an admirable lesson for religious intolerants:—

"We do not seek to overturn the doctrines held by any one; for, as God has consulted the convenience of all people on the face of the earth, with respect to food and clothing, so, for the inhabitants of different places, has he laid down different doctrines, with a view to their salvation. Those doctrines, therefore, and those alone, according to which they severally worship God, are to them true. According to the nature of these several doctrines do they severally obtain reward from God."

We might search the writings of all the fathers and divines in Christendom, and not find a more liberal and truly philosophic sentiment than is here expressed by what the missionaries would call a *poor benighted heathen*.

We have already exceeded our limits; but the passage quoted below is so in accordance with the opinions of the Universalist that we must make room for it:

"A certain Christian priest makes the following remarks:—'God is the Father of all mankind; and no father gives opposite laws for the government of his children. God has given one law; and therefore there is but one true religion, and one true written rule of religion; in the same manner as there is but one sun for this earth.' For this earth, indeed, there is but one sun; but in the universe are there not many suns? How can the light of one sun reach those fixed stars which are at an inconceivable distance from it? That they shine by their own light must be allowed on all hands. If a man have two sons,

the one wise and the other foolish, will he give them rules according to their respective abilities, or will he give the same rules to both? *Although he should prescribe to them different ways, according to their talents, yet his intention is one, and that is, to make both wise. The same is true of God in his dealings with men.*"

We do not think it necessary to state Mr. Wilson's arguments in reply to Mora Bhatta's "Vindication of the Hindu Religion." Our readers may very easily imagine their nature. We are ready to give every credit to him for the very candid and open manner in which he has come forward in defence of his tenets; but we must say that, in our opinion, he has completely failed in rebutting the reasoning of Mora Bhatta.

CLERICAL CORRUPTION.

ECCLIASTICAL COURTS.

THE principal Ecclesiastical Court is the Prerogative Court, which takes cognizance of all property disposed of by testaments as also of all intestate property. It is therefore by no means a spiritual or sacred court, but one of the most temporal and profane courts in the country. The number of wills registered in the Prerogative Court of Canterbury, Doctor's Commons, is between six and seven thousands yearly, and they have increased twenty per cent within the last twenty years, at an average of one per cent. per. annum. The business of the court is therefore rapidly increasing, and the fees, emoluments, and baits of the clerical vultures in the same proportion. The Court is metaphorically speaking a carcase or charnel house. It contains the property of the dead only; it was a prophetic saying of the great founder of Christianity that whosoever the carcase is, thither will the Eagles be gathered together. Let us see what sort of eagles we have got at this Ecclesiastical Court. We extract from the report of the Ecclesiastical Commission of 1832.

The principal registrars are three clergymen. "Do the principal registrars perform any of their duties in person?" (*Nathaniel Gosling (deputy registrar)* No. 8. How do they perform their duties? They appoint three deputies. Are those deputies assisted by inferior officers and clerks? Yes! What were the gross and net amounts of the receipts of the principal registrars in the year 1827, as returned to the House of Commons in 1828? The gross amount was 15,490*l.* 14*s.* 1*d.* The disbursements of that year were 7,090*l.* 3*s.* 4*d.*, leaving the net amount of 8,400*l.* 10*s.* 9*d.* Is it out of the net amount you have stated that the deputy registrars are paid? The sum that is paid to the deputy registrars is included in the article of disbursements, (namely clerks salaries, pens, ink, binding, and printing, filing wills, carpenters bills, rent, land tax, and assessed taxes, &c., &c.); leaving a net amount to the principal registrars of 8,400*l.* 10*s.* 9*d.*, after the payment of all disbursements.

Are the principal registrars competent to superintend the duties of the different officers in the Prerogative Office? Do they understand the nature of the business? No: they are gentlemen of high respectability, (*high churchmen*), but it is impossible they can know anything of the business of the office, that is only to be known by close attendance. *They now and then come and see how every thing looks in the office.*

Who at present fill the situations of clerk of the seats? No. (1), held by Mr. John Capes, No. (2), Mr. George Bridges Moore (3), Mr. John Askew, and Mr. William Abbott, jointly (4), Mr. John Moore, (5), the deputy registrars.

Are either of those persons, except the registrars, who fill those offices, competent to discharge the duties of them in person? There is one of them who *could* be competent but he resides at Canterbury and the other three are not professional men. Are not the emoluments of the clerks of the seats very considerable? They are very large. According to a Parliamentary return, it appears that Mr. John Capes after paying his deputy or assistant clerks has a sinecure of 1,485*l.* 13*s.* 4*d.*, himself not being competent to discharge the duties of the office? Certainly."

(Pious gentleman! none of your agitators and malcontents! but a highly respectable *high churchman*!)

Formerly the clerks of these highly respectable gentlemen

used to be paid by gratuities levied from the public, but lately these gratuities have been abolished by Act of Parliament. The incomes of the assistants and clerks have therefore been much reduced. The incomes of the sinecurists increase with the business of the court!

This corruption of the clergy is further aggravated by the extreme difficulty there is in displacing a clergyman from any spiritual pasturage, when once he has taken legal possession. In ancient times the ecclesiastical discipline was very summary. It was then really episcopal, and the Bishop had the power of suspension and deprivation according to the nature of the offence. But since the Reformation, the discipline has been so much relaxed, that the Ecclesiastical commissioners (1832) state in their report that they are not aware of any instances in which it has been enforced since the Reformation. The same corruption has crept into the Scotch Church, in which the self government system, very erroneously styled republican by many, has thrown a rumpart around every Presbyterian manse, which protects the consecrated tenant from the just retribution, that ought to be inflicted on every man who fails to fulfil the moral obligations, for which he is supported by public bounty. A drunkard may hold a Scotch benefice, till his congregation forsake him: and then he may sit down, and chuckle over the happy riddance he has experienced. This comes of self government, and divided responsibility. Were a Bishop endowed with the power of discharging such monsters, and responsible to public opinion for the exercise of his power, there would be fewer instances of such immorality to shock the moral feelings of the nation. Both the English and Scotch Churches have departed from Episcopacy, which is really a simple and natural form of government. In the beginning of the 18th century, Bishop Gibson attempted to revive the ancient discipline, especially against non-resident clergymen; but the trick and established usages of the Ecclesiastical courts prevailed against him. It is now so very difficult to proceed against clergymen for any immorality, that they are generally allowed to exercise almost unlimited discretion in the exercise of their clerical functions. A prosecution when attempted against a consecrated reprobate, lasts in general two years, and is attended with very great expense. One is mentioned by the Commissioners in their report above alluded to, as extending to five years, and costing 1,500*l.* The bishop being generally at the expense of prosecution, the Ecclesiastical culprits repose in safety under the banner of Episcopal economy. When a clergyman is *threatened* with prosecution, the custom is for him to withdraw from his benefice, *appoint a curate*, and receive his tithes and other perquisites as a non-resident. He thus escapes prosecution and deprivation or suspension, by merely adding the crime of non-residence to the list of his other offences.

[Next week we shall give a very edifying discourse of Peter Priestcraft on this subject.]

LIFE AND DEATH.

POPULATION REPORTS FOR 1831.

THE Population Reports of the British Parliament throw some curious light upon the two subjects with which we have headed this article. They begin with the year 1801, and end with the year 1831, so that we have a period of thirty years to speculate upon. In England, marriages seem rather to be on the decrease: the average for 1801 is one marriage annually for every 123 inhabitants, and the average for 1831 is one only for 129 inhabitants. The births are about the same in both (that is, one to 37), and the deaths less frequent (one in 54).

In Wales, which is a mountainous and agricultural country, marriages are increasing, and births and deaths diminishing. The births have diminished fully one-fifth within the last thirty years. The Welsh are the most bastard people in Britain. In Radnor one-seventh part of the children born are illegitimate, whereas, in Surrey (where a large portion of London stands), only one-fortieth part of the children are illegitimate. Middlesex and Surrey (the metropolitan district) are remarkable for legitimacy. There is not a county in England which can be compared with them, and those which approach nearest in this

moral sense are those which are closest to them in an intellectual and local sense. Marriages are also more frequent in Middlesex and Surrey than in any other county in England. This is contrary to the general supposition of people both in town and country; but there can be no doubt that the regularity and consistency of the returns of the Parish Registers nearly approximate the truth. The proportion for Middlesex is one marriage for every 102 inhabitants. Lancaster has one for every 117; Warwick one for every 119. Oxford and Cambridge, too, are very matrimonial! In Wales the average is about one in 150, which is one-third less than Middlesex; and all the English counties which line the borders of Wales seem to be tainted with Welsh propensities, both in respect to bastardy and marriage.

It is remarkable enough, however, that wherever illegitimacy and celibacy prevail most, there is the smallest ratio of mortality. Life is longer in Wales than in England, and births and marriages less frequent. In Monmouthshire (England, but bordering on Wales), the population is progressing more rapidly than in any other county, not excepting Lancaster—it has more than doubled its population in thirty years. Yet in Monmouth the increase does not take place by births, for there the proportion of births is small; but though inhabited chiefly by pitmen, it is the most *healthy* district in the kingdom. Population is encouraged, marriage is encouraged, illegitimacy is encouraged, but still the productiveness of the inhabitants is one-third less than the average of the other English counties!! Lancaster is more matrimonial, and more mortal, and more productive, but more illegitimate. This latter fact seems an exception to the rule, for illegitimacy generally prevails most in agricultural counties; but there is an obvious reason for this illegitimacy in Lancashire (being one in 13 births, the average for Wales). In that county there is an immense number of children employed in the cotton factories, the proportion of women and children being greater than that of men. This, to people of no education or refinement, is rather a premium for re-production; moreover, the proportion of uneducated persons in Lancashire is about the maximum for England. The manners of the people are less polished, the communion of the two sexes is more promiscuous, and the employment more servile, than in other populous and manufacturing districts. Servility has always a tendency to promote illegitimacy.

Upon the whole, we conclude from an examination of three large folio volumes of evidence, with which we have been amusing ourselves for several days past, that civilization, in the highest sense of the word, has a tendency to promote marriage and legitimacy, whilst celibacy and bastardy belong principally to those districts whose population is scattered as agriculturists, or reduced to a state of servility, by the autocracy of commercial capital and manufacturing monopoly.

It is a false notion, therefore, which many entertain, that marriage was more frequent in ancient agricultural, pastoral, and roving times, than at present. Marriage is most prevalent in highly-civilized and wealthy countries, where men act independent, as tradesmen, mechanics, artists, &c., and are not merely the hired labourers and the day-boarders of land-owners and farmers. If marriage has latterly rather decreased, to a trifling extent, in England, and increased in Wales, it is owing to this that the manufacturing and commercial system in England has of late come to a crisis, and is undergoing a revolution, whereas, in Wales, the progress is going continuously and uninterruptedly forward towards the advance-guard of modern civilization.

It is difficult to sum up the evidence on such a complicated and intricate subject as this; but we shall, before concluding, at present remark, that increasing ratios of births and mortality seem to go hand in hand; thus suggesting the idea, which, perhaps, at some future period, we shall more fully develop, that in future generations the ratio of births will still more and more decrease, and population will increase more by the aid of health and longevity than by generation. Such is the tendency of human progress, viz., a revival of Antediluvian times, or simple nature improved by the experience of ages of folly, experiment, and discovery.

The inference we draw from the preceding facts in favour of universalism, is as follows:—

There is a marriage for every death, that is, for every couple of deaths there is one couple married.

The preponderance of life over death is as three to two. There are three births for every two deaths, and the proportion of life is increasing whilst that of death is decreasing.

The principle of LIFE, therefore, is stronger than that of DEATH.

We have chosen the principle of life as the basis of our faith—Atheism is Death Universal—Pantheism is Life Universal.

We have found an analogy of three to two in our favour in the progress of society: we shall show still greater and better analogies as we proceed.

PHRENOLOGY, ASTROLOGY, & PHYSIOGNOMY.

A little work has been published, a few days ago, upon the harmony which subsists between Phrenology, Astrology, and Physiognomy. A small diagram represents a Phrenological head inserted within an Astrological horoscope or nativity, and the different houses in the heavens are shown to correspond in character with the phrenological faculties. As an incipient attempt, it is at least interesting. All attempts at scientific harmony, whether they fail or succeed, are useful for the establishment and consolidation of standard truths; for the detection of error is as useful as the discovery of truth. We must remind our readers that our universal views lead us to the UNIVERSAL AND STANDARD FACT that no science, studied individually, can teach truth or make a man other than a sectarian and a bigot. The mere phrenologist is as lean a fanatic as the Astrologer. Phrenology is fast becoming a quackery, not because there is no truth in it, for there is truth in it, but because in science there is at present quite as much sectarianism as in religion. Having found a few striking facts in a province or department of nature, the sectarian philosopher shuts himself up within it, and dictates universal truths, as he calls them, from particular facts. In Lavater's days all mind was discovered in the countenance; in Spurzheim's it is all seen in the skull, and some ladies and poets will tell you that the eyes alone are sufficient. The astrologer says the stars only can unveil the secret. The latter will read your character and destiny for so many shillings; the Phrenologist will tell you your propensities, and the sum total of your intellect for as many more. The ladies and the poets will read you for nothing. According to the vulgar notion of quackery, there is no suspicion attached to the ladies and the poets, for they do not make a charge—the money is the test. But what say the phrenologists to the fact, that it is now become a *trade* to read heads? We say, it is no disparagement to Phrenology that men can live by it. It is rather a recommendation; but the world is not so generous as we are, and the Phrenologists themselves are not more generous than the world, for they condemn the astrologer for making a charge for his labour, and they raise a deuce of a noise when even a hint of quackery is suggested against them by the same spirit of liberality as their own. Every man and every party deserve to be treated as they treat others. We have seen written phrenological judgments or nativities for which seven and sixpence were charged, and we lately heard of one party of young men who went to a Phrenologist in London and paid that sum each—four or five in number—a goodly afternoon's job for a burzologist. Had these same young men given their money to a man of trines and quartiles, they might have been ridiculed as fools, and he imprisoned as an impostor. What is the test of imposture?

A curious question, who can answer it?

Should this union of Astrology and Phrenology actually take place, it will constitute a curious marriage between heaven and earth, or high and low life. We hope it is ominous of something similar in political society.

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COMMENCEMENT AND PROGRESS OF SECTARIANISM.

Few men are aware of the magnificent revolution which has been going on in the intellectual world for the last forty years. It is so rarely even alluded to amid the frivolous gossip which occupies the study of the bulk of mankind, that it cannot be expected to find its way into the minds of those who are indebted for all their materials of thought to the ordinary purveyors of the public press. Nor is it possible for one individual to take so comprehensive and clear a view of this important renovation of opinion, as to portray that imposing spectacle of unity and design which, at no very distant period of time, will start into view before the now blinded world.

Men are not only tending to Universality of religious opinion by the preparatory process of liberalism, scepticism, indifference, or infidelity, which are so many different stages of discontentment, through which the human mind naturally passes in its translation from a worse to a better system of opinion; but, at the same time that they are thus tending forward to a common centre, they are also looking back amid the mists of antiquity, and discovering numerous arguments of a powerful character to convince them that such a union once existed in the world at a former period.

Thus Universality seems to stare us in the face, whether we look back to the primitive ages of human history, or forward to the future development of civilization.

The relationship which subsists between all the languages of the world is daily becoming more and more apparent. We can almost already trace them to a common parent. Sanscrit, Greek, Latin, Celtic, Welsh, Irish, and all the European languages, have numerous words which are similar in sound and identical in meaning. Colonel Vallancey has already sufficiently proved that the celebrated Phœnician sentence, preserved in the *Pœnulus* of Plautus, is pure Irish. Here it is, with the Irish along with it. The reader may judge for himself:—

PHOEN.

Nith al o nim un lonuth seomathessi macom ayth.

IRISH.

An iath al a nin unillonac seoruidh se me com sit.

PHOEN.

Chin lac chunyth mumys tyal mychthii barri imi schi.

IRISH.

Cim laig cungan muin is toil mo iocd bearaid iarmo sgil.

"Oh! mighty splendour of the land, let him quiet me with repose.

Help of the weary captive, instruct me, according to thy will, to recover my children after my fatigue."

However numerous and varied the branches be, it is very probable that the original root or stock of all the languages of the world is the same.

But this is credible enough, in comparison with an idea which has been very elaborately and learnedly maintained by a Mr. Jervis, in India, in a work lately published upon the subject—that all the weights and measures throughout the known world can be referred to a common standard. That standard is the pendulum vibrating seconds at the mid-latitude of 45 degrees. This standard he ingeniously applies to weights and measures of capacity; and from a single passage in the Old Testament, which many have sneered at as betokening ignorance in the writer,

he has ascertained the different weights and measures of the Jews, to a grain and an hair-breadth. From the Ganges to the Shannon, from the Equator to the Poles, he has compared the different weights and measures of all nations, and found them all to be multiples and proportionals of the everlasting natural standard—the pendulum vibrating seconds in the latitude of 45 degrees.

This is a powerful argument in favour of Bailly's theory of the existence of a primitive nation of Hyperboreans in a latitude of from 40 to 45 degrees, from whom all other nations have sprung, and derived their ancient traditions. These, he says, are the famous Atlantes of the ancients—the fathers of science, of mystery, and of civilization.

In conformity with this idea, the industry of human learning is yearly discovering some new features of common relationship amongst all the religions of the world. The story of "Eve and the Serpent" is found amongst the relics of Buddhism, in India, and of "Tuath de Danaism" in Ireland. It is a universal tradition, incorporated one way or another with every known religion. The crucifixion of Budh, of Chrishna, and of Christ, their resurrection, and ascension into glory; the Virgin and the Child; the Lamb of God; the Passover; the institution of that festival at the entering of the sun into the constellation of the Ram or Lamb; Baptism, regeneration; and, in fine, all the distinguishing features of revealed religion are universal ideas, to be found more or less corrupted and bewildered amongst all religions. Nay, even the very holidays, festivities, games, and superstitions of mankind, have a common origin, and are shrouded in mystery, in the great source of all mundane theology, the Buddhism of India.

There can be no doubt that Buddhism has been spread over all the world. In ancient times, as we read in the *Asiatic Researches*, and other works upon Oriental history, the universal faith of mankind was destroyed by a formidable contest between two great parties—the one asserting that the male, the other that the female principle of generation was the most powerful. They fought, and slew one another. Sometimes one party prevailed and sometimes another; but a universal scattering took place, and many tribes emigrated westward, and founded the celebrated systems of mythology which have prevailed in these Western regions. The male and female nature were styled Lingam and Yoni, and pillars were consecrated to the one and caves to the other. The round towers and the mithraic caves of Ireland are relics of the industry and skill of their worshippers.

This controversy between the male and female Divine Nature is a very curious phenomenon. It is still kept up in the world, unknown to those who continue it. God, the male, throughout all the Christian world, has been at variance with Nature, the female. The Jews have never acknowledged the female Deity, the material counter-part of God. Those who have acknowledged this mother God, have invariably been addicted to idolatry or materialism of some sort. The Greeks and the surrounding Heathens all worshipped the bi-sexual Deity, and whenever Christianity received into its creed a resemblance of the married God, it immediately became idolatrous. Mary, the mother and spouse of God, and Queen of Heaven, is but a meagre substitute for Divine Nature. The Catholics adore this mock deity, with the whole congregation of the saints, in a refined system of Christian Polytheism, Idolatry, and Feti-

chism. The Protestants are a species of spiritual Jews, who reject the female in every sense of the word, and worship God the male only.

The Lingam and the Yoni, however, can never be separated. Nature avenges the insult offered to her character. The Queen of Heaven must be honoured along with her husband. This honour, *as it is due*, being refused throughout all Christendom, the consequence is, that the priests, or worshippers of the male, have long been, and now, in an especial manner, at variance with the philosophers, or worshippers of the female. The study of Nature, or science, is in vehement opposition to the study of God or Theology; they ought to be in harmony; the two together constitute truth; truth is to be got from neither; the Lingam and the Yoni are equally defective apart. The Fanatic, the Sectarian, the vulgar Christian, is a follower of the Lingam; the Materialist, the Infidel, the Deist, the Atheist, is a follower of the Yoni, to use the Oriental style of speech. The Pantheist is a follower of both. Nature is now more than ever asserting her rights. The time of the emancipation of the female is at hand. Like the rest of her sex, Nature has not political power. The jurisdiction, the establishments, belong to the male; but her arts, her charms, her industry, her produce, are now more than a match for the conservative spirit of mysticism. A revolution is taking place in her favour, and, ere long, that event which formerly took place in the Eastern world, viz., the reconciliation of the two great opposite principles, will take place again, and confirm the proverb of ancient and royal wisdom, "That there is nothing new under the sun."

True, there is no new principle; the principles of Nature are simple, and few in number, but the modifications are infinite, and the movement of society is a progress in knowledge, in religion, and in morals. The universality of the primitive ages was a universality of simplicity and astrological science. The Catholicism of Christendom was the Catholicism of darkness and bigotry; but the universality of an age of printing and experimental science must be one of a more perfect and durable nature, not to be terminated by any thing short of a universal deluge, or some such all-destroying convulsion of nature.

Still the tendency to and from Universalism is the same double law of nature in eternal operation. Perfect unanimity cannot exist amongst imperfect beings. The nature of man is contentious; but he becomes tired of quarrelling in one particular field. He seeks repose and finds it for a time, that repose at last becomes irksome, he rouses up his faculties with some new subject of discussion, and finds that nature is never at a loss to provide him with new subjects of controversy. The beauty of this progress, however, is, that as men increase in knowledge and virtue, their contentions become less brutal, and those controversies which once were adjudged by an appeal to the Lord of Hosts are finally referred to the God of Reason and discretion.

There is always more liberality and universality in the founder of a religion, than in his followers. "The liberal and benign followers of Brahma," (says Godfrey Higgins, in his 'Anacalypsis') "in its original purity can never be too much praised, and must fill every one with admiration. No doubt in succeeding ages its corrupt and mercenary priests, ingrafted into it, as we see daily to take place in all religions, and wherever priests are concerned, doctrines and practices utterly repugnant to the mild spirit of its founders. Those founders maintained that all religions come from God, and that all modes of adoring him when springing from an upright heart, are acceptable to him. Their enlightened followers still affirm that the deity is present with the Mahometan in the Mosque counting his beads, and equally in the temple at the adoration of the idols; the intimate of the Mussulman, the friend of the Hindoo, the companion of the Christian, and the confidant of the Jew. They are of opinion that he has many times appeared, and been incarnate in the flesh, not only in this world, but in others, for the salvation (instruction) of his creatures, and that both Christians and Hindoos adore the same God under different forms." It is only their persecution by Christian and Mahomedan fanatics that makes them at times think otherwise.

Who could imagine, from reading the life of Jesus Christ, and the early fathers of the Church, that their disciples in the 19th century could have made such a fearful deviation from the spiritual path which was first pointed out to the Christian world,

and that they should have intermeddled so much with temporal things from which they were strictly forbidden?

The Greeks and Romans were very universal in their religious creed. The multiplicity of their Gods is abundant evidence of this. Rome was a Pantheon, a home for all the Deities of the world. Greece was the same. They saw the Divinity every where, and his personification in every thing. It mattered not therefore to them whether it was a bull, a calf, a snake, or a man; there could be no doubt that some one or more of the attributes of Deity must be personified by the image. They followed the Grand Yoni, or the principle of visible nature being a likeness or counterpart of God. The Jews, the Christians, and Mahometans alone—the Bachelors of Divinity—have opposed this universal principle, and cooping up their God like a parrot in a cage, they have made him repeat unceasingly the same mystical harangue which he spoke to the generations of infantine society, and established that as literal truth for men, which was given as a riddle, and which common sense denounces as unfit for maturity of years and understanding.

This Bachelor (unmarried) system of Divinity, which separates God from nature, as the Poor Law Commissioners separate the husband and wife in the palaces of pauperism, is the grand universal exposition of the *Fall of Man* in so far as relates to the supremacy of the male. "Thy desire shall be to thy husband, and he shall rule over thee." The male Deity, the Lingam has prevailed, he has established his throne in all nations, and the worshippers of nature have been tributary to him.

But the Philosophers, the Yonians, are the true mothers of science and art. The worshippers of nature are the mothers of invention. Reproduction in the highest sense of the word belongs to nature. Beauty and grace and all the attributes of female nature shine conspicuously in the Yonian division of men. They have never used the sword to establish their opinions like the worshippers of God. Philosophy, science, and art are gentler than religion. The Lord of Hosts belongs in an especial manner to religion and politics. There the male nature riots and gorges itself with the blood of the slain; there the God of battles dies his garments red, and trends the wine press of his masculine vengeance. Seek the Lord elsewhere, seek him in the chambers of science, of poetry, of painting, and there you find him with his armour cast off, and dallying with his gentle bride. He is all things to all, just as you make him. Seek him in strife, and there you will find him as keen and eager for the contest as yourself; seek him in peace and behold he is there. "If you mount into heaven he is there; if you make your bed in hell he is there also." "With the froward, he is froward, and with the upright he will show himself upright."

It is a fact, whether it is a melancholy fact or not, we cannot say, that in the progress of religion downward, from the Primitive Universality, it has become more and more illiberal exclusive and cruel. The Western religions have become more illiberal than the Eastern, by their departure from Pantheistic principles. Nothing can be more barbarous than the religious wars of the Christians and the Mahometans. It convulses the frame; it thrills the nerves to think of the human sacrifices which have been committed by the followers of Christ and Mahomet. No wonder Christendom is called *Par excellence*, Babylon the great and the scarlet w—e drunk with blood. No wonder it is called the last dispensation of the reign of the Beast, for men could stand it no longer. They have already shown this determination by resolving to cast off religion altogether, and deny the very being of a universal mind rather than contend as hitherto with the fatal devilish spirit of Christian sectarianism.

But this very fact of "Christianity having been the most bloody of all religions is in our estimation, an argument in favour of Christendom. The seat of the Beast is the field of victory, the scene of destruction; it is only where evil is most perfectly developed that it can be most successfully attacked. The stimulus to reformation is stronger here, than in any other part of the world, for on the one hand the remnant of a furious bigotry, and on the other the rising virtues of an ennobling philosophy are in deadly controversy, and we cannot doubt that the charms of nature will at last prevail. "The seed of the woman (Nature) shall bruise the head of the serpent" (Superstition).

NEPOTISM.

A MODER AND EDIFYING DISCOURSE, BY PETER PRIESTCRAFT.

"If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy, 5, viii.

MY BRETHREN,

A day is foretold in the Sacred Volume when men shall lose their natural affections—fathers cease to provide for their offspring, and children cease to reverence their parents; and this caution is given to you, that ye be not as the children of this world are—men of corrupt hearts and of perverse minds—but that ye follow on in the path of the just, which your Christian ancestors have already trodden smooth for your feet, and on which they have strewed flowers and down, instead of thorns and briers.

God hath made many of you parents; he hath engrafted upon your old stocks the new life of regenerated humanity. Ye have shooted forth branches like the vine; ye have multiplied your own selves in the bodies of your children. Oh! my brethren, what is more precious than self? There is no equivalent for it. What will you gain if you give yourselves for the sun or the earth, or the heaven? All is nothing if self be lost. Next to a man's self are the branches of himself, his second self, and the mutual offspring of the two selves. Oh! how it warms the heart to think of the fond relationships of *blood*! Sweet and pure and strong are the ties of social friendship, of spiritual relationship, of intellectual and moral sympathies; but sweeter and purer and stronger far the friendships, the relationships, the sympathies of *blood*! Oh, blood! blood!! there is something sacred, peculiarly sacred, my friends, in blood. It is by blood we are saved, by blood we are washed, by blood we are purified and sanctified, and regenerated after the image we have lost.

What is the reason why God hath thus peculiarly honoured a material substance, a red substance, and a circulating substance? Ah! my friends, there is something deep in this: it is only by the types ye can see it. Money is a circulating medium; money is red; money is material; and, moreover, money is the life of society, even as blood is the life of man—money is blood, and blood is money. Oh! my friends, listen cautiously, for now we tread upon sacred ground.

And what is the reason why God hath implanted within us so strong an affection for our own blood, so strong an inclination to preserve its circulation within our own veins and the veins of our children? It is to teach the truth, which is contained in my text, that a man ought also to circulate the other blood, which he possesses, amongst the members of his own house, and provide for his own. Even the Infidels do this; but the Christians, and especially the High Church Christians, in a particular manner. This proves their obedience to the Apostolic precept, and affords a powerful argument in favour of an Established Church, ordained by law, and supported by the sword of military glory.

In order to demonstrate this proposition more fully, I shall prove, from the personal obedience of many of our most distinguished prelates to this precept, that they are not men who have slighted the word of truth, nor read it in vain.

To begin with the Right Reverend Father in God, His Grace Dr. John Moore, late Archbishop of Canterbury. In obedience to this precept of the pious apostle, he appointed three members of his own family to the three registrarships of Canterbury, viz., the Rev. Geo. Moore, the Rev. Robert Moore, and Charles Moore, Esq. The two first are still alive; the latter is gone to his rest with the just made perfect. But when he died, the late Right Reverend and Holy Father, Dr. Sutton, then Archbishop, appointed one of the members of his family, a young boy, called Charles John Manners Sutton, who now holds the valuable spiritual endowment of 3000*l.* per annum, with a deputy to do all the business for him. In fact, it is one of the gracious peculiarities of the places conferred by the Right Reverend Fathers of the Church upon their own—that there is little or no labour, but much *blood*.

I am particularly pleased with the conduct of the late Bishop of Worcester, who appointed his son to the registrarship of Worcester, in conjunction with the Rev. Thomas Hill Lowe,

vicar of Grimley, upon condition that Mr. Hill should not receive any of the emoluments of office during the life of the Bishop's own. Observe, my friends, the strict adherence to principle of this pious Father of the Church. Our text enjoins provision for our own. Had the Bishop divided the circulating medium between his own son and Mr. Hill, it would have been tantamount to shedding his own blood, which would have been an awful example from a master and a father in Israel.

Not less gratifying is the conduct of the late Bishop Butler, of Oxford, who generously conferred the office of registrar on the son of the pious and learned Dr. Lowth, not having a son of his own to accept the situation. This worthy man, however, was not content with merely providing for one life, he bestowed the situation on three lives—the first, the Bishop of London's own; the second, Mr. W. Sturges Bourne, of a well-known respectable family, who now holds it; and the third is Mr. George Garnier, who is now looking for it.

Benjamin Keene, principal registrar of Chester, was appointed by his father, the Bishop of Chester. And Bishop Markham, a former Bishop granted the same goodly pasturage of the church, in reversion, to two of his sons, who are now dead.

The late Dr. Barrington, Bishop of Durham, and a princely patron of Christian excellence, granted the two registrarships to two of his sons—the one being only a minor, the other full grown; but as a deputy does all the work for them, the minority or inexperience is of little importance. Moreover, there is a great charitable and Christian principle involved in the system of doing work by deputy; it makes provision for two instead of one. Thus, even the meanest servant of royalty has the advantage of living in a palace, and the revenue of the sovereign is spent by his domestics as well as by himself. These things have been so ordained by the wisdom of our ancestors, and no doubt they are right and scriptural.

I might enumerate many other Bishops, such as the Bishop of St. Asaph, the Bishop of Bangor, the Bishop of Bristol, the Bishop of Ely, the Bishop of Hereford, the Bishops of Rochester and Winchester. Indeed, I may say all the Bishops, without an exception, more or less, openly practise this holy duty of obedience to the Apostolic precept, in providing stalls for sons, or daughter's husbands, grandson's, nephews, and other *blood* relations, so that the clergy of the English Church are now in reality a consecrated race, a sacred *caste*, a spiritual Israel, a tribe of Levi, mutually related in *blood* by brotherhood, sisterhood, and good Samaritan neighbourhood. Nay, I may even go so far as to affirm that this consecration of the English priesthood extends itself far beyond the visible limits of the church. It has also sanctified the bar and the bench by the promotion of genuine Levites to the highest offices of State, and the most distinguished sinecures of Government. And as it was foretold of the ancient Israel that they should not labour nor toil, but that the Gentiles should labour and toil for them, so it has already happened with the spiritual Israel in part, and I hope will be still farther verified—that they have been blessed with ease and plenty, and Infidels and Dissenters have been obliged to pay tribute unto them.

These things are examples for your imitation, and encouragement in providing for yourselves and for your offspring. The blessing of the Lord is upon them that fear him, and do his commandments. Those commandments are not grievous; but to neglect your children's education or temporal prosperity is to neglect, to endanger their salvation. Who are the wicked? who are the reprobate? The unlearned, the uneducated, the destitute. These are they who curse and swear, and ramble on the Sabbath, and frequent gin-shops and public-houses, and coffee-shops, to read Whig and Radical newspapers, and other blasphemous productions, that openly avow their enmity to our sacred institutions, and attempt their overthrow. Of these, and such as these, the portion is fearful in the Day of Judgment. But who are the righteous? The meek and contented, who inherit the earth, who are too happy at home to seek entertainment in coffee-houses and gin-shops abroad, who are subject in all dutiful obedience to the powers that be, which are ordained of God, who fear God and honour the King, and meddle not with those who are given to change. (Some one here smiled). Ah! my friends, there are goats among you; but the day will

come when the goats and the sheep will be separated, when the wheat shall be threshed, and the chaff consumed, in that fire which shall never be quenched, and by that worm which shall never die. Oh! the judgment! the judgment! it is a fearful thing the final judgment! for if the righteous scarcely be saved, how shall the infidel and the sinner appear?

PHYSIOLOGICAL FRAGMENTS.

Felix, qui potuit rerum cognoscere causas!

ORGANIC MATTER.

THOUGH, at first sight, sensation, nutrition, and generation appear to be peculiar properties of organic matter, yet they have their apologon in all phenomena of nature. Attraction and repulsion correspond to sensation, chemical affinity to nutrition, and the formation of crystals and metals to generation. Moreover, if we examine the constituent parts of organic bodies, we find that they are made of the same elements which are found in that which is called inorganic nature. It is true, that no chemical process can give birth to any thing like fibrine, albumen, blood, &c.; yet, if we subject these organic produces to chemical analysis, we can decompose them into those elementary particles, which are the elements of universal nature. The constituent parts of the vegetable kingdom are carbon, hydrogen, oxygen, and also nitrogen. Moreover, we find, in different proportions, phosphorus and sulphur, kali, salt, lime, alumina, silicium, iron, manganese, chlorine, iodine, and bromium. In the animal kingdom all these elements are found, with the exception of alum—salt in greater and kali in less proportion, than in the vegetable kingdom—iodine and bromium are found in some shells. The elements of the higher orders of animals, as well as of the human body, are oxygen, hydrogen, carbon and nitrogen; sulphur, chiefly in the hair, in the albumen, and the brain; phosphorus in the bones, teeth, and brain; chlorine and fluorine in the teeth and bones; kali, salt, and lime, particularly in the bones and teeth; manganese and silicium in the hair, and iron chiefly in blood, in the black pigment, and in the lens crystallina.

The first difference between organic and inorganic bodies consists in the quantity, that is, the number of the elements. The organic bodies do not contain all elements, indeed some are injurious to organic life. The second difference consists in the mode of combination.

In the inorganic bodies there are but binary combinations. Monogamy is the primitive law of Nature. Two simple elements combine together to form one body; the body composed of the two elements combines again with a simple element, or another body composed of two elements.

Carbonic acid is the matrimonial union of carbo and oxygen. Ammonium is the matrimonial union of nitrogen and hydrogen. Carbonic acid ammonium is the matrimonial union of the two compounds.

Polygamy, or the combination of several elements in one body, occurs only in organic bodies. Sugar, starch, and fat, are threefold combinations of carbo, hydrogen, and oxygen; Albumen, fibrin, gelatine, &c., are quaternary combinations of the three first elements and nitrogen.

The organic bodies present also a more complicated numerical proportion of the constituent elements; moreover, the substances of which they are composed are all, for the most part, combustible. The organic matter preserves these peculiarities, only under the influence of an internal principle, called organic life.

As soon as the organic life is gone, the primitive combination of the elements take place, and we observe the phenomena of putrefaction. But all the changes, combinations, and developments, which occur in the organic as well as in the inorganic bodies, stand under the influence of the universal male and female agency of the imponderable fluid, magnetism, or electricity. Yet we have no reason to assume that even this fluid is the primitive cause both of inorganic and organic life.

We think that all matter is not living, but, under certain circumstances, capable of receiving life; that this capacity of life, this plasticity of matter, is not the cause, but the effect of

an internal and external intelligent principle. This principle is spiritual, because it cannot be touched by the senses; but it is evident, because it can be ascertained by its analogy in man, namely the spirit.

But the external world, or matter, being the evolution of the one internal principle, is equally eternal and co-existing with it. The creation is the eternal out-birth of the one. All Genesis is but an allegory of the phenomena of evolution, considered under the limited view of time and space.

PYTAGORIN.

THE PSYCHOMETER.

THERE is nothing which interests so much the philosopher than to find out the origin of the intellectual and moral faculties of man, of his instincts and disposition: hence we find the most eminent men of all ages and countries engaged in the solution of this problem. Hitherto, however, their attempts have been mere failures. Systems after systems have been built up with great labour, to give way to new speculations, which being founded more on suppositious than sober observations, were also doomed to pass away without leaving behind any satisfactory results. Aristotle and Plato, Democrites and Heraclitus, Epicurus and Zeno, Descartes, Spinoza, Leibnitz, Berkeley and Hobbes, Locke, Helvetius, Mirabeau and Kant, how much have they laboured to establish their theories, and how little have they advanced this science?

And yet it is not because these men were not possessed of love of truth, or of the most brilliant talents, that they have failed; nor have they failed because they have not chosen an opposite hypothesis. Read the writings of these eminent philosophers, and you will convince yourselves that they were actuated in their enquiries by the most ardent love of truth; and, desirous to avoid the errors of their antagonists, have placed themselves upon a side quite opposite to that of their adversaries. The one party maintains that all our moral and intellectual faculties are the consequences of our external senses. According to these philosophers, all our knowledge is acquired only through and by the senses; they are nothing but the necessary consequences of the influence which the external objects exercise upon our senses. This external world is the only thing that is real; the phenomena which it offers to our senses, the only object worthy of our knowledge. Facts, nothing but facts; matter, nothing but matter, ought to be the Alpha and Omega of our enquiries: what goes beyond or above these limits is nothing but error and falsehood.

The opposite party, on the contrary, rejects, with contempt, the testimony of the senses: the external world is to them nothing but a mere illusion; the senses are deceivers; the mind, the will, and the spirit are independent. Nature and matter are things either not existing, or of a kind totally different from the spirit.

Both parties have plausible arguments in support of their opinions, and are headed by men endowed with the brightest intellect.

Where lies the truth?

The philosophy of nature, by elevating our minds upon a higher point of view, finds that both parties are wrong, because they view but one side of the question; that both are right, because they acknowledge the existence of an external, material or that of an internal or spiritual principle. Both matter and spirit are existing, or co-existing; they stand to each other as cause and effect, as *nomen* and *phenomenon*. The spirit is, because there is a matter in which it incarnates itself; there is a matter, because without matter there could not be a possibility for a spirit to manifest itself. The eye is not the cause of the sight, but the instrument; but the mind would be *a non ens*, a mere nothingness, if not provided with the organ of sensation.

But the external organs and the internal faculties are generated in us, and born with us. If that is the case, the internal faculties are modified by the external organs, and the external organs are modified by the internal faculties.

This is the case in every organized being. In the seed, for instance, is both the germ of the structure and the spirit of life of the whole plant: but the seed remains for ever without de-

velopment, without the internal development of the living principle, the soul, or the spirit of the plant; yet this spirit or soul of the plant develops itself more or less the more or less its external organs are perfect. On the other hand, by giving a higher degree of energy to the living principle of the plant, by electrical or chemical or cosmic agencies, the external organs of the plant are rendered more perfect. Thus, the crab-apple is rendered a most delicious, beautiful, and fragrant fruit, by cultivation.

But where is the seat of the intellectual or moral faculties in man? Gall and his followers have found it in the brain. This system, which for many years has been the object of ridicule and contempt, both at home and abroad, seems now to be duly appreciated by the most eminent physiologists; yet it offers still many imperfections. It does not explain the unity of the self-consciousness of the individual; it neglects the due appreciation of the sympathetic or ganglionic nerves; it lacks of philosophical precision in the classification of the single faculties, and pays no attention to the influence which the vegetative and sensitive systems exercise upon the brain. It regards more the quantity or size than the quality of the organs, and being unhappily under the influence of materialism, leads people to believe that the external structure is the only cause of the internal dispositions.

In contraposition to this system, the German philosophers have invented another, of a more refined and spiritual nature, supported by Mesmer, Schelling, Treviranus, and other eminent philosophers. These men maintain that all phenomena of life, all intellectual and moral dispositions of man, are the effect of a subtle magnetic fluid, which is universally spread all over the universe. The discoveries of Orsted, in Copenhagen, and of Faraday and Ritchie, in this country, have proved beyond doubt, that light, electricity, magnetism, galvanism, are but the modifications of a bi-sexual fluid, male and female, positive and negative, existing every where either apparent or latent.

Berzelius, Rose, and other chemists, have discovered that even all chemical processes are nothing but different produces of electrical agencies; indeed, according to new experiments by a proper application of this fluid, we are not only able to decompose, but also to generate metals. Several physiologists now maintain that the act of generation is nothing but a magnetic process. Even the generation of diseases, as the cholera, for instance, and other epidemics, are ascribed to nothing else but electrical or magnetical phenomena.

It is therefore most likely that our own faculties, intellectual as well as moral, depend on modifications of this productive fluid, and that our thoughts, desires, propensities, are the effect or the consequence of electro-magnetic combinations; at least, it is evident that the whole process of life, the whole mechanism of thinking and feeling, our sympathies and antipathies, are connected with electro-magnetical phenomena. Whether these phenomena are under the control of a still higher faculty, whether this faculty has the power of modifying the electro-magnetical phenomena, in the same way as the gymnosis electricus can unload, according to pleasure, the electrical fluid or not, in the same way that some glow-worms can manifest or conceal their phosphorism, is a question which, according to the present state of the science, would be difficult to settle.

This we, however, think to be a fact beyond dispute, that the living human body is nothing but an organic electro-magnetic battery, and that every organic movement is accompanied by electro-magnetic phenomena.

These views have suggested to a natural philosopher in Leipzig the idea of constructing a machine by which, through the instrumentality of the electro-magnetic fluid, he might discover the dispositions of the human mind: he calls his machine Psychometer. This machine is a square box twelve inches long, eleven broad, and five high. A column, six inches high, and two diameter, is placed in the middle of the box, in the centre of which is suspended a magnetic needle, which points out the qualities of the approaching person. On one side of the box is a square tablet with one hundred holes, each of whom indicates the hundred faculties, intellectual, moral, and physical, into which the inventor has classified the human soul. On the other side there is a tube full of mercury.

In order to make the experiment, a glass tube 12 inches long is introduced in the machine, after having been electrified. A needle composed of glass and metal is placed at the same time on one of the 100 holes corresponding to the mental faculties. A loadstone is then placed near the little column, when the magnetic needle suspended in it moves, or remains motionless, according as the individual who holds the loadstone is possessed or not of the faculty indicated in the tablet.

For instance, if one wishes to know whether he is proud or not, he places the needle of glass and metal upon the No. 17, which corresponds to this faculty. He approaches the little column with the magnetic horseshoe, so that one of the poles comes in exact contact with its orifice. If the magnetic needle moves violently against the column, that marks that pride is predominant in him!!

In two hours one can easily repeat the same experiment with all the other numerals indicated in the tablet.

This is a fact which has been repeated successfully by many scientific men, and it is remarkable to observe, that when this machine was exhibited, several persons who had previously had the opportunity of having their heads examined in Dresden by the English Phrenologist, Mr. Noel, found that the results of the psychometer were generally in harmony with those of the Phrenologist!

We think that this machine might be improved by simplifying the classification, and by adding several (*plusieurs causes*) animal propensities, which the inventor has omitted, for instance, the instincts of propagation and of destruction.

It is not improbable, that by giving a more philosophical basis to phrenology, and by combining this science with psychometry, men will at length penetrate more deeply into the secrets of human nature.

We shall not lose sight of the progress of this new theory, in order to make our readers acquainted with all the inventions of our German brethren.

It is a singular occurrence, that Germany though sighing under the yoke of the most dastardly despotism, has since the religious reform of Luther, become, as it were, the focus from which all the ideas have sprung, which tend to give to the human mind that energy and development, which are the only safe basis for those social improvements which the world is every where striving to obtain.

When the mind is thus emancipated, there is no doubt that the gothic structure of despotism can be of no long duration.

The freeminded Germans will also obtain political freedom, and not only freedom, but the bliss of a social regeneration.

INTERESTING CONVERSATION BETWEEN A PARSON AND HIS PARISHIONER.

Parson.—Well, Jim, what is the reason you have left the church? I have missed you now these three or four weeks past.

Jim.—Why, Sir, I am tired on it; I see no good I derive from it. The ministers of the altar are more fond of the offerings than the service.

Parson.—Now, Jim, I see how it is; you have been listening to some of those ungodly doctrines, which are now corrupting the public mind, and destroying the piety and morality which have so long distinguished this highly-favoured country.

Jim.—Why, yes, I do read some on 'em; and they've opened my eyes, and put a stop to my slumbers. If you see how it is with me, I see as well how it is with you, Sir. Ha! ha!

Parson.—Well, what new light have you got? Let's see.

Jim.—See! how can I make you see? I see for myself only; I see nought for nobody else, and can't make eyes nor spectacles for parsons. But I'll tell you what I see—I see that this 'ere Protestant reformation was a regular humbug, after all; and we are as far from God's truth now as ever.

Parson.—What! then you have turned Papist, Jim?

Jim.—Papist! no; not a hair of me; I'm too sick o' the craft.

Parson.—I hope you have not become infidel, Jim, though that is not a whit better than Papist, in my eyes.

Jim.—No! nor infidel. I was an infidel when you were my teacher. The greatest infidelity of all is to profess to follow a master, and in secret to deny him. Your Christianity is religious treason; you have betrayed your master, and persuaded others to back you in your infidelity. You have perverted the morality of Christ, and made religion a reproach by its infidelity. What you call an infidel is merely a deserter; but you are a mutineer in uniform.

Parson.—What's all this about, Jim?

Jim.—About! it's about your infidelity to your master—about your murders, your plunderings, your sheep-shearings, your professions! I'm sick on 'em all. I'll none on 'em no more. I've done with your hypocritical forms of godliness.

Parson.—Jim, Jim! your good sense and clearness of apprehension seem to have totally deserted you. These murders, plunderings, and vexatious proceedings to which you allude, have nothing to do with religion; they are merely the consequences of rebellion against the rights of property. Surely the clergy have as good a right to possess property as laymen have.

Jim.—I wish they would content themselves with laymen's rights. Laymen do not lay claim to a tithe of land and labour. Laymen collect their own property, but they never interfere with other people's. Landlords claim their rents, but they never come and count our ricks, and *sneak* about our poultry-yards and pig-styes. There is no gospel in this, I say. The religion of Christ was intended for the poor man's comfort. You have made a yoke of it. I've tell ye, Parson, were your religion what ye call it, or what it should be, the poor would flock to it.

Parson.—Ah! Jim, the fault is more in the depravity and sinfulness of the human heart than in the church, on which you lay the blame. These obstacles of which you complain are merely the outward annoyances of the flesh, and it grieves me to think that you should ever weigh them in the same balance with the spiritual comforts of religion, the pure waters of the sanctuary.

Jim.—It grieves me that you should do it. You make religion dependent upon property. You tell the people the church is in danger, that is, its property; and rather than lose this property, you'll see the people drop off one by one amongst Infidels and Dissenters. This shows me that you prefer the property to your flock. Now, were you what you pretend to be, you would prefer the flock to the property. Why, I'd rather spurn tithes and offerings for ever, than take them without the accompaniment of the heart of the giver. Oh! Sir, I've seen a great light now, which you never showed me, it is this, "religion must all lie *here*" (pointing to his heart).

Parson.—Why, Jim, I always taught so. This is no new light, sure.

Jim.—Oh! your showing's nought—nought at all: 'tis all outward, all property, forms, ceremonies, Bible societies, prayer-books, and evil disposition against all other sects but your own, and especially against those as wants to remove abuses in Church and State. I see through it.

Parson.—But don't you know, Jim, that there can be but one true faith, and that it is a dangerous thing to belie the spirit of God, by rejecting the evidence he has given of the mission of his Son, whom a voice from the excellent glory declared in the hearing of men to be the beloved of the Father, whilst his own marvellous works confirmed the extraordinary communication.

Jim.—I neither heard the voice, nor saw the works. However, I do not discredit either. But God speaks to the wise and the good continually; he speaks through the grass, and from the trees, in the wind, and from the stars. This speech is quite as intelligible to me as the speech of dreams and prophecies, although I don't deny these same. It pleased God in former times to make things mysterious and contradictory, merely to put us on our mettle. I do the same to my children, and it does 'em a world of good!

Parson.—What's that, Jim; surely you do not mean to assert that God would deceive his creatures?

Jim.—To be sure I do! What harm is there in deceiving them in time, if He undecieves them in eternity? If He were to send them to hell for being deceived, I should think it wrong in Him to deceive them; but I have got over that. I don't

see the use of giving them religious truth, *until they got general knowledge and good practical experience on other things. I do really think it has been an advantage to men to be deceived on religious subjects.* It has sharpened their wits, and made them more intelligent than they could have otherwise been. The most ingenious and intelligent nations, I am told, have been the greatest disputers, and savages and barbarians cannot argue at all.

Parson.—Why, Jim, that's true enough; but surely you would not deceive men merely to sharpen them?

Jim.—Assuredly I would.

Parson.—Then why try to undeceive them? Why not let them remain as they are?

Jim.—I am not God. Man has no right to deceive man. As long as it is good for men to be deceived, they are deceived; but there are times of refreshing from the presence of the Lord, as the Scriptures say; times of regeneration and reformation, and in such times the veil is partly withdrawn, and new light is shed abroad. I think we are in such times at present; but far be it from me to think myself infallible; I merely see some of my former errors, and cast off some of my old skin, which is now too thin to cover me.

Parson.—But, Jim, remember that the true light cometh from God, and we know of no revelation at present which can supersede the revelation of the Son of God.

Jim.—The revelation you stick by is a revelation of the flesh of the Son of God. I don't think it equal to the spirit which he promised (its effects have been very mournful); and as that spirit is an inward teacher, I look for it in myself and others, in the simple operations of the mind. The only true light a man can have is within: the outward light is a dead light; the inward light is a living light.

Parson.—True; but has not Christ promised his spirit to them that follow him?

Jim.—Yes, but the way to follow him is not to stand still, as you do. Education is a moving thing. We do not read the horn-book all the time of schooling.

Parson.—But the horn-book is always true, Jim.

Jim.—Yes, it is always true; but it is very *darkly* true to one who never goes beyond it; and he who goes beyond it, throws it aside as useless. The spirit is always moving society forward. It is the conservatives that won't follow him. The alphabet of religious truth might be taught by Christ, and the syllables by his apostles, but the spirit of God, which is always in man, is now casting off the mystery with which he clothed the former ages of infantine society, and making truth more evident. He said he would gather the grain together, and throw away the chaff.

Parson.—Yes; but the chaff is in man, Jim, not in the word of God.

Jim.—When God makes wheat, He always makes chaff; and as he compares revelation to wheat, I consider that there is a part of it grain and another part chaff and straw. I see nothing wrong in this; we know He threw away the law and the prophets in part; and I do not see why the chief portion of the present Christianity may not be treated in like manner. The grain is but a very small thing; that I would preserve, and I have no doubt it will be preserved; but the clergy seem to be more anxious about the chaff and the straw, which I would destroy.

Parson.—What do you call the grain, Jim?

Jim.—The grain! why, the grain is this, "that in every nation, he that reverenceth God, and worketh righteousness, is accepted of Him," and that English parsons are no better than Heathen ones. There is only one good priest—the spirit that is in a man; he is the priest for ever, after the order of Melchizedec.

Parson.—Then you would have no such thing as a church and a priesthood.

Jim.—Not a stationary priesthood. I certainly would have a system of instruction, and congregational meetings on Sundays, for the cultivation of the moral and religious character; but I cannot approve of binding down people to old forms or doctrines of any sort. Let man be free to work out his own spiritual as well as his temporal prosperity. It is a killing

thing to stick a man on a creed, like a fly in a honey-pot, and then preach to him piously and pathetically of the loving kindness of God. Experience has taught us the folly of it. If we cannot get parsons to our mind, we must become our own parsons; but, it is my opinion, we would get parsons to our mind if it were not for the creeds.

Parson.—Then, why don't the Voluntaries preach palatable doctrine?

Jim.—The Voluntaries all have creeds; they are all corporations; and free thought has been stifled among them. Their clergy and preachers dare not think beyond the limits of the creed: the consequence is, there is no middle church between corrupt and absurd Christianity, and downright infidelity; and the people, knowing no better, turn Infidels, merely to get rid of disgusting nonsense.

Parson.—Do not ye call the Unitarian a half-way house between faith and infidelity, Jim?

Jim.—I don't want a half-way-house between faith and infidelity; I want a half-way-house of universal and pure faith between the infidelity of the church and the infidelity of the professed infidel. The Unitarians make an old shoe of religion—their paltry contentions about some parts of Scripture being inspired, and some not, show the narrowness of their minds. What does it matter? will the inspiration alter the authority? when a prophecy is given, and fulfilled, when a miracle is performed, they show a superhuman knowledge and power, but they cannot stand as evidence for any other truth but themselves; for God may deceive, and work a miracle or inspire a prophet, to clench the deception; and the Providence, or the spirit of God, may put in a passage by interpolation or fraud, which may be more important, true, and beautiful, than those which got in by fair means. A passage which has been acknowledged for ages by the church is as good as inspiration: it shows that Providence meant it to be there. I despise the Unitarian cavilling; he is as great an infidel as the rest of you.

Parson.—You are a strange fellow, Jim; you seem to me to be a Pantheist; you believe that God does every thing, but, if so, how can we make a distinction between right and wrong?

Jim.—By feeling it.

[We must reserve the remainder for a future Number.]

THE PHILOSOPHY AND THEOLOGY OF TURBANS, BONNETS, AND HATS.

A GOOD-HUMoured ARTICLE.

THERE must be inspiration of some kind or other in hats. They have produced wonderful revolutions in society, i. e., they have been used as signs and symbols to inflame the minds of men, or keep them hot when they were influenced. Fifty years ago, the *Bonnet Rouge*, or Red Bonnet of Liberty, in France, was an infernal machine for the whole antiquated system of Royalty and Hereditary Legislation. The inspiration was universal; even the nobility and clergy were obliged to use it *bongré malgré* (willing or not willing), to save their lives; and men of wealth and equipage had it painted on their carriages, and incorporated with their arms, to pacify the minds of the jealous populace. The use of it began with the working classes, and the leaders of the democratical party, and as the confusion increased, the bonnet increased its circulation and respectability, till at last, from being the emblem of a party, it became the badge of Liberty and Republicanism to a whole nation. We now see it introduced into our Radical hieroglyphics, like an old night-cap stuck upon a pole, with multitudes of shouting and gaping votaries dancing around it, not bending in solemn reverence, as the Swiss did to the hat of Gesler, but raising the head erect, and shouting, "This is thy God, O Israel, &c."

There are many different kinds of hats and bonnets, and each has a peculiar character of its own, like the different sects and parties of religion; but the two great divisions are the covering without a rim and covering with a rim. The first is the Catholic, the second is the Protestant cap of liberty: the former has been adopted by Southern nations, the latter by the Northern. There is, therefore, a sort of religious difference. The Dutch adopted the *hat* during the long war against Philip the Second, for the principles of the Reformation. It is seen upon their medals to this day, and medals struck at the same time in England,

during the reign of Cromwell, have the same emblem of liberty. This probably may account for the enormous broad rims of those times, which still adorn the pictures of our puritanic ancestors. A gold medallion of Sweden, of the same period, contains an image of liberty, with a rod in her hand, and a large broad-rimmed hat stuck upon the top of it, with the motto, "*Proscripta licentia*," that is to say, liberty is not to go to the excess of licentiousness—"Licentiousness is proscribed."

But there is no such emblem of liberty as the hat in the Southern or Catholic climes. Not that the bonnet is original to Catholicism, for it can be traced far beyond it; but so can the rites, ceremonies, and superstitions of the Catholic church; but it seems to go hand-in-hand with other lines of demarcation, in drawing a distinction between the South and the North—the people of imagination and irritability, and the people of coldness, prudence, and industry.

The old cap of liberty, like almost every other universal sign or symbol, loses its origin in the mists of antiquity and fable. Some say it came originally from Lybia, and was derived from the shell of the ostrich egg, which used to be employed as a covering by some unknown or long forgotten nation of Northern Africa. Some say it had its origin among the gods. Castor and Pollux are always painted with it. Ulysses, also, is represented with this skull-cap, which stands stiff upon the head, only a little higher and more pointed than a monk's cowl. The Greeks were peculiarly scientific in the use of it, being an emblem of freedom, in opposition to slavery.

The Lacedemonians wore it when they went to war, and the modern Greeks, when expelled by the Turks, adopted it with enthusiasm, and carried it amongst the Western nations.

But it was not unknown to the Western nations themselves. Liberty is represented on the Roman coins *Capite Pileato*, that is, with her head covered with the *pileus*, or bonnet. Numerous medallions, still preserved in cabinets, represent her so attired. For instance, a large gold medal of the Emperor Decentius has liberty bonnetted on the reverse; and a silver one of Vitellius represents Liberty standing half naked, her head covered with a bonnet, with a vessel in one hand and a spear in the other. The Romans, when they manumitted a slave, put a bonnet on his head, and on this bonnet a rod, both being the sign of deliverance, and so used to this day, for the rod upon which the bonnet of liberty is raised is only the Roman *vindicta*, or instrument of punishment, taken from the master and given to the freedman. It was in strict conformity with this universal and antique inspiration, that Moses had a rod put into his hand, when he redeemed the Israelites; whilst the bonnet of Aaron, made of fine linen, is only the bonnet of liberty, sanctioned by Revelation itself, for the same God that speaks in dreams and visions, speaks also in habits and customs. Aaron's mitre had no rim, but it was rather pointed at the top, like the Bishop's mitre, which would be an emblem of folly or ignorance, were it not divided. The Jewish system has perished, like the holy garments, and the rod that budded is lost like the spirit of the whole institution. The rod of Judaism, however, has brought forth fruit which fills all Europe, and many other portions of the habitable world. And why, because the mitre was cloven, as was the church, and always has been, and must be for ever; for God and Nature, though one, have a distinctive character, and this cleft is the personification or emblem of the Bipolar or Bi-sexual character of universal being. Though, therefore, the Jewish church died in one sense, it was preserved in the Christian church in another. The Roman mitre, which has three points, is, as the emblem of the whole Catholic or Universal church, representative of Jewism, Christianity, and Mahometanism, the three brother churches, which spring from Abraham. The Jewish mitre was also triple in another sense; first it had a cap, then the cloven mitre above the cap, then a crown round the mitre—Liberty, Ecclesiastics, Politics—showing that church and state should be based upon liberal principles—a beautiful emblem! The Roman mitre has a cap of liberty under its three peaks.

Turbans are mysterious caps; they belong to the marvellous, and are peculiar to Oriental nations, to the Indians, Persians, Turks, and ancient Jews. The common cap of the Jewish priest was a turban made of a long piece of cloth,

wound round the head. This is an ancient emblem of mystery, an *ophite* symbol of the serpent, which is a capital emblem of reasoning in a circle. No wonder, therefore, we find this article of dress predominant in the regions of Mythos, and unfathomable depth of theological skill, and rejected by the Western and Northern nations, who are destined by Providence to cast off the veil that has hitherto darkened the sun of knowledge.

The whole catalogue of masculine head-dresses, may be divided into three—the *TURBAN* first and greatest, which arose in the regions of the sun and the cradle of political and religious institutions—the *BONNET*, which belongs to the earliest civilized inhabitants of Europe, the East and South of Europe, the Greeks and Romans—the *HAT*, which is the peculiar distinction of the occidental world, or Protestantism.

These are the triple crown of man, and each has a distinct character. The turban is deeply mystical and Pantheistical, but incapable of unwinding itself, and exploring its own labyrinths. The bonnet is warm, generous, brave, and enthusiastic, but imprudent, and deficient in foresight; the hat is cold, phlegmatic, deliberate, and determined; it is the only one of the three capable of completing an incipient measure with success; but its measures are very mechanical.

It is curious how this nice little theological doctrine applies to women's caps. Married women wear caps with rims, or borders, to denote their prudence and discretion; but whenever a woman loses her husband, she abandons the border, and wears a widow's cap, to denote that she is now free from the law of man. A widow's cap is a bonnet of liberty, the genuine bonnet of liberty; and all the world knows that widows are very romping, at least all the world says so.

But what shall we say of night-caps—those nondescript caps, with a tassel on the top, that will hold a bushel of malt, or an ordinary sized sugar-loaf. You need only go to a Christmas pantomime to see and know all about it. It is a fool's cap, an emblem of sleepiness or dullness, and every man is a fool, and looks like a fool too, who wears it. It is the cap of Ganymede, of Paris—two personifications of licentiousness, weakness, and folly, who are represented with it, the Trojan cap. This cap has always the top hanging over in a fold; it is more picturesque, and for this reason painters have often substituted it for the cap of liberty, and our hieroglyphic gentlemen of the almanack press do so still, from ignorance. But it is all right. The inspiration of Nature is upon them to show to the wise that the vulgar notions of liberty are, as yet, too incoherent for good practical purposes. However, it is really too bad, after all, to raise a fool's cap on a rod, and call it "The Cap of Liberty!"

Having given this long dissertation upon scull-caps, we must give a little advice to our friends before we conclude. If you want to appear stern, precipitate, sword and gun, thunder and lightning revolutionists, wear hats without rims. There is a revolutionary inspiration attending them—"How it comes let doctor's tell"—but we have no doubt you will feel the effects of it, after a little habitation. But, on the contrary, if you want to appear cool, deliberate, and "summat" conservative, wear a good large rim, three or four inches at least. Look at the cool, placid inspiration, that has attended the Quakers in all generations, countries, and climes; and look at the well known fact, that whenever a Quaker, young or old, begins to narrow the rim of his hat, it is a sure sign that his zeal will speedily give way. We are informed by a celebrated hat manufacturer that the Tories are beginning to wear broad rims. The Earl of Chesterfield has just got a hat with a rim 3 or 4 inches broad, and low crowned; and he is the leader of the hat fashion. If it become universal, it will cause a favourable change in the public mind, and perhaps bring the House of Lords to their senses. The reason why the broad rims of the puritans did not produce the prudent and liberal results, which they have a tendency to produce, was that the crowns were high and sugar-loafed, partaking profusely of the character of fool's caps. We are happy to hear that the Earl of Chesterfield's new hat is *not* a fool's cap.

For some time past the hats have tapered a little at the top, and been higher than prudence required; they are now bell-shaped, and broader at the crown. What effect the bells may have, we know not, but we are glad of a change at all

events. Our own hat is quite straight-sided, made so by mistake.

All wise men wear broad rims. Look at Mr. O'Connell how well his brows are shaded; look at Mr. Owen—there's a brim! look at Spring Rice and Joseph Hume. O'Connell's hat was rather peaked and high the last time we saw him, and really we did not regret it, for he requires a bit of the puritan to keep up the excitement of his unbreeched and unbunnetted bog-trotters. Were the Bishops to wear their mitres daily, they would be greater fools than they are. The mitre was always worn by old women in ancient times. "Pilea virorum sunt, mitræ feminarum," says Servius, i. e., bonnets are men's caps, mitres are women's. The cleft on the top is a good idea, and somewhat neutralises the influence of the peak. Josephus expressly states, as if it were of great importance, Ant. 3. 8., that the high priests' ordinary cap was *not* high crowned. The reformers, Luther and Calvin, as an emblem of bigotry or narrowness of mind, wore bonnets, but very low crowned. Now a bonnet with a low crown has almost the same effect as a broad rim with a high crown—a puritanic hat. It is a monk's cowl; it is a fanatical cap of liberty (monks never married). Don't wear it. The poet Cowper, always wore a night cap, his portraits are all so drawn. Now that poor fellow went all wrong, some how. With a fine, a noble genius, he was a simple, melancholy fool. The cap accounts for it.

The best of all wears is a good broad-rimmed beaver, crown of moderate size, not peaked, nor broad at the top, by day, and a cap of liberty, neither very long nor very short, by night. Let your wife wear a turban, and then you will have all the three caps in your own double person. If you do not find wisdom by this process, we can do nothing for you; your case is a hopeless one.

We had almost forgot the old Scotch bonnet—the Bonnet of Blue. The crown is so low as to rest upon the head when worn. It has no rim; it is barrel-shaped; being very capacious and unable to stand erect, it falls down, spreads out at the sides, and forms a shade as broad as a Quaker's hat. It is a curious problem to solve the effect produced by this process; but there can be no doubt of this, that it is too roomy within, and is not a cap of liberty. The broad rim implies prudence and caution, but the large roomy space within implies servility, or want of spirit. (The captive kings on Constantine's triumphal arch are represented with large roomy caps). There is a smaller bonnet worn by the young, which does not spread out as the large one, but it is very broad at top, and looks like water in the head (Hydrocephali). The bump of cautiousness is very well developed in this latter, and thus amply compensates for the want of a rim. Both bonnets have thus the same tendency, and correspond most exactly with the national character.

In fine, we lay it down as a rule, that these recondite and apparently trifling correspondences are as carefully preserved by God and Nature as the laws which regulate the revolutions of planets. Little things to the supreme mind are as easy as great, and great as easy as little, and both equally important in the management of the Infinite and Eternal Harmonicon.

Query.—Why do the Commons uncover before the Lords? To show their servility. Slaves went bare-headed of old, and whenever a master, in disposing of a slave, could not guarantee his servility, or good behaviour, he put a bonnet on his head when he took him to market, as much as to say, this fellow is fond of liberty.

VALUE OF EDUCATION.—In September, 1831, out of fifty prisoners put on trial at Bedford, only four could read. In the month of January, 1833, there were in the same prison between fifty and sixty awaiting their trials, of whom not more than ten could read, and even some of these could not make out the sense of a sentence, though they knew their letters. At Wisbeach, in the Isle of Ely, it appears, from a memorandum on the Calendar, of a kind which ought to be affixed to every similar document, that out of nineteen prisoners put on their trial, only six were able to read and write: and it is added, the capital offences were committed entirely by persons in a state of the most debasing ignorance.

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FOLLY OF THE CONTROVERSY BETWEEN BELIEVERS AND INFIDELS.

If this controversy be carried on hereafter upon the same principles as heretofore, it will be everlasting. It is impossible for a liberal, a generous, or a candid mind, to take either side of the question, and consequently it will be conducted by partizans and zealots, who fight for victory, under the influence of strong prejudices and irrational excitement.

The grand question hitherto discussed is the meaning of a book.

The one party thinks it sufficient to allege the evidence of prophecy and miracles in support of this meaning.

The other seems to grant the premises by employing all its energies, skill, and learning to baffle those miracles and prophecies! Now suppose every miracle in the Bible to be literally and historically true, which we do not deny, and the man is a fool who does deny it, for he knows nothing at all about it, what have we gained? Only a historical fact, a material of thought; but no evidence for the truth of any other doctrine but this, that the power which wrought those miracles, wrought them to support the doctrines they were employed to establish, for the time being. But the question of the final truth of those doctrines is a question which has nothing at all to do with the subject. For if it be an established custom with God and Nature to present fallacies to the senses, to exercise our reasoning faculties, as we find to be the case in the infancy of every science, why should not the same law be observed in Revelation, which like the rising and setting of the Sun, is first presented as a delusion and left to human ingenuity to unveil. We have no reason to doubt the truth, with perhaps some slight inaccuracies and amplifications of all the historical records of the Bible. They have very powerful evidence in their support, too powerful indeed to admit of a direct negative, or to afford a resting place for positive infidelity; but we most decidedly reject the authority of miracles or any other such works, however wonderful, as evidence in behalf of abstract religious opinions. Nay, we go even farther than this, and we unhesitatingly declare, that whenever a miracle of any kind is wrought there is an intention to deceive. It is an outward sign, and is inferior in authority to a mental impression. It affords no doubt, an evidence of an overruling Providence, but who with any appearance of reason on his side can doubt this?

Deception is the first law of nature in the sciences, and for conscience's sake we are bound to believe that it is the same in religion.

We are none of those prudish philosophers who do not see any use for miracles, visions, and Revelations. They are useful for the establishment of *false* religions, for clenching deception, implanting prejudices, kindling religious zeal and fanaticism and stirring up the flame of metaphysical controversy. The Infidels will no doubt frown at this idea, but still it is a fact, that the most enlightened and ingenious nations have had most to do with these evils. The Grecian Philosophers contended for hundreds of years respecting the oracles, whether they were real inspirations of deity or mere priestcraft; and the most eminent and learned were ranged on each side. But they reasoned like the believers and Infidels of the present day, upon false premises; the infidel party maintained that as the oracle sometimes lied, it could not be inspired, and therefore concluded that when it was

right, it was right by accident. The other party had not the sense to perceive that the falsehood was in perfect consistency with its divine inspiration, as the whole phenomenon was manifested *merely to create a controversy to cultivate the reflective powers of man*. Had the oracle been a plain speaking honest oracle, there would have been no use for it at all. It was just as it ought to be, an equivocal thing, which left the mind in doubt whether it was revelation or not. Were we a disembodied spirit, and had the power to train a savage tribe to the arts of civilized life, we would follow the same system which Nature has adopted with the Greeks and Christians—set up an oracle in the midst of them, half true, half false, and set the fellows a wrangling and disputing upon metaphysical questions. This would compel them to create a language for the expression of abstract ideas which they could not have otherwise obtained, and as soon as they had got a tolerably copious and expressive language, we should let the oracle drop off and leave them with their increased stock of imaginative ideas and correct diction, to devote their acquired energies to the development of experimental science and art; when this experimentalism had run its course we should most probably revive the oracle, and tease them until they found out the secret that we were teasing them. Having discovered this, we and they would be good friends ever after, and they a well tutored intelligent people. There is no mystery in this idea, and it is too simple, consistent, and intelligible to be false. In fact no other intelligible view of the subject can be taken. But our prudish philosophers of the Sectarian or Infidel school, however placidly they may listen to what you say of the wisdom of Nature, will never allow that she can articulate oracles or foresee futurities! How very wise she must be! The God and the Nature of such philosophers are a pair of “*dummies and deafies*.” How very interesting! We think the committee of the Deaf and Dumb Asylum ought to adopt them both for their patrons; and as neither of them can see, the Blind Asylum ought to join the party. As to the wiseacres, who have the use of those three faculties, they are superior to the power that formed them! And this is the wisdom of the 19th century! If the 20th. century do not unanimously call their ancestors of the present day *fools*, there will be two pretty large parties of *infidel* and *infidel* non-descripts in the next centennium.

We have read quite enough of the controversy between the advocates and opponents of revealed religion to convince us that neither party knows any thing at all about the subject, that they are mere theorists, that they are not students of Nature, not acquainted with the facts necessary for reasoning upon the subject, and both unwilling to adduce facts which are likely to prove conclusive. There is one half sentence in Brougham's Theology which shows that glimmerings of truth have strayed into the faculties of that learned civilian. “Therefore it is evident,” he says, “that no sufficient evidence can be given by Revelation alone in favour of the great truths of religion.” Because he said it was possible that the being who revealed might be intentionally deceiving his creatures; but the way in which the crafty old gentleman turns round to humour the clergy, by saying that natural religion teaches us that God could not be a deceiver, is so absurd and so false, that it leaves the subject in greater mystery than he found it. God never yet gave a revelation but Nature rose in opposition to it; and, *vice versa*, Nature never yet gave a revelation without meeting a

similar opposition from God. If God reveals by voice and vision, Nature opposes by reason and reflection: on the other hand, if Nature reveals by oracles and science, God opposes by prophecies, hallucinations, fanaticism, and unknown tongues. The balance is adjusted by meeting extremes with their corresponding opposites, and rest is finally obtained *only* by an equilibrium; for deception is produced by both, and continues until the marriage union takes place in the mind, which reconciles God and Nature in all their works. But where is the sect, where is the party, the individual in whom this union of conflicting extremes has taken place? Echo answers "*Where?*" and the empty vault reverberates the sound.

The idea of subduing and extirpating Christianity, by opposing its historical truth, is so extravagant that we have never read any attempt to do so without astonishment. Voltaire was, in our opinion, a much greater fanatic than St. Paul. Voltaire attempted what was beyond his power to perform, but not so the other. Voltaire and his school made more false predictions respecting their success than did the twelve fishermen of Galilee. Yet Voltaire and his school have been very successful. It is partly to this school that we owe the present revolution in the political and ecclesiastical condition of Europe. And we do not wonder at it; it is merely the one extreme of folly rising up to correct the other. Victory is out of the question, a wound is all that the enemy can accomplish. Having no stability, or positive principle itself, how can it ever supplant its opponent, more especially when that opponent has at least one half of history and philosophy on its side?

A new school must be formed.

Some years ago we read *Paine's Age of Reason*, and we read it with a friend; he sat on one side of the ingle and we on the other. We read alternately, and talked over every paragraph. It is the only controversial work we ever read in this manner. The common-place blunders which Bishop Watson and others have alluded to we entirely overlooked as unworthy of our notice; but the greatest of all blunders (and one which the Bishop has not mentioned, because he has fallen into the same blunder—being, in reality, of the same school as Paine, only in a different class), namely, that if the Bible be a revelation from Heaven, it must be literally, geographically, and historically correct, did not escape us.

We are most decidedly convinced that neither Paine nor his respondent understood the very primitive elements of natural religion, upon which all parties agree the authority of Revelation rests. Before Revelation can be believed, natural religion must demonstrate that Revelation cannot be deceptive. Now, if natural religion demonstrate that Revelation must, according to the universal analogy of Nature, be deceptive until it is satisfactorily explained, in the course of ages, like any other science, not all the miracles in the world can prove it to be non-deceptive. On the contrary, the greater the miracle the greater the deception lurking behind it. For of what use can an outward miracle, addressed to the senses and the faith, and *not to the understanding*, be, but to impose upon the mind an illegitimate conviction? When God does not take captive the will and the understanding in favour of a doctrine, He does not desire to have them devoted to that doctrine; he secretly employs them in some other way, whilst the miracles performed to establish *partially* the doctrine in question are materials for thought, and calculated to introduce useful suggestions, and afford important lessons to the active and contemplative mind. The miracle is not wrought to prove the truth of any doctrine, but merely to set it up as a sectarian principle, upon which to employ the energies of the human mind.

Whilst, therefore, we admit the truth of ecclesiastical history, in respect to the superhuman interference of Providence to set up the church, we at the same time assert, that the very thing thus set up by miracles is an evil, and that every good man is entitled to oppose it, and look for a divine blessing upon himself for so doing; that blessing he will feel in his own conscience.

The greatest work of God that we are acquainted with is the human mind; and surely every Christian will acknowledge that the finest field of operation for the Divine Spirit is His own spiritual and conscious offspring. Miracles are all outward operations; they are performances upon dead matter, or merely

organic matter. We readily grant that this is the best and the only method of addressing a rational being, for it is through the medium of the senses that rationality is informed. But the very circumstance of addressing a rational being from without, in this manner, implies that the rational soul itself, which is addressed, is expected to pass its own judgment on the works performed. The great work, therefore, of God is not in the miracle, but in the judges of the miracle. The miracle is a mere trifle; it is a means to attain an end. The end to be obtained is an impression upon the human mind.

So far, we believe, the whole religious world concurs with us.

But what is the end to be obtained?—is it an end which works with the miracle or against it?

Remember, although God is in the miracle, he is also in the mind, that is looking at the miracle. Now, which is the *greatest*? God in the mind or God out of it? Every man in his senses will say, "God in the mind." Then God works in some minds with the miracle, in other minds against the miracle. The mind being the field of contest, how is the point to be determined? The two advocates, or barristers, may be supposed to argue the case thus:—

Counsel for the Miracle.

My Lord—Here is a miracle performed—granted. Here is a doctrine taught—granted. The miracle being true, the doctrine must be true. None but God could perform the miracle. God is allowed to be the performer of the miracle; *ergo*, the doctrine supported by the miracle, and for which *solely* the miracle was performed, must be a true and a divine doctrine. My Lord, the thing appears to me to be self evident. I cannot understand upon what principles of reasoning my opponent will refute my syllogism. If he be so bold as to deny the fact of the miracle, I shall batter him with artillery so strong and loud and luminous and voluminous, that no fortress, however strong, no rock, however massive, no labyrinth, or cave, however intricate or sheltered, will afford him protection. Now the doctrine taught is this, that if he does not believe what the miracle supports, he will be damned everlastingly. Pitying his forlorn case, and praying God to open his eyes to see the truth, I wait for his reply.

Counsel for the Defendant.

My Lord—I can scarcely refrain from smiling at the logic of my learned friend, and more especially at the concluding declaration, that I *must* be damned, because my logic is not the same as his. If damned I must be, I cannot help it; for my conclusions are quite decisive, and my convictions not to be intimidated. I must be created anew to reason like him. This, no doubt, he also maintains, and he calls this new creation *regeneration*. Now, my lord, I maintain that as the Almighty has set all Nature in contrast or opposition, atom against atom, pole against pole, acid against alkali, and negative against positive, and manifested His power in each and all, so, also, upon the same principle, has he set up faith against faith, and doctrine against doctrine. He has set up a faith by miracles, and another faith without them, and he has set them together by the ears, like two great thunder-clouds riding on tornadoes. In the one he is working positively, in the other negatively. Which of the two, my Lord, is the true mode of working? Your Lordship smiles, and in that smile I recognise the reply—"They are both true modes of working." Now, my Lord, so far from disputing the truth of the miracles on which he rests, I positively admit them to be true. But although they are true as miracles, they are not, therefore, to be set up as metaphysicians. A witness brought to the bar of this court may be a true man, but it does not therefore follow that his testimony is true. The miracle is one thing, and the testimony is another thing. My own firm conviction is, that the miracle was wrought to set up an imperfect faith upon which to exercise the reason of man, to point out his weakness, in so far as he is disposed to rely upon outward testimony, in opposition to the more authentic evidence of his own understanding. When this *true* lesson has been thoroughly impressed upon man by a *false* faith, man will no longer seek God in the experience of individuals, and in the histories of little sects, and the manifestations of particular times and places; but he will enlarge his mind by looking at universal Nature and Providence, and making his own free, unbiassed

unintimidated reflections thereon. Were this freedom from the bondage of miracles once obtained, men would soon be at one upon religious subjects; their common nature would lead them to a common centre.

Thus God actually makes use of a false medium to communicate truth. Truth never does come directly into the human mind; it always comes indirectly. We misconceive many times before we conceive aright. The Revelation itself is not entirely false; but the obvious meaning of it is false and contradictory, and this falsehood and contradiction will keep the church in hot water until it be acknowledged that Revelation is merely raw material for reason to weave into a system of consistency and truth, in accordance with natural science. No man can destroy the material; and here appears to me the beauty and use of miracles. The existence of this raw material of Revelation depends upon them. Without miracles and prophecy it would have been cast aside long ago. But to secure its continuance in society, to make it an everlasting element of thought, it was necessary to fix it by some extraordinary interference of Divine power. This has been done; and now nothing remains for man to do but to find out the meaning of it, to study it as a science. *not to establish some particular view of it as an infallible standard.* I put Revelation in the list of the sciences. Suppose, therefore, the science of astronomy had been established in this country at the same time as the thirty-nine articles; we should now have been learning in our schools and colleges the antiquated and obsolete system of the sun revolving round the earth, with all its consequent absurdities. Were a medical system enforced by Act of Parliament, the same absurdities would follow. Jesus Christ wisely said, "My kingdom is not of this world:" that is, it has nothing to do with the fixation of politics, for the path of the just is like the shining light which shineth more and more unto the perfect day. The disregarding of this advice, which was distinctly foretold, has caused the corruption of the church by making religion stationary, whilst every other science is progressive. This has caused an opposition between religion and science; and if religion do not assume a progressive character, it must be destroyed, and ought to be destroyed. We may just as well follow the astronomy as the theology of our ancestors.

Counsel for Miracles.

My Lord—I confess this is a very ingenious invention of my learned opponent, by which he converts Revelation into a raw material, to be manufactured into any fabric, coarse or fine, vulgar or polished, as the manufacturer himself thinks proper. But is it not taking too much liberty with a direct communication from heaven to treat it with such discourtesy? Revelation was intended to be obeyed; it gives commands, it gives exhortations. You may just as properly make an Act of Parliament a material for thought, as a decree of Heaven which is put forth under a penal injunction. Surely God has a right to command, and, in commanding to punish disobedience. My learned friend gets over this difficulty, no doubt, by maintaining that God acts *double*—positively and negatively—positively, by an imperfect and ambiguous revelation, and negatively, without a revelation, by mental conviction. He is not afraid to call the Deity a double dealer, in other words, a hypocrite. I confess this sounds rather heretically in my ears, notwithstanding the philosophical basis on which it rests. But setting the offence aside, and dealing with the *rationale* alone, it is evident that by this double action Revelation is entirely neutralized, its authority is destroyed, for if God works for it one way, and against it another way, the two opposing forces must bring it to nothing. This is infidelity—a flat denial. I call my opponent, therefore, an infidel.

Counsel for the Defendant.

My Lord—My learned friend calls me an infidel. He is much more deserving of the name than I am, inasmuch as he denies the secret and silent operation of God upon the mind. But in order to avoid recrimination, I shall at present address myself exclusively to the double dealing, hypocritical objection of my opponent. He says I make God a hypocrite! Upon the same principle, you may make a steel hardener a hypocrite, because he first puts the steel into a red hot furnace, and after-

wards plunges it into cold water. This double action Nature has ordained as one of the indispensable means of obtaining a good edge-tool. God is the maker of man; His conduct is not to be judged by the same rules as the conduct of man to man. He must be treated as an artist only, who sees the propriety of employing the furnace of fanaticism on the one hand, and the cold water of infidelity on the other, to bring about the effect proposed. Their intense action is a process of the moral creation by which the human mind is to be ultimately declared the Son of God, and the Divine Image of the Universal Parent. It is by suffering and contention alone that this end is to be obtained, and all the evils which this furious contest occasions in this life are not to be regarded as more than dust in the balance, in comparison with the satisfaction which may hereafter be derived from the deliverance which we shall in due time experience. This happy deliverance I regard as a certainty, because without it the wisdom and justice of God are at variance; with it, universal harmony and beauty illuminate creation, and evil becomes only a thing to be smiled at.

The steel is not made by the fire, neither is it made by the water—the action of both is necessary. So, in like manner, neither is the faith nor the infidelity of direct Revelation a final truth, upon which man can satisfactorily repose, but Revelation, harmonized with universal Nature, of which it forms a part, and brought, like every other science, to the bar of our own judgment, in which God resides, is calculated to increase the happiness of man far beyond what its blind reception or rejection can ever effect. I speak from experience.

The Counsel for the Defendant takes higher ground than the superficial divines of priesthood and popular superstition, who go no farther than the miracle, and the literal doctrine which it teaches. Our counsel goes a step higher, and searches out the purpose for which the literal doctrine itself was mystified, and finds that it was mystified for mental action. The process of inquiry is three-fold, as follows:—*First*, the miracle; *second*, the doctrine; *third*, the object for which the doctrine is mystified. The Clergy, Christians, and Infidels, are content with the first two; the Universalist proceeds directly to the third, and leaves the others in their leading strings.

IDEALISM.

THE progress of philosophy is always from the common realism to idealism. The disputes of philosophers in a superior state of philosophy, are merely those of idealists among each other. Understand, I affix a very broad meaning to this word idealism. I mean the doctrine of those who affirm that external things, as unperceived, are totally unlike the sensations experienced. But there are degrees in idealism, as I shall explain hereafter.

The common realism is that which supports the external world, and exactly corresponds to the sensations. "I know the moon is no larger than a plate," quoth the common realist, "because I *see* it is no bigger." The Cheshire clowns, who are said to have tried to rake the image of the moon, from the surface of the pond, were in this predicament. They had not as yet learned that the senses, to use a common parlance, often deceive.

"According to a common parlance," I say, for never was expression more defective. The senses do not deceive us: it is the inference drawn by the intellectual powers that is wrong. The image of a flower in a looking-glass is just as real, considered with regard to the sense of sight, as the flower itself. What causes them to differ is that one is accompanied by the sensations of smell and touch; the other is not. If we infer from the image that it is accompanied by smell, &c., it is our understanding that makes the wrong inference, and if, when our sight gives us an image, we choose to fancy what is not given, we must not throw the blame on that organ.

But men do not long remain in the condition of the Cheshire clowns: they begin to discover that the oar in the water is not really bent; that a person at a distance is not really diminutive; in short, that, in certain instances, the real thing does not correspond with the sensations.

The advance of experimental philosophy makes us acquainted with more of these instances. The microscope tells us that the dust rubbed off a moth's wing is no dust, but a collection of feathers; that the minute dots we find and swallow in cheese, are organised bodies, continually in motion. The phenomena shown by the glass are totally different from the objects seen by the naked eye; and the experimentalist says, these particles, from a moth's wing, are apparently dust, but really feathers; and, very probably, if some more powerful glass was discovered, these things would turn out to be apparently feathers, but really something else, and so on *ad infinitum*. Not an optician's boy, or a laboratory-sweeper would deny the truth of this.

The science of optics goes still farther; it denies the presence of colour in the things themselves, and says that it merely exists in our own sensations. Scientific men also say that sound, taste, or smell would not exist were it not for some perceiving being. The experimentalists go no farther; the generality do not go so far.

But here all stop, and a division is made between what were called primary and secondary qualities: the former included solidity, figure, and extension; the latter, colour, taste, smell, &c. The former were said to exist in the things themselves; the latter only in the things as perceived by us. Thus, a rose, it was said, was only apparently red, or had a sweet smell, but it really had the shape we perceive in it. A man might go as far as this without causing any great wonderment; but when Bishop Berkeley said the primary qualities were apparent also, the world opened their dull, stupid eyes, and to this hour there are many wise-acres who think the good prelate was little more than a lunatic, though, as we shall presently show, he went the merest trifle further than the generality, and was by no means an ultra idealist.

Let any one draw a circle on the table, and stand with his face over it, while another stands at a couple of yards distance, the former sees a circle, the latter an oval. And who shall judge which is the real form of the diagram? "Oh!" I hear replied, "the real form is the circle, because it is seen by the man who stands closest." "Indeed, friend, you hold your finger a couple of inches from your eye, and look over the way; is not your finger larger than Mr. So-and-so's house?" "Ah; but now I don't see the real size of my finger—it is too close." "My dear fellow, then be so kind as to tell me the happy medium when you see things just as they are." The fact is, what we call the real size or shape of things is merely that in which we are accustomed to see them. The real size of a book is that which it appears at the distance we hold it when reading. A house, on the other hand, we always picture to ourselves as at some yards distance. Again, what we call the real shape of a thing is that in which we generally see it. A mere shaded circle would not be called the real shape of a tea-cup, but yet that is the form presented to our eye if the rim be turned toward us, and is as much a real shape as that caused by any other position.

To revert to our first example, it is very evident that a figure cannot be a circle and an oval at the same time; but yet, as we have shown, one spectator has as good evidence of the real form as the other. Is there any thing impossible in supposing that the real thing, as unperceived, is neither circle nor oval, but that it is an unknown something that impresses a circle and an oval on the senses of the two men, itself being neither? Is there anything impossible in this?—Certainly not.

And with respect to the evidence of feeling, to what does it amount? I see a great brick-coloured surface before me. By an act of my will, I send out my fist towards it, and catch a rap on the knuckles; in other words, I experience a sensation. All the things that I call solid, are merely such that if I approach them, I find a resistance—a sensation. I cannot experience this without a movement on my part; had I not moved I should never have experienced the solidity of the wall; in other words, the wall is only solid to those who approached it, and, perchance, what we call its solidity it may not possess till the very moment of our approach.

And now, to return to Berkeley, what has he said? That there is a power which he calls God, Who, by His will, and without the aid of matter, causes sensations to arise to us. Thus

God wills that the appearance of a white wall shall stand before us, and if we will to move our fist to it, He wills that we shall receive a blow. And yet Berkeley has been called a visionary! then there is even nothing in his theory to excite a moment's surprise. If two men run their heads against a post, and one says his pain is caused by the resistance of inert matter, while the other says it is caused by the action of God, is the latter to be accounted a visionary? He admits the reality of the pain, and what can his adversary prove more?

Berkeley's doctrine approaches Pantheism, while he denies there is any matter. His God is the substratum of all our sensations; in short, is a kind of intelligent matter. Nature with him is no cold, dead thing, with an indolent divinity at repose in some corner—every being he meets is a manifestation of an ever-active, an ever-present Deity. So far he agrees with the Pantheist, but when he gives man a mind totally independent of the Deity, making him quite a distinct being, and, in fact, the only being who is not God, he differs from the Pantheist, who, with his divinity, would embody man also. He requires a step further into idealism; he has to seek an identity of himself with the things he perceives, and so far from thinking Berkeley has gone too far, he finds, on investigation, that he has not gone nearly far enough.

To those who like a dead Nature we leave all the pleasure of imagining a Deity, who has hung the firmament with a parcel of gew-gaws, and has retired to rest; but let us rather consider every star, every flower, every green-tree, to be animated by the great soul of the world, then we shall contemplate the field of nature with feelings really sublime; and though the stars of heaven use neither speech nor language, voices shall be heard among them.

A TRANSCENDENTALIST.

NOTICES OF NEW OR SCARCE WORKS.

An Account of the Manners and Customs of the Modern Egyptians. Written in Egypt during the Years 1832, 4 and 5, partly from Notes made during a former Visit to that Country in the years 1825, 6, 7 and 8. By E. W. LANE, Esq. 2 Vols., 12mo. London, 1836.

Mr. Lane has produced a most interesting and instructive work. It is written in a pleasing, unaffected style; and is brought before the public with strong claims to popularity, being adorned with no fewer than one hundred and seven wood-cut illustrations. The price, however, (twenty shillings) will limit its circulation to the more wealthy classes; so we think that most of our readers will be glad to be entertained with some extracts from it at far less cost.

By his preface we learn that the Author undertook his task in the proper spirit, and in a manner the most likely, in every respect, to succeed. He first studied well the language of the people, so as to be able to converse with them easily and freely: he lived as they lived, cautiously refraining from every action which might give them disgust or offence: he made himself fully acquainted with all their common religious ceremonies; for this purpose, he adopted the Mahomedan dress; and, as he tells us, by freely acknowledging the hand of Providence in the introduction and diffusion of the Mahometan religion, and, when interrogated, avowing his belief in the Messiah, in accordance with the words of the koor-án (Koran, the Mahomedan Bible) as the word of God infused into the womb of the Virgin Mary, and a spirit proceeding from him, he acquired their good opinion, and much of their confidence. Our author concludes his preface with this sentence: "What I have principally aimed at in this work is correctness; and I do not scruple to assert that I am not conscious of having endeavoured to render interesting any matter that I have related by the slightest sacrifice of truth."

According to Mr. Lane, the modern inhabitants of Egypt are composed principally of *Moos'hims*, or Arab-Egyptians, descended from various Arab tribes that settled there mostly after the conquest by Omar, its first Arab Governor; and, inasmuch as they have changed a wandering life to that of citizens and

agriculturists, their personal characteristics have become considerably altered from those of the natives of Arabia. The Egyptian capital (Cairo) must be regarded as the first Arab city of our age, and the manners and customs of its inhabitants are particularly interesting, being as they are, a combination of those which prevail in the towns of Arabia, Syria, the whole Northern Africa, and in a great degree in Turkey; and in no other place could so complete a knowledge of the most civilized classes of the Arabs be obtained.

The third chapter of the work relates to the religion of the *Moos'lims*; from which we extract what probably is a curiosity in this country, the translation of a Mahomedan sermon. The *Khatib* or *Imám* preaches from a pulpit, holding a wooden sword in his hand; the latter, to commemorate the Arab conquest of Egypt by the sword. Mahomedan sermons are usually written in rhyming prose. It will be seen from this specimen that they teach nothing worth knowing, consisting, like those of our own priests, of mere dogmatical assertions, and exhortations to a blind faith. There is one good quality, however, in the one before us, not usually appertaining to the discourses of Christian clergymen, and that is, brevity; though, perhaps, many of our readers will think it barely short enough to be readable.

"Praise be to God, the renewer of years, and the multiplier of favors, and the creator of months and days according to the most perfect wisdom and most admirable judgment; who hath dignified the months of the Arabs above all months, and pronounced that among the more excellent of them is El-Moh-har'ram, the sacred, and commenced with it the year, as he hath closed it with Zool Ilhéggeh. How propitious is the beginning, and how good is the end! [I assert] his absolute glory, exempting him from the association of any other deity with him. He hath well considered what he hath formed, and established what he hath contrived, and he alone hath the power to create and annihilate. I praise him asserting his absolute glory, and exalting his name, for the knowledge and inspiration which he hath graciously vouchsafed; and I testify there is no deity but God alone; he hath no companion; he is the most holy king; the God of peace; and I testify that our Lord and Prophet and our friend Mohammad is his servant, and his apostle, and his elect, and his intimate, the guide of the way and the lamp of the dark. O God! favour and preserve and bless this noble prophet, and chief and excellent apostle, the merciful hearted, our Lord Mohammad, and his family, and his companions, and his wives, and his posterity, and the people of his house, the noble persons, and preserve them amply! O servants of God! your lives have been gradually curtailed, and year after year has passed away, and ye are sleeping on the bed of indolence, and on the pillow of stubbornness. Ye pass by the tombs of your predecessors, and fear not the assault of destiny and destruction, as if others departed from the world, and ye must of necessity remain in it. Ye rejoice at the arrival of new years, as if they brought an increase to the term of life, and swim in the seas of desires, and enlarge your hopes, and in every way exceed other people [in presumption,] and ye are sluggish in doing good. O how great a calamity is this! God teacheth by an allegory. Know ye not that in the curtailment of time by indolence and sleep there is very great trouble? Know ye not that in the cutting short of lives by the termination of years is a very great warning? Know ye not that the night and day divide the lives of numerous souls? Know ye not that health and capacity are two blessings coveted by many men? But the truth hath become manifest to those who have eyes. Ye are now between two years: one year hath passed away, and come to an end with its evils; and ye have entered upon another year, in which, if it please God, mankind shall be relieved. Is any of you determining upon diligence [in doing good] in the year to come? or repenting of his failings in the times that are passed? The happy is he who makes amends for the time passed in the time to come; and the miserable is he whose days pass away and he is careless of his time. This new year hath arrived, and the sacred month of God hath come with blessings to you, the first of the months of the year, and of the four sacred months, as hath been said, and the most worthy of preference and honour and reverence; its fast is the most excellent of fasts, after that which is incumbent, and the doing

of good in it is among the most excellent of the objects of desire. Whosoever desires to reap advantage from it, let him fast the ninth and tenth days, looking for aid. Abstain not from this fast through indolence, and esteeming it a hardship; but comply with it in the best of honors, and improve your time by the worship of God, morning and evening. Turn unto God with repentance, before the assault of death. He is the God who accepteth repentance of his servants, and pardoneth sins."

The following are a few passages from a form of prayer which is recited by the *Imám* after his sermon is concluded. Like the sermon, it has no relation either to charity or good morals.

"Praise be to God, abundant praise, as He hath commanded! I testify that there is no deity but God alone. He hath no companion, affirming his supremacy, and condemning him who denieth and disbelieveth: and I testify that our lord and our prophet Mohammad is his servant and his apostle, the lord of mankind, the intercessor, the accepted intercessor, on the day of assembling: God favour him and his family as long as the eye seeth, and the ear heareth! O people! reverence God by doing what he hath commanded, and abstain from that which he hath forbidden and prohibited. * * * * * O God! pardon the believing men and the believing women, and the Moos'lim men and the Moos'lim women, those who are living, and the dead; for thou art a hearer near, an answerer of prayers. O Lord of all creatures! O God! aid El-Islam, and strengthen its pillars, and make infidelity to tremble, and destroy its power, by the preservation of thy servant, the submissive to the might of thy majesty and glory, whom God hath aided, by the care of the adored king, our master the Sooltán, son of the Sooltán, the Sooltán Mahmood Khán, may God assist him, and prolong [his reign.] O God! assist him, and prolong his armies! O thou Lord of the religion, and of the world present, and the world to come! O Lord of all creatures! O God! assist the forces of the Moos'limes, and the armies of the Unitarians! O God! frustrate the infidels, the polytheists, thine enemies, the enemies of religion. O God! invert their banners, and ruin their habitations, and give them and their wealth as booty to the Moos'lims! [We are glad to learn by a note here that this last intolerant sentence is frequently omitted in this prayer.] * * * * * Remember God, he will remember you; and thank him, he will increase to you [your blessing.] Praise be to God, the Lord of all creatures!"

The religion of the Mohhammadians is one of outward demonstration and ceremony to the fullest extent; and if practised according to the orthodox ritual must engross nearly half the life of a believer. The formulae for prayers and religious purifications, are almost interminable, besides being ridiculous and nonsensical in the extreme. It is incumbent on a Moos'lim to perform a pilgrimage to Mecca once in his life, unless poverty or ill health prevent him; or he must send a deputy, whose expenses he must pay. The fasts are severe enough. During the whole month of Rumadán a Mohhammadian must, every day from two hours before sun rise till sunset, abstain from eating, drinking, smoking, smelling perfumes, and every unnecessary indulgence or pleasure of a worldly nature, and even from intentionally swallowing his spittle. This fast is observed rigidly, except in cases of illness. On certain other days it is unlawful to fast.

There are some good points in the Mohhammadian religion, which, perhaps the Christian clergy may be obliged to adopt, or abide by, at no very distant day. Mohhammadianism does not set up a distinct class of men for religious offices. The *Imáms* obtain their livelihood chiefly by other means than the service of the mosque, their salaries being extremely small. Some of them engage in trade; and many of them are school-masters. All the officers of a mosque are paid out of its own funds; and not by exactions from the people. Yet Mohammedanism, at present, stands firm and unshaken; and no religion can boast of more enthusiastic followers. Mr. Lane tells us that there are very few unbelievers amongst them, and these dare not openly declare their infidelity. Were Protestantism to be put upon the same footing as Mohhammadianism it would tumble to pieces in a year.

Although the duty of waging war with the infidels is repeatedly

urged in the Koran, the modern Mohammadans are by no means a proselyting people. On Mr. Lane's expressing his surprise at this, he heard quoted by way of apology, the following words of their Bible:—"Dispute not against those who have received the scriptures; (namely, the Christians and Jews) unless in the mildest manner; except against such of them as behave injuriously towards you: and say unto them, we believe in the revelation that hath been sent down unto us, and also in that which hath been sent down unto you: and our God and your God is one." Mr. Lane adds: "This precept is however, generally considered as abrogated by that of the sword: if it were acted upon by the Mooslims, it might perhaps lead to disputes which would make them more liberal minded, and much better informed."

* * In our next publication we shall present our readers with some exceedingly curious extracts on the subject of the Superstitions and Magic of the Modern Egyptians.

BEARDS, BARBERS, SURGEONS, AND PARSONS.

THE history of beards would make a much more interesting history than that of murderers, madmen and heroes. But the historical muse has not thought proper to lend her inspiration for the purpose. She is too fond of martial music to spend much of her time in a barber's shop, or if she does occasionally peep in, it is more for the purpose of hearing and speaking of murders, processions, battles and sieges, than of calmly investigating the merits and demerits of parties, customs and habits. What a pity it is that the muse is so foolish! Had the muses been males instead of females, the learning of the world might have taken a very different turn, but it so happens that the originators of literature, the nine muses, were all females! How melancholy! nine young maids most probably! they were so very fond of gaiety and gallantry.

Beards are always represented by poets and historians as emblems of wisdom, and peculiar features of philosophers. Persius calls Socrates a bearded master, (*barbatum magistrum*). All the old philosophers are painted and sculptured with beards, and Esculapius, Hippocrates and Diogenes have got them so thick that no comb could penetrate them. Poets must have been equally as philosophical in former days; for, according to Democritus, (see Horace's Art of Poetry) the greater part did not pare their nails nor dress their beards, and, moreover, did not wash themselves, and the muses excluded from Helicon all poets who were not mad.

—excludit sanos Helicone Poetas

Democritus; bona pars non ungues ponere curat

Non barbam; secreta petit loco, balnea vitat.

If those filthy fellows were the muses favourites, the latter must have been dirty hussies, which accounts for the bad taste which they have infused into the literature of society by dealing so much in the marvellous and extravagant, as entirely to overlook the care of the person, the comforts of domestic life, and the moral regulation of private conduct.

Barbers consequently were no favourites of the muses. They could be of no use on Mount Helicon. Neither shaving nor hair-dressing was there in good repute. This accounts for the sanity of barbers in all ages. Mad Poets are as common as shrimps at Billingsgate; but who ever heard of a mad barber?

Barbers, however, are not less famous for wisdom than the beards of which they make their bread; but their wisdom is of that oral and traditional character which distinguishes the antique from the modern philosophy, for which reason they were greater men in former times than they now are. Shaving was at one time a science. A king's barber was a notable personage at Court, but a king's philosopher was a king's fool. The barber had his own establishment and private fortune—the philosopher lived on the refuse of the royal kitchen. To touch a king's beard was the highest honour that could be conferred upon a man, and to pull a king by the nose was not suitable employment for one of the vulgar. It required a sweet breath and a clean person and graceful deportment to be a shaver of roy-

alty, but a philosopher might say fine things, inculcate good morals, and cause merriment and laughter without any of those accomplishments. Hence barbers have succeeded at court before the idle uncombed and unwashed votaries of theoretical philosophy. The barber is a practical philosopher.

The distinction between theory and practice in philosophy, therefore, seems to be, that theory wears a long beard, and practice shaves it. Theory may beget a science; but it is only practice that brings it forth. Theory is the father, but practice is the mother of it. It was right, therefore, that practice should shave. No one likes to see a bearded woman. Accordingly, we find that as soon as the philosophy of the age began to become practical, beards were discarded as unsuitable to its productive character. Beards now belong to the eastern, and smooth chins to the western world.

The task of womanizing man was by no means an easy one. The greater proportion of men are conservatives, not even excepting the radicals. Philip of Macedon, and Alexander the Great, ordered their soldiers to shave, but they could not order their subjects. It was reserved for Peter the Great of Russia to emasculate a whole nation by a regular crusade against beards. He has not been wholly successful, if we may judge from the bushy whiskers and huge mustachios of the Owskis of Bearland. But this reminds us of an old fact not much spoken of in history, on account of the base propensity of Miss Clio, the historic muse, for sonorous subjects—viz., that there was a long and violent contest between the Greek and Roman churches, regarding this same matter of wearing the beard. The Greek church took the masculine side of the question, and the Roman church advocated the cause of smooth chins. The Russians belong to the Greek church. It is not to be expected, therefore, that they should shave very clean. No wonder the Roman church adopted the cause of the woman, seeing it calls itself "the Mother Church." Gregory the 7th, affirmed that all the clergy of the west have shaved since the commencement of the church. The Greek church still preserves the beard. The contest ended as all other contests do. But the most practical of the two parties is the shaver.

Barbers are the heralds of practical and experimental philosophy. They must have been a learned and a skilful body in former times. An Act of the 1st of Edward IV., after reciting "that several mischiefs had arisen to the subjects of this kingdom through the ignorance, negligence, and insufficiency of divers persons practising surgery, and from the want of a proper examination, correction, and punishment of such persons, incorporates the said barbers, empowering them to make laws and ordinances for the good government of the corporation, and giving them the oversight and superintendence of all persons practising surgery within the city and suburbs of London, with power to punish all such as shall improperly exercise the said mystery, and to inspect their instruments, plaisters, and medicines." This is sufficient proof that barbers were more learned in those days than either physicians or surgeons. In the time of Henry VIII., when the surgeons had waxed strong under the nursing of their *alma mater* (the corporation of barbers), the two companies were incorporated, and diplomas for surgery were given in the joint names of the barbers and surgeons, barbers having the precedence. Even so late as Charles the First's time, a British Navy surgeon being taken prisoner by the French, and put into the prison at Brest, found it very difficult to prove his profession to the governor, who could not determine from his warrant whether he was a barber or a surgeon. It was only in the year 1774, that the two parties were finally separated. Since that time the surgeons having escaped the leading strings and maternal correction, have acted for themselves, and the poor barbers are fast dwindling away into poverty, nonage and dotage—every stripping of a fellow having the presumption to exercise the divine mystery of barbering and shaving on his own person.

But the barbers will not be unavenged. The parsons are meeting the same fate. Every sensible man is now his own parson, and were it not that there is a law in force which authorizes the parsons to shave the people, *volens nolens* willing or unwilling, (a privilege which the barbers seldom enjoyed), they would not be more independent than the barbers. This law, however, is now nearly burnt out; it is already in the save-

all, and the divorce of church and state must follow that of barbery and surgery. Shaving and bleeding are like butter and bacon, rather too powerful a union. So are saving and taxing. *Sacrifices* have long been abandoned by priests as unchristian; but we suspect that a revival of ancient customs must shortly take place.

GALLERY OF PANTHEISM.

GIORDANO BRUNO.

"And I saw being linked with being, and increasing and expanding into an innumerable variety, drinking and feeding upon the *asp* that is never exhausted of strength, and of light, and of life, and of Him who is."—*De La Mennais*.

THE human mind, impregnated with the spark of the Universal Spirit, no sooner becomes conscious of its own being, than it falls down in veneration before that Being which is the universal principle of all existence. This is the first revelation, the revelation of God, the incarnation of the divine word in man.

Man, conscious of his being, and of the being which is the universal principle of all existence, passes from the state of veneration to that of reflection. He endeavours to explain the facts of which he is conscious; he becomes a philosopher.

Philosophy is the love of wisdom, the effort of the human mind to find out the first principles of individual and universal existence.

It is obvious that the first attempts to find out these laws must have fallen out very imperfect; yet, in spite of imperfections and eventual absurdities, the human mind has gradually acquired more and more of a clear insight into the laws of universal nature. These very errors have been necessary steps to higher knowledge.

The errors into which the human mind has fallen may be reduced to two principal heads—Materialism and Spiritualism, Polytheism and Monotheism, Epicurism and Stoicism, Anarchy and Despotism.

This opposition of the fundamental views, which pervades the whole history of man, has created Scepticism.

Man, instead of combining these two facts on which the two opposite views are based, and viewing them as the emanation of one universal principle, gave up, in despair, the attempt to acquire a knowledge of the truth. Hume's Scepticism is nothing but the suicide of the human mind, a self-destruction of the higher qualities.

Yet notwithstanding all the above mentioned errors, the most enlightened in all ages, have acknowledged, the co-existence, and in consequence, the truth of two principles, as the necessary manifestation of the Infinite one. The idea transpires from the mysteries of Memphis, from the sacred books of Hindoo, from the religion of Mythra. It has been even professed by a part of the first Christians, and taught under the veil of allegory by the Knight Templars.

However, it was but in the 16th century that it was proposed publicly as a philosophical system, and the first who professed it was condemned to the flames. Since we call ourselves universalists and Pantheists, and do not make a mystery of our profession of faith; we think it will be useful to our readers, to make themselves acquainted with the life and doctrines of those who have opened us the way to the field, in which we stand as preachers; preachers of a doctrine, which though condemned by the sectarians of all creeds, is the only one which we can commend as conducive in rallying around one altar, all the members of the great family of man.

However, we shall not mention all who have professed Pantheism, we will only devote our pages to those whose works have exercised the greatest influence upon the human mind, namely, Giordano Bruno, Spinoza, Viro, Lessing, Schelling, and Goethe.

We begin our gallery with Giordano Bruno—not because he has been the first among the modern philosophers to profess Pantheism, but because his writings have been the mine which has offered to the German philosophers a world of riches, and

because his opinions are, in many respects, analogous to those professed in the *Shepherd*. The early history of Bruno is involved in mystery: we know only that he was a native of Nola, in the kingdom of Naples, that he studied divinity, and became a friar of the order of St. Dominicus. His ardent mind, nurtured with the study of philosophy, his genius, inflamed with the love of truth, could not bend under the yoke of monkish discipline; he broke the fetters imposed upon him; he gave up the vows of blind obedience and celibacy as irrational; and, assisted in his endeavours by a wealthy and talented Roman lady (Silvia Gandini), he fled to Geneva in 1580.

The republic was then an asylum for all those who were persecuted for their religious creed, or rather, for those who gave up Popery to embrace the Protestant religion. Calvin and Beza were preaching their doctrines when Bruno arrived at Geneva. He was received by both as a powerful auxiliary in the Protestant cause; but soon they discovered in him a most powerful antagonist of all sectism. Bruno was in advance of the age, and stood alone, a free mind among a host of bigotted zealots. He was pointed out as an innovator, and compelled to seek for a new residence.

He directed his way towards Paris, which was at that time a renowned school of divinity and theology. Here he was allowed to give public lectures, but having attacked too boldly the tenets of the philosophy of Aristotle, he drew upon himself the hatred of all divines and schoolmen. He gave up in disdain his professorship, and went to England. Here he found a powerful friend in the French ambassador, Chateaufort, and a warm friend in Sir Philip Sidney. It seems that the English beauties did, for a while, captivate the heart of the philosopher; in fact, he speaks of them in the most enthusiastic terms of praise; he compares them, in respect to other women, to what the stars are in comparison with the earth, and calls them "*Le piu virtuose e le piu leggiadre dame*"—the most virtuous and graceful ladies.

In London he wrote and published his most important works. These works, which, till these last few years, have been a literary curiosity, bought up with gold to be preserved in the libraries of antiquaries, and known merely by the title to the literary world, are written partly in Italian and partly in Latin.

The most celebrated are—

La Cena delle Ceneri,
Lo Spaccio della Bestia Trionfante,
Della Causa Principio ed Uno,
Dell' Infinito e Mondi,
De Triplici Minimo,
De Monade,
De Innumerabilibus,
Degli Croici e Furori—dedicated to P. Sidney.

It seems, however, that a quarrel with a lady caused him to give up his residence in London. In a letter to Chateaufort, in speaking of his own moral courage, he says, "Wherefore I had need to have been of a truly heroic spirit not to submit, depart, or yield to such a rapid torrent of criminal impostures; certainly there wanted nothing but the unkind, foolish, and malicious disdain of a woman, whose false tears are more powerful than the most swelling waves and rigid tempests of presumption, envy, detraction, murmur, treachery, disdain, hatred, and madness."

After leaving London, he stayed for a few months at Paris, and from thence proceeded to Marburg. Here, not being able to obtain a situation, he went to Wittenberg (1587) as professor of philosophy. Here the evil spirit tempted him to give a public lecture, in which he made an apology for the spirit of darkness. The narrow-minded divines of Wittenberg, who believed in the personality of the cloven-footed monarch (and how could the pious Lutherans believe otherwise, since their own lord and master, Martin Luther, had been more than once fighting against the black one, when confined in the castle of Wartburg ?)...the narrow-minded divines, who comprehended as little the dualism of Bruno as the modern sectarians comprehend our universalism, calumniated Bruno as a blasphemer. Enraged, he left Wittenberg, and went to Prague; but whether the love of his native land, or some other no less powerful attraction, acted upon his mind, he returned to Italy. Two years he lived tranquilly in Padua, but having ventured to visit

Venice, he was put into prison (1595). This despotic Government, after keeping him two years in close confinement, handed him over to the Popish Inquisition (1598). The holy tribunal, after having in vain tried all means to induce Bruno to retract his errors, pronounced sentence of death on the 9th of February, 1600.

Here the bold philosopher pronounced the remarkable words: 'Majori forsit cum timore sententiam in me dicitis, quam ego accipiam'—Ye, perhaps, utter my condemnation with more fear than I will show at the execution.

The inhuman sentence was executed on the 17th February, in the same year. Giordano Bruno was burned to death in Campo Fiore, before a crowd of deluded people, who applauded the inhuman sacrifice.

Thus died one of the most talented and bold philosophers. He was condemned by those who worshipped as a Divinity him who, sixteen hundred years before, had been crucified for having taught the same doctrines. He was burned upon the very same soil upon which the thousands of victims had fallen, whom the misguided zeal of the heathen priestcraft had denounced to the authorities as Atheists, Pantheists, rebels, and teachers of immortality.

Let us hear now some of Bruno's doctrines:

"The mind above every thing is God; the mind inherent in all things is Nature; the mind that pervades all things is the intellect. God dictates and ordains; Nature executes and makes; the intellect contemplates and reasons. God is the Monas, the origin of all numbers, the simplicity, which is the substance and excellence of magnitude and composition, above time and space, innumerable and immense. Nature is a numberable number, a measurable magnitude, a momentum which can be assigned. Intellect is a numbering number, a measuring magnitude, an appreciating moment. God flows through Nature in the intellect. Intellect is elevated by Nature to God; God is active love, clearness, light. Nature is the lovable object—fire, heat. Intellect is the loving subject, which is kindled by Nature and enlightened by God.

"Sense is an eye that sees through holes the colours, and outward appearances of things.

"God is the first principle, is that which all things are or may be. He is ONE, but in Him all senses are comprehended; He is the substance of all things, and at the same time their cause. As the first efficient cause, He is also the universal intelligence, which has manifested itself in the form of the universe. To be, to will, to have the power, and to produce, are identical with the great universal principle. His substance and His creative energies are determined by his nature; He cannot act otherwise than he acts; His will is necessity, and this necessity, at the same time, the most perfect freedom. He is in all things, and all things are in Him. All things are animated, all things are good, because they proceed from the one.

"The universe is one—infinite, eternal, imperishable; all things are caused by the division and multiplication of their own principles. But that which we see is but the shadow; indeed, we can see nothing but shadows.

"The end of all philosophy is the recognition of unity existing in contraries.

"The soul forms the body by expansion of the centre. Death is the contraction of the centre.

"The end of human and divine intellect is the same, namely, the perfection of the whole.

"The monas is the centre of the infinite circle, the one and the whole; it is the space, the magnitude, the moment, the primordial existence; a spirit that determines and pervades every thing, a law that rules every thing,

"The monas is the only infinite substance, the number and the measure of all things.

"The dias is the principle of separation and opposition, though this opposition is itself but the subject of unity. It represents in possibility and reality, substance and accident, matter and form, simplicity and composition, union and separation, production and dissolution, external and internal, light and darkness, heat and cold, truth and falsehood, beauty and ugliness.

"The dias proceeds from the unity, as a line proceeds from a moving point. The first division is dichotomous. Hence, each kind of being, or essence, is the compound of two elements,

Hence, we have two souls, two spirits, two laws, two contradictory desires, corresponding to two apprehensive faculties, sensibility and reason.

"All in the world tends towards the end of its nature. But since man is composed of matter and mind, he has two ends—his physical and his spiritual perfection. He is placed between the limits of time and eternity, the spiritual world and the universe. Yet the principal end of man is spiritual, because its existence is infinite, it is the divine principle in man.

"The body, on the contrary, depends on natural laws, is finite, and is nothing by itself. The end of man, concerning his intelligence, is the knowledge of truth, and that concerning his will, the highest goodness (love.) This is proved by the insatiability of his desires, and the continuity of his efforts in seeking for truth.

"The world is infinite; space is also infinite: it is every where; the same matter, the same power, the same effect, the same nature, the same divinity.

"All that is not a first principle and a first cause, has a principle and a cause.

"A principle is the internal ground of existence, the cause the external ground."

These will be sufficient to show the tendency of Bruno's writings. He was an Universalist, in the most noble sense of the word. His philosophy was far from the deadly mechanism of the materialist, and the foamy nothingness of the idealists. His spirit is neither the personification of the sectarians, nor the abstract first cause of the Deists, but an universal, living, all-pervading, all-embracing spirit. The universe itself, the whole nature, is not a casual agglomeration of atoms, but the living, eternal, universal body, of the universal spirit. And to this belief we say—Amen.

HERMES.

VALUE OF EXCOMMUNICATION.

By the 5th and 6th of Edward VI., cap. 4, it is enacted, that persons striking or laying violent hands on any other, either in a church or church-yard, shall be deemed excommunicated, and excluded from the fellowship of Christ's congregation. But by the 53 of Geo. III., c. 127, it is enacted that in all cases where excommunication is pronounced in the Ecclesiastical Court as part of the sentence, the Court is empowered to assign any term of imprisonment, not exceeding six months, all other consequences (temporal and spiritual, no doubt) of excommunication being taken away, and the imprisonment to be enforced by certifying the excommunication and the term of imprisonment to his majesty in Chancery. Such is the value that High Churchmen and Tories put upon excommunication or exclusion from the fellowship of Christ. If Jesus Christ's words are literally true (whosoever sias ye remit, they shall be remitted in Heaven, and whosoever sins, ye retain, they shall be retained in Heaven), excommunication from the visible church on earth is tantamount to excommunication from Heaven, and this is to be bought off by six months imprisonment or three months at the tread mill.

TO CORRESPONDENTS.

"P. P." We are not responsible for the sayings and doings of the Universal Society, 72, Newman-street, any more than for those of the British Parliament. We think it quite enough to bear our own responsibility; and that any man who undertakes more, undertakes too much. If P. P. chooses to go and give his opinion of the divine attributes on Sunday evening, he will find both Spiritualists, and Materialists, we believe, driving plain simple facts to both extremes, but let him not expect either to convince or convert, for this is a world where errors of every description must riot, and the elements of thought contend for ever. Every man adduces some truths, but the infinities of Nature are too vast for the littleness of the human mind. If we could destroy the spiritual pride of mock piety, and the intellectual pride of mock philosophy, and produce genuine humility and simplicity of heart, we would find truth sooner than by wrangling. There is a great deal of affected humility in the world, but no affected wrangling. Men are sincere in wrangling and false in humility, true in their vices, and false in their virtues. But there is no helping it. Men must wrangle till exhaustion comes, it is their fate. Blessed are they who have peace in their own hearts amidst the paltry strifes of external life.

THE SHEPHERD.

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THE PRINCIPLES OF THE SHEPHERD,

MAY be called Pantheism, Universalism, or Catholicism, or by any other word which expresses Universality.

Pantheism implies that every thing, great or small, good or evil, wise or foolish, is the result of the active and conscious operation of the Universal Male (Spirit) in co-operation with the Universal Female (Matter). Consequently, all doctrines, systems, customs, and morals *positively* originate in God and Nature (jointly), and form component parts of a system of progressive training for mankind.

But the only true religion is the acknowledgment of this fact, and the retirement of faith and worship within the true sanctuary of the heart and mind.

THE MOTHER GOD.

We quote the following passage from Godfrey Higgins' "Anacalypsis," a learned and elaborate critico-theological work, lately published:—

"The Jews were correctly followers of the God *Iao* alone. The Romish Christians have along with the God *Iao* adopted the Queen of Heaven the Mother of God, the *Regina Coeli*, as they call her. They are followers of the double principle, and with it they adopt the adoration and use of images. These two (female principle and images) have always gone together. The Protestants refusing the feminine principle, refuse also as usual the use of images. Such is the fact. Are we to attribute this to accident or design? *The female principle and the image do not seem to have any necessary connexion.*"

The last sentence which we have marked in italics, is one to which we principally call the attention of our readers. A careful reader of the *Shepherd* will no doubt smile at the blindness of Mr. Higgins, the connexion between images or material Gods and the feminine principle being so very obvious. According to our Pantheistic theology, the male principle is the universal mind, spirit or soul of Nature—viz., God; the female principle, is the universal body or material manifestation of the male principle, viz., Matter or Nature. The connexion therefore, between image worship, and the worship of the Queen of Heaven is so necessary, that we ought from our own principles to look for the one where the other is established.

The feminine Deity, however, is very imperfectly developed in Popery. A Papist and a Protestant agree upon the Divine Nature. Both regard it as masculine *only*, yet the Bible says, "God made man in his own image, male and female." The Heathens spake more orthodoxly of God. Porphyry says, "that the male and female Deities were all one." Jupiter is represented as both male and female, "Jupiter progenitor Genetrix que Deum," "father and mother of the Gods." We read also in Proclus, of the womb of Jupiter containing all things. Even Venus was sometimes worshipped as a male—*Venus Aphrodite*. The same doctrine prevails in the East. The following words in the *Geeta* are put into the mouth of Brahma. "I am the father and mother of this world, I plant myself upon my own nature, and create again and again the assemblage of beings. I am the generation and dissolution, the place where all things are deposited, and the inexhaustible seed of all nature; I am the beginning, the middle, and the end of all things, * * * the great Brahma is the womb of all those various forms which are conceived in every natural womb,

and I am the father that soweth the seed." This is all sound theology, only like all old theology, it is very indefinite, and does not take the express form and name of the Deification of Nature as the mother God.

The distinction between the divine male and female principle, is merely an arbitrary distinction arising from the imperfection of our minds and our language. It is, however, equally allowable and necessary as the distinction of mind and body, and in this sense only we use it. It is a distinction also so natural, that it has been forced into every language. In the oriental system of Manu, (which Sir Graves Houghton says "is the undoubted prototype of every subsequent system of which we have any knowledge, whether we call them Hindu, Chinese, Egyptian, Persian, Chaldean, or European which are all but distorted and mutilated copies of this one grand, simple, and original conception), 'the order of being is God, mind, consciousness, the *matras*, the elements. This is the order of succession. *Matras* here evidently corresponds to our poetic word Nature. Sir G. says the word *matter* is derived from it, and in Latin, *mater* 'mother,' and Greek, *meter* 'mother,' have evidently the same origin. Mother, matter, and nature, therefore, are synonymous in their universal meaning. These five orders of things are evidently resolvable into two, God and *Matra* (singular), the latter being the immediate producer of the material world, the womb of nature (hence *matrix*). The beauty of the Manu doctrine of nature lies in this, that the *matra* is divisible and becomes plural, *matras*, *natures*—thus corresponding to the infinite varieties observable in creation, to the separate fundamental characters of which varieties we give the name of *natures*, thus we speak for the different *natures* of different animals, plants, &c., whilst we speak also of *Nature* in the aggregate in the singular number. Nature is therefore merely the secondary productive principle of the primary, eternal existence, infinitely diversified for the infinite diversity of her offspring. Taking this view of the subject, we see a great propriety in image worship in the infancy of society, as a representative of the several characters in which the divine power manifests itself, and so far from regarding the Egyptians as degenerate from other nations in their adoration of Deity under the various forms of animal and vegetable nature, we think their worship the result of superior intelligence in their priests and rulers, though perverted like all other religions in the course of time, to the base purposes of ambition and selfishness. Notwithstanding it is a stupid religion, (but not more so than Protestantism, which denies the divinity of nature,) for all types or *matras* must be imperfect, and consequently *evil*, inasmuch as

they are *finite* images of an *infinite* essence. For the same reason the Christian religion is as yet in a state of childhood, inasmuch as it has not got beyond the *divinity* of the *human nature* of Christ, the man-God, whose worship in a Protestant form is not less ridiculous than the worship of the Virgin Mary in a Catholic form. Both are supposed mediators with God, but are representatives also of eternal principles, the one of filial and the other of maternal relationship to the universal father, but both are mere types whose Prototype is God. The Catholic Church is more rich in its types than the Protestant Church is, the only type of the mother God which the latter possesses being in the Sacrament of Baptism, Godfather and Godmother. The Scotch Church the least typical of all has rejected even these.

There were many Christians in primitive times who regarded the Holy Spirit as the maternal principle. According to Origen, the gospel of the Nazarenes or Ebionites represents Christ as saying, "The Holy Ghost, *my mother*, took me up by one of the hairs of my head, and transported me to the great Mountain Tabor." This spirit is evidently the immediate producer or life giver: the finisher of the work begun by the father. The words in the account of the Creation, "and the spirit of God moved upon the face of the waters," should be translated, "and the Spirit of God brooded on the face of the waters," presenting the idea of a hen or she dove, if you will, hatching her eggs. The Hebrew word without vowel points is "rhp." Gesenius, in his Lexicon, says of this word, "to brood as the life giving power of God over the mighty deep at the Creation, Gen. 1. 2 (In Syriac to brood)."

No wonder the idea of the Mother God has forced itself upon the mind in all ages. It is so very natural there is no escaping it, and where it has not been able to establish itself in its full and perfect sense, it has introduced itself typically under the form of the Mother of God, the Virgin Mary, or the Baptismal godmother; even the Scotch, in spite of their typical prejudices, have not entirely got rid of it, as in Scotland, a mother-in-law, that is a wife or husband's mother, is called a "gude mither," or Godmother. But it has never been so perfectly developed within the Abrahamic church as amongst the Heathen (we regard Heathen as an appellation quite respectable). The Abrahamic church is beyond all controversy the first in rank, if not the eldest. It comprehends Jews, Christians, Mahometans. Now the Godmother has never been introduced into this Church, otherwise than typically. The Heathen Theology is full of Goddesses—'*Matres Deorum*' and queens of Heaven—but the Jews were expressly forbidden to have anything to do with them, and the Christians regard the Jewish prohibition as extending to themselves. The Mahometans have an express injunction to the same effect. There is a substantial reason for this. The system of nature presents the grand two fold division of men into spiritualists and materialists, the disciples of the male and female principles. The Jewish Church belongs to the former, and the Gentile to the latter. The plan is evidently to develop these two principles separately, as male and female are separately trained and educated previous to matrimony or sexual love. It is Christ himself who teaches us this doctrine, for he talks of the marriage of the lamb, the establishment of his kingdom being likened to a marriage, and of the bride making herself ready. All this ceremony is antecedent to the establishment of the millennium, and what is the millenium but the union of Jews and Gentiles in one church? But why, say you, excite an antipathy between these two parties? Merely to keep them distinct till they arrive at puberty. The partial union which took place in Christianity was not real, it was like the oriental marriages between infant children, merely nominal. But it has been mistaken for real. Had it been real, we should have had the Mother God in very different style from that of the Virgin Mary, and moreover we should have had Jews and Gentiles incorporated. The incorporation, so far as it has taken place, is to be found chiefly in the Roman Church in sacrifices, images, saints, or minor Gods, and Queen Mary. In the Protestant church, the worship of the man, Jesus Christ, is like shaking the right hand of fellowship with the *material* department. These, however, are merely little bits of nature which have been associated with God—they are *matras* not the *Matra*—they are individual natures, not Nature.

But why does not Revelation teach this great truth in plain terms, and settle disputes? Simple creature! The *use* of Revelation is to create disputes, not to settle them. "Think ye I came to send peace on earth? I tell you, Nay." It is the female principle that settles them; it is the seed of the woman; it is the mother that finishes the child; it is the study of Nature that gives its full development to the mind. Revelation is one thing, and human science is another thing. The former is the male germ of the latter—the latter is the female organizer of the former. It is the mother that gives life and form to Revelation. Revelation has no meaning without science: it is a mere ravel, a chaos, a labyrinth, a raw material. The maternal principle, therefore, does not particularly belong to Revelation in the common sense of the word—(we mean Revelation in the sense of audible communications, miracles, visions, &c.)—in other words, it is interdicted by it until Nature herself reveals it by the maternal species of Revelation—*mental labour*. The *paternal* Revelation costs no trouble, it merely conveys a message to the ear, without caring for the understanding. The *maternal* Revelation is the pregnancy of the mind, with the original elements of truth, striving with all the energies of thought to give them an organized form and living nature. This energy this power, is, however, quite as much of a Revelation as the other. The power is derived from the great source of all power. The mode alone differs from the former, and to these two modes we have given the names of the Paternal and Maternal, in order to show a reason why the mother God has been excluded from the paternal department.

One would suppose, that Nature being most perceptible to the senses, human knowledge, or the search of knowledge, would begin with Nature and end with God; but it is not so—science began with God and the Gods. Natural philosophy is comparatively modern. "Metaphysics," says Sir Graves Houghton, "may indeed be considered as the head, physics as the body, and mathematics as the legs of science." But the end and the beginning are one, for all our inquiries into the laws of Nature are so many searches after the Great Original. Men, however, first went directly to work in seeking after God—*afterwards*, they went indirectly, i. e., through Nature. But it is chiefly in the western world that they have adopted the scientific mode of ascending through Nature to Nature's God. Nature is veiled in the east, and so is woman her image and representative. She is crippled in China, concealed and imprisoned in Persia and Turkey, and regarded as chattel, or private property, in every country of the world. But her veil is partly removed in Europe, for there the secrets of Nature are being discovered, there the mother God is beginning to reveal herself, as alone she can be revealed in the demonstrations of physical science.

But let us close as we began. What is to be the consequence of this Revelation?—*Idolatry*? Mr. Higgins says, and we assented, that idolatry is always connected with the mother God, and employed in her worship. There are two kinds of idolatry—partial and universal. To worship a stone, a stick, or an image, is a religion for children; but to worship universal Nature, the infinite and eternal image of the Father, is a religion for men. This religion we commend to all men; it is the law of God, which is perfect, converting the soul, and making wise the foolish; and yet it is *Idolatry*. But the idol is not made by man, it is immortal, eternal, infinite, Almighty; it has all the attributes of God. There is only one image of the invisible power, and that is the visible agent of that power.

NOTICES OF NEW OR SCARCE WORKS.

An Account of the Manners and Customs of the Modern Egyptians, &c. By E. W. LANE, Esq.
[SECOND NOTICE.]

In the tenth chapter of the first volume, Mr. Lane describes the Arabs as being a very superstitious people, and none of them more so than those of Egypt. Many of their superstitions form part of their religion. They believe in the existence of a class of beings intermediate between angels and men, capable of as-

suming any form, and of becoming invisible at pleasure. The charms used to avert the anger of these genii, and other calamities, are so numerous, according to Mr. Lane, that a large volume would scarcely suffice to detail them. One of the most interesting of their superstitions, is an excessive dread of what they call "the evil eye," that is, the exciting the envy or covetousness of a beholder. From this fear mothers purposely neglect the appearance of their children, leaving them unwashed, and shabbily clothed, particularly when they lead them out in public, so that they may not be blighted by the influence of the "evil eye."

Mr. Lane says he was much amused by the complaint of one of his Egyptian friends, who lamented that the Pacha, having given up his monopoly of the meat, the butchers began to slaughter in their own shops. He said it was quite shocking to see fine sheep hung up in the streets, before the public eye, so that every beggar who passed by coveted them; and that, consequently, people might as well eat poison as such meat. Mr. Lane's own cook made a similar complaint; and rather than purchase from one of the shops near at hand, took the trouble of going to one in a distant quarter of the city, kept by a man who concealed his meat from the view of the passengers in the street.

This piece of superstition calls up in our minds the exhortation contained in the Tenth Commandment, "Thou shall not covet," &c. By the bye, if to covet is a sin, to excite covetousness is doing the work of the tempter. Query—Are not our rampant aristocracy doing this every day in their pompous displays of wealth and luxury before the eyes of the starving poor? Verily, we cannot help thinking, that a little of the fear of the "evil eye" would have a very salutary influence in this country.

We must now go to the magical practices of the modern Egyptians.

In commencing the twelfth chapter of his work, Mr. Lane remarks that "If we might believe some stories which are commonly related in Egypt, it would appear that, in modern days, there have been, in this country, magicians not less skilful than Pharaoh's "wise men and sorcerers," of whom we read in the Bible.

We shall here transcribe Mr. Lane's account of his own experience in these matters:—

"A few weeks after my second arrival in Egypt, my neighbour, Osmán, interpreter of the British consulate, brought him (the magician) to me, and I fixed a day for his visiting me, to give me a proof of the skill for which he is so much famed. He came at the time appointed, about two hours before noon, but seemed uneasy, frequently looked up at the sky, through the window, and remarked that the weather was unpropitious: it was dull and cloudy, and the wind was boisterous. The experiment was performed with three boys, one after another. With the first it was partly successful, but with the others it completely failed. The magician said that he could do nothing more that day, and that he would come in the evening of a subsequent day. He kept his appointment, and admitted that the time was favourable. While waiting for my neighbour, before mentioned, to come and witness the performances, we took pipes and coffee; and the magician chatted with me on indifferent subjects. He is a fine, tall, and stout man, of a rather fair complexion, with a dark, brown beard; is shabbily dressed, and generally wears a large green turban, being a descendant of the prophet. In his conversation he is affable and unaffected. He professed to me that his wonders were effected by the agency of good spirits, but to others he has said the reverse—that his magic is *satanic*. (He is a Pantheist, no doubt!—Ed.)

"In preparing for the experiment of the magic mirror of ink, which, with some other performances of a similar nature, are here termed *durb elmen'del*, the magician first asked me for a reed-pen and ink, a piece of paper and a pair of scissors; and having cut off a narrow strip of paper, wrote upon it certain forms of invocation, together with another charm, by which he professes to accomplish the object of the experiment."

Mr. Lane here gives a fac-simile of the charm, in Arabic characters, with the following translation:—

"Tur'shoon! Turyoo'shoon!—Come down! Come down! Be present! Whether are gone the prince and his troops? Where are El-Ahh'mar, the prince, and his troops? Be present ye servants of these names!"

"And this is the removal. And we have removed from thee thy veil! and thy light to-day is piercing. Correct, Correct."

"Having written these, the magician cut off the paper containing the forms of invocation from that upon which the other charm was written, and cut the former into six strips. He then explained to me that the object of the latter charm (which contains part of the 21st verse of the Looat Ckaf, or 50th chapter of the Kooran), was to open the boy's eyes in a supernatural manner, to make his sight pierce into what is to us the invisible world.

"I had prepared, by the magician's direction, some frankincense and coriander-seed, and a chafing-dish, with some live charcoal in it. These were now brought into the room, together with the boy who was to be employed: he had been called in, by my desire, from among some boys in the street, returning from a manufactory, and was about eight or nine years of age. In reply to my enquiry respecting the description of persons who could see in the magic mirror of ink, the magician said that they were a boy not arrived at puberty, a virgin, a black female slave, and a pregnant woman. The chafing-dish was placed before him and the boy, and the latter was placed on a seat. The magician now desired my servant to put some frankincense and coriander-seed into the chafing-dish; then, taking hold of the boy's right hand, he drew in the palm of it a magic square." (The diagram is here given.)

"In the centre he poured a little ink, and desired the boy to look into it, and to tell him if he could see his face reflected in it. The boy replied that he saw his face clearly. The magician, holding the boy's hand all the while, told him to continue looking intently into the ink, and not to raise his head.

"He then took one of the little strips of paper inscribed with the forms of invocation, and dropped it into the chafing-dish, upon the burning coals and perfumes, which had already filled the room with their smoke; and as he did this, he commenced an indistinct muttering of words, which he continued during the whole process, excepting when he had to ask the boy a question, or to tell him what he was to say. The piece of paper containing the words from the Kooran, he placed inside the fore part of the boys' tackeeeyeh, or skull-cap. He then asked him if he saw anything in the ink, and was answered "No;" but about a minute after, the boy, trembling, and seeming much frightened, said, "I see a man sweeping the ground." "When he has done sweeping," said the magician, "tell me." Presently the boy said, "He has done." The magician again interrupted his muttering to ask the boy if he knew what a *beyruek* (or flag) was, and being answered "Yes," desired him to say, "Bring a flag." The boy said so, and soon said, "He has brought a flag." "What colour is it?" asked the magician. The boy replied, "Red." He was told to call for another flag, which he did; and soon after he said that he saw another brought, and that it was black. In like manner he was told to call for a third, fourth, fifth, sixth, and seventh, which he described as being successively brought before him, specifying their colours, as white, green, black, red, and blue. The magician then asked him (as he did also each time that a new flag was described as being brought) "How many flags have you now before you?" "Seven," answered the boy. While this was going on the magician put the second and third of the small strips of paper, upon which the forms of invocation were written, into the chafing-dish, and, fresh frankincense and coriander-seed having been repeatedly added, the fumes became painful to the eyes. When the boy had described the seven flags as appearing to him, he was desired to say, "Bring the Sooltan's tent and pitch it." This he did, and in about a minute after he said, "Some men have brought the tent, a large great tent; they are pitching it;" and presently he added, "they have set it up." "Now," said the magician, "order the soldiers to come, and to pitch their camp around the tent of the Sooltan." The boy did as he was desired, and immediately said, "I see a great many soldiers with their tents; they have pitched the tents." He was then

told to order that the soldiers should be drawn up in ranks, and having done so, he presently said, that he saw them thus arranged. The magician had put the fourth of the little strips of paper into the chafing-dish, and soon after he did the same with the fifth. "He now said, "Tell some of the people to bring a bull." The boy gave the order required, and said, "I see a bull; it is red; four men are dragging it along, and three are beating it." He was told to desire them to kill it, and cut it up, and to put the meat in saucepans, and cook it. He did as he was directed; and described these operations as apparently performed before his eyes. "Tell the soldiers," said the magician, "to eat it." The boy did so, and said, "They are eating it; they have done, and are washing their hands." The magician then told him to call for the Sooltan, and the boy having done this, said, "I see the Sooltan riding to his tent on a bay horse, and he has on his head a high red cap; he has alighted at his tent, and sat down within it." "Desire them to bring coffee to the Sooltan," said the magician, "and to form the Court." These orders were given by the boy, and he said that he saw them performed. The magician had put the last of the six little strips of paper into the chafing-dish. In his mutterings I distinguished nothing but the words of the written invocation, frequently repeated, excepting on two or three occasions, when I heard him say, "If they demand information, inform them; and be ye veracious."

He now addressed himself to me; and asked if I wished the boy to see any person who was absent or dead. I named Lord Nelson—of whom the boy had evidently never heard—for it was with much difficulty that he pronounced the name, after several trials. The magician desired the boy to say to the Sooltan, "My master salutes thee, and desires thee to bring Lord Nelson: bring him before my eyes that I may see him speedily." The boy then said so, and almost immediately added, "A messenger is gone, and has returned, and brought a man, dressed in a black suit of European clothes; the man has lost his left arm." He then paused for a moment or two, and looking more intently and more closely into the ink, said, "No, he has not lost his left arm, but it is placed to his breast. This correction made his description more striking than it had been without it, since Lord Nelson generally had his empty sleeve attached to the breast of his coat; but it was the *right* arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes the right appear left. He answered, that they appeared as in a mirror. This rendered the boy's description faultless.

"The next person I called for was a native of Egypt, who has been for many years resident in England, where he has adopted our dress, and who had been long confined to his bed by illness before I embarked for this country. I thought that his name, not very uncommon in Egypt, might make the boy describe him incorrectly, though another boy, on a former visit to the magician, had described this same person as wearing a European dress, like that in which I last saw him. In the present case the boy said, "Here is a man brought on a kind of bier, and wrapped up in a sheet." This description would suit, supposing the person in question to be still confined to his bed, or if he be dead. The boy described his face as covered, and was told to order that it should be uncovered. This he did, and then said, "His face is pale, and he has mustachiss, but no beard," which is correct.

"Several other persons were successively called for; but the boy's descriptions of them were imperfect, though not altogether incorrect. He represented each object as appearing less distinct than the preceding one, as if his sight were gradually becoming dim: he was a minute or more before he could give any account of the persons he professed to see towards the close of the performance; and the magician said it was useless to proceed with him. Another boy was then brought in, and the magic square, &c. made in his hand, but he could see nothing. The magician said that he was too old."

Mr. Lane observes that, though completely puzzled, he was somewhat disappointed with the performances, for they fell

short of what the magician had accomplished, in many instances, in presence of his friends and countrymen. He adds, "The reader may be tempted to think that, in each instance, the boy saw images produced by some reflection in the ink; but this was evidently not the case, or that he was a confederate, or guided by leading questions. That there was no confederacy, I satisfactorily ascertained, by selecting the boy who performed the part above described in my presence from a number of others passing by in the street, and by his rejecting a present which I afterwards offered him, with a view of inducing him to confess that he did not really see what he had professed to have seen. I tried the veracity of another boy on a subsequent occasion in the same manner, and the result was the same. The experiment often entirely fails; but when the boy employed is right in one case, he generally is so in all. When he gives, at first, an account altogether wrong, the magician usually dismisses him at once, saying that he is too old. The perfumes, or excited imagination, or fear, may be supposed to affect the vision of the boy who describes objects as appearing to him in the ink; but, if so, why does he see exactly what is required, and objects of which he can have had no previous particular notion? Neither I nor others have been able to discover any clue by which to penetrate the mystery; and if the reader be alike unable to give the solution, I hope that he will not allow the above account to induce in his mind any degree of scepticism with respect to other portions of this work."

These things are very extraordinary and wonderful. Mr. Lane says he cannot penetrate the mystery. Nor can we: we can only confess the mystery. The only rational way to account for these phenomena is the supposition that Nature confers such gifts occasionally to keep alive the discussion of the question of a spiritual world: There is no absurdity in this acknowledgment: the powers of Nature are not to be limited by man. We have no doubt that all countries can produce their sooth-sayers and magicians. There are many in England. We ourselves knew one crystal seer in this country whose performances were equal to the Egyptian magician; but it makes sham philosophers mad to mention such things.

FOI ET AVENIR—FAITH AND FUTURITY.

BY JOSEPH MAZZINI.

Bienne, imprimerie de la Jeune Suisse.

THE heart of the friend of mankind must thrill with joy on seeing that the new generation, in Europe, abandoning the dreary track of hackneyed political discussions, begins to soar in the higher spheres of social and moral regenerating principles. Joseph Mazzini, of Modena, stands, as it were, at the head of this new generation, and his book bears the stamp not only of a lofty genius, but of a heart that throbs with love for the whole race of mankind. And yet this noble-minded philanthropist is an exile, nay, he is even more than an exile, he is literally outlawed, his head is in jeopardy; he is compelled to live in solitary concealment in the land of Tell and Winkelried, changing from day to day his name, his abode, his garments, to avoid the snares of the mercenary and degenerated governments of Switzerland, who, corrupted and bribed by the Austrian and French despots, would, surely, upon his detection, hand him over to his blood-thirsty persecutors.

But let us throw a glance upon this remarkable work; let us present to your eyes the manifestations of Mazzini's prophetic soul.

"The Crusade is organized; royalty takes the field. It appears clothed in the armour of the middle ages, with a feudal planet, and a sword of the sixteenth century. It is prepared for war. A little while ago (1830), when the nations were panting for liberty, royalty thought itself undone, and it was literally undone. We have saved it! We have forgotten that the day which succeeds victory presents more danger than that which precedes it; we have allowed ourselves to be led astray by the pride of the conquest; we have gathered the rubbish of a half-destroyed diplomacy, and built it up again amongst us.

"Royalty was unsaddled, and we, like the knights of the middle ages, have gone two steps backwards to allow it to get again on horseback. And it mounted the steed again; it set itself again to work; and it has worked with so much constancy, abrogation, and activity, as to make us ashamed of our want of unity and energy, and to stop, indeed, to make retrograde, if possible, the march of our century.

"But now, what is to be done? Shall we lose our courage? shall we cringe for a while, and renounce our generous endeavours, and begin anew the comedy of fifteen years, assuming the tenore of hypocritical slaves, and wait for the opportunity of assailing treacherously our enemy in the back, and kill him like cowardly assassins?

"Those who advise this plan as the only remedy for our misfortunes, mistake our mission, and are ignorant of the end which the nineteenth century is called to accomplish. It is not enough to destroy the despotic power: it is necessary to build upon its ruins a new edifice. It is but the work of a moment to destroy or to elevate anew the royal power. Napoleon had destroyed ten kingdoms, and yet they were built again before his ashes were collected in the solitary tomb. Three days were sufficient to expel a dynasty that had ruled for six centuries over the French; but royalty sprung up again in a new branch with additional power.

"The comedy of fifteen years has been admirably played; but what has been the issue of the play? This play has dethroned the elder branch of the Bourbons, but it has killed and unnerved the male revolutionary energies which had placed France at the head of the nations of Europe. It has demoralized both the government and the nation; it has exchanged the battle-axe of the Gauls for the cloak of the Jesuits; it has replaced enthusiasm with calculation—genius, by cold reasoning; it has stifled the grand republican and national ideas under a heap of beggarly, mean half measures.

"The nations are wanting faith. We are undone as a political body: we must rise again as a religious party.

"The religious element is universal and indestructible; it is everywhere and in every thing; it generalizes and unites. Every real revolution is stamped with a religious character. The religion which we are called to form is the Catholicism of mankind—the universal association of the nations. With the gospel in our hands, we march towards the great object of Christianity. We seek for this new gospel, of which the old one was a mere type, as man is the type of the whole mankind.

"We greet, with Lessing, this approaching epoch, in which the axis of the universe will pass from God to mankind. We shall march as martyrs upon that road which has been pointed out some centuries ago, until we shall see accomplished that end which is the peaceful association of all mankind; where there is but one God, one religion, one law for all the human species, where the principle of egotism and individuality dies away to give place to the principle of universal fraternity. We come in the name of God and Humanity; we believe in an only God, the originator of all that is living and absolute thought, of which our world is a beam, and the whole universe an incarnation.

"We believe in one universal, unchangeable law, from which our mode of existence is depending, which encompasses all the possible physical and moral phenomena, and exercises an action upon all the universe. We believe in the *association* (social reform), which is nothing but an active faith in one God, in one law, in one common end, as the only mode of our progress. Hence, we believe in the *holy alliance* of the nations, as the largest association which we are able to comprehend, in the liberty and equality of the nations, without which no alliance is possible, in the nationality, or individual consciousness of the nations, and in a holy father-land, the cradle, the arena, the focus of all individual exertions. When all the altars of the old world will fall under the efforts of the progressive endeavours of Young Europe, two altars alone will stand upright.

"On the side of the one will appear engraved with golden letters, 'The Father-land,' on the other 'Mankind.'

"Lofty ideas are the makers of great nations. Concentrate your existence in one great creative thought; enlarge the horizon of the masses; lift up their conscience, curbed down by

materialism; show them a higher mission; baptize them anew. The material interests originate but partial and idle commotions.

"Universal principles alone are capable of producing a permanent regeneration. Study universal principles, then the masses will follow your standard. The present question is a religious one. Analysis and anarchy have killed the energy in the heart of nations; synthesis and unity of faith will kindle their hearts with new energies.

"Then will vanish all contractions, which fill our hearts with disgust and shame, which unnerve the partisans of progress, which prompt the mock patriots to stigmatise with the name of 'foreigners,' those martyrs who roam in exile in strange countries. With these contractions will also disappear that retrograde fascination for old names and old theories, that hostile polemic of parties, that hatred of man against man, of school against school, of journal against journal, and that inhospitality, against misfortune and exile. Faith, which is nothing but love, good will, and intelligence, will obliterate all that, and harmonize all discord, which is the offspring of a society without social end, without social unity; which goes pregnant with a new world, but is incapable to bring it to light for want of a universal principle of life.

"Some centuries ago the times were also dark, the sky empty, the nations strongly agitated, or stupidly motionless. Some nations disappeared, whilst others arose to behold their fall. A murmur was heard in the world, a murmur foreboding destruction. Heaven and earth both were trembling; man offered a wretched appearance. Placed between two infinities, he had no conscience of the one or the other, he did not comprehend what had passed before him, nor what had to come. Men did not believe any more in their God, nor in the republic. They had no belief of any sort. Society was no longer in existence. The government was weltering in blood, or prostrated in debauchery. The senate, a mockery of the past majesty, existed only to protect itself from the tyrant, to whom it voted millions of gold, and statues. Pretorians killed one despot to elevate another to the throne? Spies, sophists, and the enslaved many, whose desires were bread and public shows. There were no principles; material interests were the only objects of discussion. The Father-land was no more. Brutus's last words were 'that there was no more virtue in the world extant.' Honest men met a voluntary death, to avoid the contact with the general corruption. Nerva allowed himself to die of starvation. Thraseas made with his own blood libation to the free-making Jove. Philosophy was first scepticism, then epicurism, and finally nothing more but empty talk. Poetry had degenerated in satire; yet there were moments in which man found himself desolated and forlorn. Screams of terror interrupted the stillness of the night. Men ran to embrace the cold statues to elicit, as it were, from the cold blocks of marble, some spark of moral life, of faith, of illusions. Such were the times to which our's are so much akin.

"Yet, all that was not the agony of the world, it was the end of one of the evolutions of mankind, after having obtained the maximum of expansion.

"A great epoch was gone to give place to another. A new regenerating high priest was to appear: he came. It was a soul full of love, full of divine inspiration, and of prophetic spirit. It was Christ. He had bent himself upon this world; which had become a corpse, and uttered some words of faith. He took this clay which had nothing more of human but the shape and the power of motion, and pronounced some words which were never heard before—'love, sacrifice, divine origin.' And the corpse rose up. A new life circulated in the clay—a life which all the philosophical systems could not breathe in its nostrils. From this clay issued the Christian world—the world of liberty and equality; from this clay issued the new man—the type of progressive mankind, of general association. Walk in faith, you who suffer for the noble cause; apostles of truth, you whose sacred endeavours are branded with the name of Revolutionists. What Christ has done, mankind will be able to do likewise. Believe and act—action is the word of God.

"One day in the sixteenth century, some men called inquisi-

tors, who pretended to be appointed by God himself to control the efforts of human intelligence, and called themselves 'Inquisitors,' were assembled in Rome, to decree the immobility of the earth. A prisoner stood before them; the beams of genius sparkled from his eyes; he stood above his times and his contemporaries; he had revealed the mystery of the world.

"It was Galileo.

"The venerable old man shook his head; his soul was revolting against the violence of his oppressors, and yet, curbed down by the monkish despotism, he was ready to retract the truth he had discovered; but, in lifting up his hands, his fatigued eyes beheld that canopy of Heaven in which he had read so often the laws of the universe. Remorse stung his heart: a voice escaped involuntarily from the depth of his soul: he said '*appur si move,*' and yet it moves.

"Three centuries have elapsed. Inquisitors, inquisition, absurd doctrines upheld by brutal force, all have disappeared—nothing has remained but the undeniable truth of the movement of the earth and the memory of Galileo.

"Raise your eyes to heaven, ye children of mankind, and read in the stars 'Indeed it is progressive.'—Faith and action—futurity is for us."

ON MATTER.

"So man nennt Himmel und Erde, Sterne, und Elemente, und Alles, was darin ist, und alles, was über allen Himmeln ist, so nennt man hiemit den ganzen Gott."—*Böhme.*

If we name heaven and earth, stars and elements, and all that is therein, and all that is above all heavens, we, by by so doing, name the whole God.

The first notion of matter was that of something solid. If a man advanced towards some phenomena offered to his eye, he met with a resistance; and phenomena which were attended by this sensation of resistance, were called solid. There was a great resemblance between the different sensations of resistance, and they all had one quality, in common, that of impeding progress; hence they were all supposed to be caused by a substance called *matter*, whose leading attribute was solidity.

So far so good. If by matter nothing more is meant than a something which resists, the severest idealist will not dispute its existence. If he runs his nose against a wall, he is just as ready to admit that his progress has been impeded by something not subservient to his will, as the severest materialist; but when the latter begins to give matter attributes of which none of his senses have informed him, and dogmatically says, he is warranted by those very senses in so doing, the idealist, very properly, bids him good bye, and thus two sects are formed.

Well, then, the primitive people having found they could not walk through chalk cliffs, nor run their fingers through stones, said they were resisted by matter. But presently logic arose, and found the following proposition universally admitted—"Matter is solid." The logicians saw they could separate the subject from the predicate,* and said, "Oh! yes, matter is solid, but solidity is only one of the qualities of matter. We ask what is *matter* itself, this thing which is solid?"

From this moment matter assumed an entirely new character: solidity, instead of being looked upon as the very essence of matter, was regarded as an inherent quality; and then, an adequate definition of matter was no very easy *matter* to find. It was not solid in itself—oh dear, no: solidity was only inherent, and all colours, forms, &c. were only inherent. But,

* A proposition is said by the logicians to consist of three parts—the term expressing the thing spoken of, the term expressing that which is spoken of the thing, and the verb which joins them. The first of them is called the subject; the second, the predicate; the latter, the copula. Thus, in "man is an animal,"—*man* is the subject, *animal* the predicate, and *is* the copula.

then, what the deuce was this something in which so many qualities inhered?

First of all, recourse was had to analogy. "Look at this table," said somebody; "now turn your eyes to this chair, and finally look at that board. They are all wood in different forms, but yet the existence of wood does not depend on the existence of a chair, or a table, or a board—no; wood is distinct from all these forms, but yet is capable of receiving any of them. Thus it is with matter. Matter is neither solid, nor of any shape, nor any colour, but yet it is capable of receiving solidity, and shape, and colour."

This illustration could not fail to enlighten all who heard it. They looked at wood in all sorts of shapes, and if any had been lucky enough to have seen a bit of wood of no shape at all, he would doubtless have been still more enlightened than his brethren. We much fear, however, such a highly-favoured individual was never found, either in ancient or modern times.

"Agreed!" I hear some one cry out; "we cannot see this original matter, but we can think about it." Very good; if you can think of something neither possessing consciousness nor figure, nor weight, nor—nor—anything! you have a faculty I am not so happy as to possess; and, I must own, your thinking seems to me very like thinking of nothing.

This, then, was said of matter. [I must excuse us for giving his Greek quotation in Roman type, for, however wise the Greeks might be in the use of language, the Roman letters have beat the Greek in universality.—ED.] "*Toproton hypokeimenon dunamenon hapasas dechesthai tas morphas en steresei men estin hapasown.*" (Themistius).—*The primary subject, able to receive all forms, exists in a want of them all*—a proposition which sounds very well in words, but which really conveys no impression whatever. The divine Plato, who was an idealist at heart, but found the assumption of matter necessary to explain his views of the origin of evil, found he had assumed something rather difficult to apprehend. He confessed it was "*dusalowtotaton*," by which he meant it was very hard for the mind to catch, and, we might add, with Joe Miller's horse-dealer, good for nothing when caught.

Still, however, not one of them dreamed that, in thinking of matter, they were thinking of nothing—all imagined they had some kind of faint idea. The learned James Harris, who was deeply imbued with the antique philosophy, and who, by the way, is not half so much read as he deserves to be, says—"We gain a glimpse of it (the primary matter) by abstraction, when we say that the first matter is *not* the lineaments and complexion, which make the beautiful face; *nor yet* the flesh and blood, which make those lineaments, and that complexion; *nor yet* the liquid and solid aliments which make that flesh and blood; *nor yet* the simple bodies of earth and water, which make those various aliments; but *something* which, being below all these, and supporting them all, is yet different from them all, and essential to their existence."

This *something*, as I before hinted, is so amazingly like *nothing*, that I cannot tell the difference between them. Indeed, a cypher seems the most apt symbol to denote matter, according to the above view. A nought [0] may be made out to be the substraction of all numbers, for if you subtract every single one from any number, 0 will remain, and thus the first matter is supposed to be the residue, after deducting all sensible qualities. In the same way 0 is in itself no number, but yet is capable of having any number added to it—e.g. $0 + 1 = 1$, $0 + 2 = 2$, and so on.

But this 0 is not a symbol of any conception—it is merely of use in arithmetic and Algebra, to express the result of certain abstract computations; and if we imagine we are forming an adequate conception of "*nothing*," we are thinking of the little round figure 0, or perhaps the letters which compose the word "*nothing*," which really are very distinct "*somethings*."

Thus is it with the primary matter. Persons fancied they could think of it, when they imagined a variety of different forms, and then talked of something common to both, or when they thought of the word "*matter*," or the Greek word "*hulé*." The expression I used above, "*thinking of nothing*," was not intended to imply that a person could think of nothing, but

merely that he would do so, if he could think of the first matter,—a power which I utterly deny.

The only use of the assumption of matter in modern times (for Plato's ethical use no longer exists), is to explain the resistance we meet with from external objects. That we are resisted is an indisputed fact, and by objects which are not at the mercy of our own will, and this our senses inform us daily; but they inform us of nothing more, they give us no insight into the cause of resistance—the real resisting power may as well be a being possessed of consciousness, like ourselves (and much rather so, as we may show at some future time), as an infinitely stupid and senseless matter.

A remark has just struck me, which does not immediately bear upon the subject, but as it is connected with the senses, I cannot refrain from inserting it. The sense of touch is not the only one which manifests a resistance to our will,—all the senses do the same. Thus, if we look at a white wall, our sight is bounded by this whiteness—we cannot at our will turn it into blue. If we look in that direction, we must see white, and nothing else. If a cannon be fired, our sense of hearing is bounded beyond our power of firing it, and we cannot, at our will, hear the sound of a flute instead. Hence, when I say I see a colour, I mean my sense of seeing is bounded by that colour; and hence follows this remarkable corollary:—“*Our senses are only of service so far as they curb our freedom.*”

If the *Shepherd* has no objection, I shall continue these subjects from time to time. Originality I do not pretend to. The opinions I put forth will be found in the writings of Greek, German, and English philosophers—my chief object being to call men to think, and doubt on those subjects they have most taken for granted.

I shall conclude with the following passage from Descartes:—“*Quoniam infantes nati sumus, et varia de rebus sensibilibus judicia prius tulimus, quam integrum nostrae rationis usum haberemus, multis prejudiciis a veri cognitione avertimur; quibus non aliter videmur posse liberari, quam si semel in vitam, de his omnibus studeamus dubitare, in quibus vel minimam incertitudinis suspitionem reperimus.*” Since we were born infants, and formed various judgments on sensible things, before we had acquired the mature use of our reason, we are diverted from the knowledge of the truth by many prejudices, from which we cannot liberate ourselves, unless, for once in our lives, we strive to doubt on all those subjects, in which we find was the slightest suspicion of uncertainty.

A TRANSCENDENTALIST.

ERRATUM.—Page 19, 2d column, 21st line from bottom, instead of the italic word *no* read *see*.

S. T. COLERIDGE—GARDEN TALK.

Meminisse Juvabit.

It was on a beautiful morning in the month of May, 1824, when the carriage drove us from Portland-place; a thick mist was spread like a veil upon the town, but we had scarcely crossed the New-road, when the blue sky smiled like the eyes of a hopeful bride over the earth, and the beams of the morning sun, spread the glowing element over renewed nature: soon the meadows displayed their brilliant verdure before our view, and in a little while we had crossed the plain, and were at the foot of the hill that leads to Highgate. While the horses were panting in mounting the hill, my friends pointed to the right, and showed me the summer residence of the richest widow in the kingdom; “that is Mrs. C.’s residence,” said a lady to me; “I think you have heard us speak of her, and of the way that she became possessed of her immense fortune. He to whom she owes her wealth, was a relation of ours.” “Surely,” answered I, “I have heard of Miss M.,” and this is one of those instances which confirms the opinion that England and the English are an enigma that we foreigners are unable to unriddle.

How should I have been astonished if I had then supposed the same lady would a few years after be allied to a Peer of the realm!

In the meanwhile we had reached that small place of H. which is called the Grove, and we alighted at Mr. Gillman’s. We were introduced into a pleasant parlour, where the host and the hostess, Mr. and Mrs. G., received us most cordially. “Mr. C. will be here presently,” said the amiable lady, “he has told me he expected the visit of friends, who wished to introduce to him a foreign gentleman.”

A few minutes after Mr. C. made his appearance. Never shall I forget the impression he made upon me. There is something in a man of genius that reveals itself at the first glance to him who has sympathy for that which is grand or beautiful; it inspires us with confidence and admiration, and makes us feel as if we stood near one with whom we have been connected for years.

The conversation soon became very lively, and the venerable poet soon began to pour out one of those torrents of eloquence which carry away the attention of the listener, and make him forget both time and space.

When Sir I. S. looked at his watch, he saw that we had remained there longer than we intended. We then arose from our seats, and took leave both of Coleridge and the excellent couple, who, full aware of the worth of Coleridge, at an epoch when the fashionable world scarcely knew his very name, had received him as an inmate in their house, and taken that care of him which dutiful children only take of a respected aged parent. May the idea of having thus repaired the injustice, and indifference of our contemporaries, towards one of the most eminent geniuses of our age, fill their bosom with eternal bliss!

We did not leave the house without visiting the garden, which was a favourite place of our poet; here he took me under his arm, and we began to converse together in German. Coleridge spoke this language quite correctly, and with a soft Hanoverian accent. German literature stood highly in his favour; this sympathy for the German was only equalled by his aversion for the French. He seemed to take so much interest in me, that he made me promise to be with him the next day one hour or two before the company which was wont to visit him, did assemble. “We shall,” said he “have a private talk here in the garden if the weather be fine, otherwise you will excuse my taking you in my room, which is my place of rest, my study, and my library.”

On returning home, Mrs. W. the sister of the noble baronet, who introduced me to C., asked me how I was satisfied with my new acquaintance. “Satisfied,” answered I, “I am delighted, enraptured; I find concentrated in him all the talents which I have left with regret on the continent. As a poet, he reminds me of Schiller, as a philosopher, he equals Schelling, and as a speaker, he excels Fichte. As far as I could judge of those different talents combined together, he stands between Goethe and Lessing. I shall see him to-morrow, and I expect a great treat from a private conversation which he promised me.”

Accordingly I went, and my visits were repeated at least once a week for two years running, when by a series of mishaps I was obliged to leave the metropolis.

I think to do a great service to the literary world, to publish, through the medium of the public press, the recollections of these most interesting conversations. They will form a kind of supplement, and even of commentary to C.’s Table-talk, and to other publications.

HERMES.

The following letter, printed from the autograph of S. T. C., shows at once the intimate relationship that existed between the writer of the *Garden Talk* and the noble Poet, and will serve to convince the public that this author had the opportunity of conversing with him upon topics of the utmost importance:—

“My Dear Sir,—For as we both speak from the heart, we will both in our occasional epistolary intercommunication employ the most suitable vehicle for its utterance, our mother tongues.—If ever in my life I wished to be a man of fortune, if ever I was out of humour, and malcontent with my poverty, and with the dispensations of Providence, which has made it my fate to live (in our idiomatic phrase) ‘from hand to mouth,’ or to quote my own words from a poem published in 1798, or 1799, and which are as true now as when first written,

‘I partaking of the evil thing,
With daily prayers and daily toil,
Soliciting for food my scanty soil,’—&c.

it has been since I became acquainted with you. But I am in my own country; I have many sworn friends; and I have some influence, and though (I dare affirm) disproportionate to what it ought to be, at which you will not wonder when you know that during five and twenty, I might say thirty years, I have been resolutely opposing the whole system of modern illumination, in all its forms of Jacobinism, and Legitimation, Epicurean, (in our country Pelagian) Christianity, Pelagian morals, Pelagian politics, and 'casting my bread on the waters,' yet, 'after many days,' I have begun to find it, and therefore, I may venture to add that I have a growing influence. Now be assured, that whatever I could do for a brother, I will do for you. Nothing shall be lost for want of *effort* on my part. But some time must elapse before I can have talked, consulted, and written to my friends, though I hope *shortly* to be able to send you some present and temporary assistance. I shall read with great interest the works you have sent me, and as soon as my *Aids to Reflection* have left the Printer's office in the shape of a volume, I will send you all such of my works as are not out of print.

"I now write for no other purpose but that dictated by the belief that it will be a comfort to you to be re-assured that you possess one most sincere well wisher and sympathising friend in

"S. T. COLERIDGE.

"Grove, Highgate, May 14, 1825.

"P.S.—I am more and more delighted with G.B. Vico, and if I had (which thank God's good grace I have not) the least drop of *Author's* blood in my veins I should twenty times successively in the perusal of the first volume (I have not yet begun the second) have exclaimed: "Pereant qui ante nos nostra dixerunt." By the bye, when I see you on Thursday I will mention a set of articles, on which I myself for a long time had set my thoughts, a critical and biographical account of the great revolutionists in the intellectual world, philosophical and religious. I am pretty certain that I could dispose of them, so as to make it worth your while, and at more than a common booksellers honorarium to the *Quarterly Review*, and other works of extensive sale, and which would not at all prevent your afterwards collecting and publishing them in a volume. God bless you! mention my name with all respectful kindness to Mrs.—

"HERMES."

JERUSALEM AND THE JEWS.

THE Pacha of Egypt has granted permission to the Jews to assemble and worship God in their own way, in the "Holy city of Jerusalem." This took place last September, and is such a novelty in the history of that long scattered and faithful people, that it seems to be the beginning of a national gathering of the dispersed of Judah. We have no doubt that this gathering will yet take place. We do not suppose that the Jews will cease to traffic, as usual, in all parts of the world, but we think they may very soon have a country and a capital of their own, with which the whole people may correspond. If so, Jerusalem will be better adapted for the acquisition of information, from all nations, cities, and tribes, than any other city in the world. It may yet be queen of cities. "And thou, oh tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion." So wrote a Jewish prophet, more than two thousand years ago. The fulfilment of the prophecy seems not improbable even at the present time. What a novelty it would be in the History of London Docks and Steam Navigation, to see the London Jews embarking for the Holy City, every man with his bullock or calf of a year old at his side, to offer to the Lord as a burnt offering, and to the priests as a sweet smelling savour!—novelty indeed! But, although Jerusalem is open to them, Mount Zion is not theirs, and the Lord will not accept of burnt offerings and sacrifices from any other place. They must be content with synagogues for a while.

BURKISM.—CURIOUS RELIGION.

IN the last number of the *Edinburgh Review* is a most interesting account of a religious sect in India called *Thugs*, whose

first and most sacred duty to God is the strangling of their fellow-creatures. They are a large, secret, and *respectable* society, and in every respect, but this one peculiarity, are good, amiable, and intelligent people. Like all other sects, however, they have orthodox and heretical doctrines amongst them, and one of their controverted points is, whether they are at liberty to spare a victim, when the omens or auspices of their superstition are favourable. The modern heretics say yes, and the pious and evangelical party, who espouse the opposite opinion, ascribe to this degenerate apostasy the persecution and active inquisition of the British Government, which now threaten their total extinction. Their defence of their conduct is by no means amiss. They say that all their victims go straight way to heaven, and they have as great an abhorrence of common murder as other people. They have also their martyrs and special divine judgments upon their enemies, which would make a curious appendix to Fox's Martyrology.

TO CORRESPONDENTS AND READERS.

Several of our Correspondents have complained of the second part of the *Shepherd*, as being unnecessary, and merely increasing the price to no purpose. We mean to humour them, next Number, by taking it away, and charging twopence.—However, they are much mistaken in supposing that the additional sheet has enlarged the price. We announced the *Shepherd* at threepence, before we thought of the second sheet, and we meant to make an experiment of threepence for four Numbers, with only eight pages. The additional sheet has been entirely gratuitous. It is also, in our opinion, useful, inasmuch as it consists of light reading, which has a tendency to remove sectarian, national, and provincial prejudices, and open the heart to universal and liberal principles. It is calculated to captivate the attention of those who are not disposed to enter into the niceties of abstract speculations. It is useful for children and the mothers of families, who would not read a page of our metaphysical and theological disquisitions, and we have no doubt that we shall offend many by its discontinuance. But, as the *Shepherd* is our principal charge, we do not hesitate a moment which party to please and displease. We meant to have printed a variety of really useful little works, with editorial comments at the end of each—not professing to give new productions, which are not to be found on the shelves of common libraries, as one of our Correspondents complains, but such as, collected together in one volume, would exhibit a mass of admirable moral instruction, in conformity with our own principles. One Correspondent even complains of the cover and advertisements. We shall never yield upon that point. The cover keeps the work clean, and surely no one will begrudge us the opportunity of issuing a few advertisements—those who do, are not friends.

We shall make no farther alterations. We commend and entrust the work to God and the people; and whatever be its fate, we are not the party that shall utter a complaint. We have no shadow of doubt that principles similar to ours will rapidly grow; indeed, we see the dawning of them throughout the whole press. They have not yet got a designation, or a form, but they break out on every side, and from men of all parties, whenever a large and promiscuous assemblage of individuals is addressed. No man can address the public in the name and spirit of an exclusive of any sort, whether it be Catholic, Protestant, Jew, Infidel, or Atheist. He must throw a veil upon all such peculiarities of creed, and assume the spirit, if not the name of a Universalist, if he wishes to touch the chords of sympathy that blend the feelings of a heterogeneous mass of human beings into one. This single fact is enough for us; it is an omen of ultimate success; indeed, it is a proof that though unknown as a creed, or profession of faith, UNIVERSALISM really exists in the human heart, concealed by the artificial systems of men, but ready on all public occasions to shed forth its generous beams, and extinguish the glimmering tapers of petty sectism for a time. It comes forth at times to show its power: by and bye it will reign.

THE SHEPHERD.

EDITED BY J. E. SMITH, A.M.

No. 5.]

FEBRUARY 15, 1837.

[Price 2d.

THE PRINCIPLES OF THE SHEPHERD,

MAY be called Pantheism, Universalism, or Catholicism, or by any other word which expresses Universality.

Pantheism implies that every thing, great or small, good or evil, wise or foolish, is the result of the active and conscious operation of the Universal Male (Spirit) in co-operation with the Universal Female (Matter). Consequently, all doctrines, systems, customs, and morals *positively* originate in God and Nature (jointly), and form component parts of a system of progressive training for mankind.

But the only true religion is the acknowledgment of this fact, and the retirement of faith and worship within the true sanctuary of the heart and mind.

THE DELUSIONS OF SCIENCE.

THERE is a very great difference between wisdom and knowledge. Knowledge is compatible with vice and licentiousness. Wisdom is the source of virtue and happiness. There are ignorant men who are wise, and men of learning who are fools.

Science is obtained by reading, and hearing lectures. Wisdom is obtained by experience, and the dictates of fine moral feelings. A man who is destitute of fine moral feelings may acquire great knowledge, but how can he learn wisdom?

It is the rage of the present day to teach science to the people—that is, to give them a knowledge of astronomy, geology, chemistry, and political economy. It is well that they should know these things, but let them not exaggerate the amount of happiness to be derived from them.

The knowledge of astronomy will not produce any amelioration of a man's condition. It will not improve his moral nature, nor quiet the heavings of an agitated mind. It may please a man's vanity to think that he knows more than another man, and this greater knowledge may, perhaps, give him greater power, and in some rare instances may lead to promotion. But this is merely a pecuniary view of the matter, whilst no other moral effect has followed than what would have been produced by a bag of sovereigns. The same may be said of every known science. It is not knowledge but moral feeling which is the immediate cause of virtue and happiness.

Science in the aggregate has ameliorated the condition of mankind. By the aid of astronomy and mathematics we navigate the ocean with safety. By the aid of chemistry we increase the comforts of domestic life, in facilitating and improving the different operations of art. By the aid of medicine we alleviate the sufferings of our nature. But it does not follow that the moral character or physical condition of any individual is improved by acquiring a *mere knowledge* of these subjects. Science is a trade. Men live by mathematics, as they live by making stockings, and the stocking-weaver and the mathematician would both prove a benefit to each other, though each were utterly ignorant of the other's employment. They might meet together in this ignorance at the social board, and be happy; but could they be happy without fine moral feelings? No! If one were possessed of bad feelings, both would be miserable. But which of the two would have the best moral feelings—the scientific mathematician or the unscientific stocking-maker? You cannot tell! from which it is evident that science is of no *moral* use to any man individually.

But if science is of no moral use to the individual, what would be the use of teaching science publicly to the nation? what would be the use of substituting scientific lectures for sermons on Sunday? Would they improve the feelings of the people? Not a whit. Science is merely a task for the intellect. The intellect is not the chief seat of pleasure, it is a sort of envelop which surrounds the moral sense, through which language and ideas must pass to affect and electrify the latter; but if the intellect only is addressed, and the living source of pleasure and pain is forgotten, vain, vain are your public instructions, empty are your halls of science, scattered is the flock which you foolishly thought to have gathered.

You may repeat a fine moral sentiment a hundred times, and still give pleasure. There is a sort of music in it which delights the soul; it is like a national air, it fires the imagination. It produces pleasure, not by conveying knowledge, but by an inward excitement, which animates our own natures. It is not so with science. After the curiosity is gratified by the knowledge of a fact, the power of the fact to please or excite is lost; it is dry prose; there is no music in it; it cannot bear frequent repetition.

Let us fancy for a minute or two such a congregation of the faithful, as some of our material philosophers would rejoice to collect into a millennial church. Scientific lectures, of course. A little balm also will be necessary for the afflicted, for even the Owenites do not expect to triumph over death so easily as they have triumphed over hell. There is also a weariness, an ennui occasioned by the monotony and *mechanism* of life, of which the finest feelings are most susceptible; and if these evils are created by the mind, they are so much the more real, inasmuch as they defy the drugs of the apothecary, and the science of the material physician. How are these enemies to be scientifically attacked? Astronomy won't do. It is of no use to talk to an unhappy wretch of the magnitude and number of the stars, or the rapidity and regularity of the planetary movements. The sick stomach nauseates food. Botany, geology, chemistry, phrenology, hydrostatics, pneumatics, entomology, would be equally useless. But suppose the priest of materialism were to lecture on the *properties of matter*, surely, then, he would produce some effect. Show the people that a living man was merely a congregation of atoms, just as an old cheese is a congregation of mites—that the soul was nothing but one of those mites which had got the better of the rest, and kept them all in their proper place by the law of chemical affinity—that at death the congregation is dismissed, and the mites all separate; or prove

to them that organization is the soul, and, consequently, there is no soul at all—that when their friends die, they are for ever lost, and that hope which extends beyond the confines of this life, is a miserable delusion. Suppose he comforts the afflicted and the dying with these words, and extinguishes the finest poetry of the mind, by subduing every feeling which tends to exalt humanity and extend the sphere of its hopes beyond the present life, and the miserable planet in which it is imprisoned. What a scientific effect it would produce!

And suppose, just for the sake of a contrast, that in the same neighbourhood another church is erected, in which the system of instruction is entirely different, in which science is not formally taught, but only occasionally employed to illustrate and impress great moral lessons and poetical sentiments. Suppose the utmost liberality of feeling is inculcated, and the Creator is represented as the affectionate parent of all, having varied infinitely their natures, opinions, and pursuits, and placed them in a world of suffering, merely to give them a short experience of the nature of evil—but that in the end His wisdom and His goodness would be justified to our full satisfaction in the redemption of all—that death is merely a transition from pain to pleasure, from limited enjoyment to fulness of joy—that friends are not eternally separated by the King of Terrors—that the Prince of Life is superior in power to the Prince of Death, and that “though sorrow should reign for a while, joy cometh in the morning!” What an *unscientific* effect this would produce!

Yet this latter church would continue for ever to be better filled than the former. Why? Because there is more *wisdom* in it. Its cordials are richer; it goes beyond the intellect; it searches the very reins; it establishes itself in the heart.

Ah! but suppose the scientific system were to employ dancing and music, and other innocent and social amusements to allure the people, and enchain their affections! Aye! Suppose they were! and suppose the other congregation were to do the same, what then?

Oh! but the scientific system would attract to itself all the talent and worth of the country! It would! Why has it never done so? Is it not because science, like any other trade, will go where the largest and best market is, and the merely scientific system of popular instruction is unable to rise very high in the scale of number and magnitude?

But so far from agreeing with the opinion, that this scientific system would attract more talent, we affirm that the noblest talent, the finest moral feelings, the most elevated sentiments, would be cultivated by the other, for, in addition to all the mere *prose* knowledge which science conveys, it would communicate the poetic elevation of mind which can alone be produced by a religious feeling, when it has been divested of the bigotry of intolerance, and the slavish fear of an angry God and His fiery furnace.

Science will never supersede religion in Sunday popular instruction. Science is too limited in its sphere of thought; it addresses the intellect only. But it ought to be a *sociated* with religion. It is a sieve through which nothing will pass but that which is in harmony with Nature's laws, and though it cannot supply the place of religion, nor satisfy the religious feeling, it is well calculated to put false religion to the test, and bring to light the hidden mysteries of Providence. Religion must come through this sieve.

But it is not the vulgar smattering of philosophy that can produce this happy result. There is as much ignorance of science amongst the liberals as of religion amongst the church-goers. One man reads two or three of the first chapters of Mirabeau, on matter and motion, and he sets up as a philosopher. He begins business, like a pedlar, with a quarter of a hundred of quills, a quire of Bath-post, and a pound of tea, and he calls himself a merchant. He gives his opinion of the British policy with regard to the Russian and Turkish trade—the effect of the opening of the tea trade upon the commerce of this country, and of the suppression of the unstamped on the consumption of paper. Another learns the number and names of the phrenological faculties. He gets a *cast* for half-a-crown, and hears a phrenological lecture. He is now quite primed and loaded; he talks of science, organization, and the properties of matter. It

is all clear as day-light, he wonders at his former ignorance; and now his eyes are opened to perceive that religious people are either knaves or fools, for how is it possible that they can be blinded by any thing but self-interest to the important facts which he knows? He is now a man of science, but for all that he would be puzzled to work the rule of three, or a simple equation: he does not even know a right from an acute angle. He does not even understand how a man can measure the distance of the moon without going there. But he believes it, because it is *science*. Yet the men who cultivate and teach this science are fools, because they do not see his philosophy of matter and motion. This man laughs at those who believe what they do not understand, yet he himself does the same. He believes in mysteries and ridicules mystics. He cannot admit the idea of a directing Providence and Omnipresent Spirit of Nature, but he is marvellously in love with the idea of matter making men and women, and all other animals, male and female, after their kind, without knowing what it is doing.

This is what we call a hallucination, a sort of scientific superstition, a delusion of a man who has been disgusted with vulgar religions, and not considering that in the progress of society, false religions, like false sciences, necessarily precede the true, tired of the search, he takes the royal road to knowledge at once, and contents himself with that most luminous of all creeds, “Chemical Action.”

A well known Atheist in London (we do not mean Mr. Carlile) being asked at a scientific lecture which he delivered, how animal and vegetable organization could be produced, without a creating mind to govern the universe, replied in our hearing, “By a fortunate combination of circumstances!” Another once replied to the same question, “by an *effort* of nature,” i. e. by an effort of an unconscious power. Another replied, that he thought the doctrine of “chemical affinity” could account for it all! These three individuals were clever men, men of considerable information, but yet men who thoroughly despised the religious world for their irrationality, and descended most triumphantly on the *demonstrations* of Science! If fanaticism has made a tragedy of religion, materialism has made a farce of philosophy.

A very ludicrous doctrine is believed by some modern materialists respecting creation. They imagine that Nature, whom some of them regard as half alive or in a dozing state, between sleeping and waking, was at a *loss* how to accomplish creation at first. She could not make man at once; she had not got the idea of such a perfect mechanism, and moreover, it was beyond her power to execute if she had, therefore she began with cockles, snails, and small vermin, to lay a foundation, and in process of time she got up to the larger animals. But in going upwards she evidently made a mistake, and got tired of her work when she came to the elephant, she then retreated, took hold of the simian or monkey race, polished it up, and brought forth man the king of beasts. This very argument was personally used in reply to us by a professor of anatomy. He was not an Atheist altogether. His Nature was a sleepy, drowsy, careless, indifferent sort of nondescript, that wrought by a sort of necessity which was its master. He said that the type of man was seen in all the inferior animals, that the resemblance of the *five* fingers and *five* toes were even to be found in the hoofs of horses and cattle, from which he concluded that nature had been fumbling and blundering away at this number five, until at last she got a set of fingers and toes to please her! This gentleman is an endowed professor of anatomy, and a man well known and respected in the scientific world! We know another very talented gentleman in London who holds a similar opinion. But we can scarcely tell whether he is an Atheist or not. We think his God is more like a somnambulist than any thing else. As for the common class of Infidels, they are as infinitely diversified as the Christian sects. And yet they seem all to agree in this, that science can satisfy every rational mind.

For heaven's sake let us have a little common sense along with it. Common sense, without science, will be more socially and morally useful than science without common sense. The poor peasant who herds sheep and black cattle on the sides of Snowdon, who rides on a merlin without saddle or bridle, stirrup or halter, and does not know B from a bull's foot, will reason more logically, more rationally, and more conclusively on many

important questions of natural religion, than even an endowed professor of science. There is a wisdom even in ignorance, in barbarism, in savagism, which God has preserved in being to put philosophy to shame.

MISCELLANEA CURIOSA.

Account of a man who submitted to be buried alive for a month, at Jaisulmer, in the East Indies; and who was dug out alive at the expiration of that period. Abridged from the Indian Journal of Medical and Physical Science. (Ca cutta, 1836.)

Dame Nature is continually gratifying our appetite for the strange and wonderful; manifesting her unbounded capabilities, and displaying her freaks and fancies in the most unaccountable ways, puzzling alike to the learned and unlearned. Thus she entices man to study her laws more intensely, to unlock her hidden secrets, and, ultimately, to confess that *non est* under the direction of ONE to whom nothing is impossible. For this end she is continually working miracles; not those only which her ordinary phenomena present to our senses every day, but in occurrences and productions so completely at variance with all the systems under which philosophers have arranged her laws, that man is compelled to confess how little he yet knows of her mysteries. A week or two ago we were astounded, in this country, with the discovery that she could produce living insects from pulverised flints; and now we are even more wonder-struck, at learning that in India, that land of wonders, she has brought forth a man capable of sustaining life for a month, although bricked up in a tomb for the whole of that time! This miracle is described in the Indian Journal, by a Lieut. A. H. Boileau, an Engineer in the Hon. East India Company's Service; and his testimony is corroborated by Captain Trevelyan, of the Bombay Engineers, and of Lieut. Macnaghten, of the 5th regiment of Light Cavalry.

It appears that this singular being, who allows himself to be buried alive for weeks or months, by any person who will pay him handsomely, is a young man about thirty years of age, born near Karnaul. By long practice he has acquired the art of holding his breath, and stopping the interior opening of the nostrils with his tongue. He abstains from solid food for some days previous to his interment, so that he may not be inconvenienced by the contents of his stomach while pent up in his narrow grave. The place in which he was buried at Jaisulmer, is a small building, twelve feet by eight, built of stone, and in the floor was a hole about three feet long, two and a half wide, and the same in depth, in which he was placed in a sitting posture, sewn up in a bag of cloth, so that the white ants and other insects might not easily molest him. His feet were turned inwards towards the stomach, and his hands pointed inwards towards the chest. Two heavy slabs of stone were placed over him; the door of the house was then built up, and guards were placed outside to prevent collusion or deception. At the expiration of a full month, the walling up of the door was broken, and the buried man was dug out of his grave. He was found in a perfectly senseless state, his eyes closed, his hands cramped and powerless, his stomach shrunk very much, and his teeth jammed so fast together that, before a little water could be poured down his throat, his mouth was obliged to be forced open with an iron instrument. He gradually recovered his senses, and, though presenting an appearance of extreme emaciation, his spirit was good, and his confidence in his powers unabated. In proof of this, he told Lieut. Boileau and Captain Trevelyan that they might bury him again for a twelve-month if they pleased! It is said that he has undergone the process of burial and disinterment six or seven times. In one instance, at Pokhur, he was suspended for thirteen days in a wooden chest, hung from the ceiling, which he says is the best method of putting his powers to the test, as the box is open to inspection on all sides, and the white ants, &c., can be better excluded from getting at his body while he remains in a state of insensibility. Lieut. Boileau says that he fully believes that the man is no impostor, but that he really possesses the powers described. For seven or eight days preceding

the burial at Jaisulmer, the man lived entirely upon milk, regulating the quantity so as to sustain life, whilst nothing remained to give employment to the excretory organs. Lieut. Boileau understood that the man soon regained his strength: and that, being disappointed in not receiving the promised reward from his patron, he had stolen a camel and decamped. This generous patron was one of the ministers of the Muharawal of Jaisulmer, who certainly deserved a similar inhumation by way of teaching him humanity. Our newspapers have recently teemed with deprecations of the enormity of one of our theatrical managers pandering to a vitiated taste by hiring a female to risk her life by ascending an inclined rope in one of our playhouses. What would they say to the spectacle of burying a man alive!

The editor of the Journal quoted remarks, that until further information be obtained, it might be precipitate to theorize on the probable means by which this extraordinary creature maintains the mastery over the functions of life. He states that it is now well known that the slaves in South America exert the power of forcing the tongue into the pharynx, and retaining it there to obstruct respiration and occasion death, when desirous of committing suicide.

As in some way relevant to the preceding subject, we insert a few notes from Dr. Willich's Encyclopedia, Art. Amphibia. Dr. W. observes, that inquisitive physiologists have advanced the idea that man may by art be rendered amphibious, and thereby be enabled to live under water as well as the beaver or turtle; because the fetus *in utero* lives without air, and the circulation is continued by means of the oval hole (*foramen ovale*) if, therefore, this important opening could be preserved after the birth of the child, the same useful faculty might still remain. He considers that by gradually accustoming young children, soon after their birth, to suspend their breath once, or oftener, in a day, increasing the duration of the experiment with every attempt, the blood might at length be directed to circulate through its original passage; which, by several trials, cautiously repeated, would no doubt remain sufficiently lubricated, and never again be closed in the ordinary manner in which we find it.

This is an ingenious speculation: but we are fearful the poor child undergoing such a *gradual accustomment* as the Doctor speaks of, would be even in greater hazard of its life, than those infants are whose parents subject them to a cruel dislocation of all their limbs, for the express purpose of making dwarfs and monsters of them for exhibition, for the sake of gain, a practice which is said to be by no means rare, especially in Italy.

A few days ago we read an account of a somewhat similar case of torpidity in puppies. It was extracted from the *Tyne Mercury*. The puppies had been immersed half an hour in water, and then buried in a dung hill, they were all alive 22 hours after. But Dr. Franklin's fly is much more marvellous still. It had been soaked for twenty years in a pipe of wine, and on being exposed to the rays of the sun, it flapped its wings and flew away without even evincing the symptoms of intoxication. Two years ago *The Omnibus*, a Neapolitan paper, contained an account of a Diver in Naples, called Lorenzo Giordano, a native of Piumara, in Calabria, who is able to remain six hours under the water in the deepest places, and to walk at the bottom at the rate of a mile an hour. Mother Nature is always playing some prank to make philosophers stare vacantly at each other, more especially those sages who are so very dictatorial in telling the world what is, and what is not contrary to Nature. If Mr. Hume's philosophy be correct, if it be more probable that the witnesses are mistaken in their testimony, than that the fact is true, i. e., if it be more probable that other men are liars, than that Mr. Hume's experience is fallacious, then there is no truth in the report, and you may have an opportunity of looking tolerably wise by merely curling the lip, making a contemptuous sneer, giving a sagacious shake of the head, and thus disposing of the matter. Many people get credit for wisdom and shrewdness by this trick. As we are not ultra liberals, however, we shall say a little more upon the subject. What we mean to say, however, is a digression.

What becomes of the man himself all this while? Is he con-

scious or unconscious? Does he dream or not? There's the rub!

In the last number of the *Monthly Review* there is contained a review of a book by Dr. Bendel, giving an account of a natural somnambulist, who often remained in a fit, twenty, thirty, and even forty hours, and went through all her domestic duties, read and sang, and saw in the dark, and yet was fast asleep, and when she awoke, had no consciousness or remembrance of what she had done; she even learned to play at backgammon in her sleep, beat a most experienced player, and knew nothing of the game when awake. There is a similar account of another by Dr. Dyce, in the *Transactions of the Royal Medical Society of Edinburgh*, Vol. 9., and there is a case recorded of a girl in Stirling, who in this state talked like a philosopher, explained the movements of the heavenly bodies, in language and with a felicity of illustration of which she was incapable when awake.

We might adduce a hundred different cases of merely natural somnambulists, who all present this one invariable peculiarity—viz., that when they awake, they are utterly unconscious of what they have done in sleep. They are therefore called by medical men "cases of double consciousness." They seem to have two natures, when asleep they remember all they have said and done on former occasions in sleep, but when they are awake they remember nothing they have said or done in sleep.

Now here is proof positive that the whole world of experience and medical science confesses to be literally correct; that the mind may be busily engaged in thought, word, and deed for any given space of time, then suddenly lose every vestige of remembrance of its sayings and doings, when its every day sensibility returns. May not this have been the case with the Hindoo? His own evidence is of no use. Jane Rider, Dr. Bendel's patient, wrote a letter to her mother when she was asleep, yet in 24 hours after she might have taken her oath conscientiously that she had not written the letter. It is very possible that this miserable shrivelled Hindoo whilst bodily he was sitting coiled up in a hole and tied in a sack, was mentally revelling in fairy fields of vision, where neither the fear of white ants, nor the want of money beclouded the sunshine of the vivid enchantment. When they dug him up and rubbed his stomach, and forced his jaws open, and poured some of the life of this world into his throat, the enchantment ceased, and the memory vanished along with it.

VESTED RIGHTS.

The late Archbishop of Canterbury's distribution of patronage:—

His son-in-law, Dr. Percy, Finsbury prebend, 1,513*l.* per annum; Chancellorship of Salisbury, 84*l.* per annum; and fines from 1811 to 1834, 30,000*l.* (Bishopshorne, R. 1,240*l.*; resigned when appointed Bishop of Carlisle, 2,585*l.*); held by vested interests.

His nephew, T. Manners Sutton, Great Chart R. 668*l.*; Tunstall, R. 479*l.*; which he holds with the subdeanery of Lincoln, 1,840*l.* per annum; in all, 2,987*l.*; all held by vested interests.

"It is a very fine thing to be son-in-law
To a very magnificent," &c.—SHIELD.

R. Croft, son-in-law, Archdeaconry of Canterbury and Prebend, 900*l.*; Cluffe at Hoo, R., 1,297*l.*; Saltwood, R., 784*l.* Total, 2,981*l.* All of which are held by vested interests.

Bishop of Ely, eldest son, Chancellor and Prebend of Ely, 800*l.*; Liverington R., 2,099*l.*; Gunthorpe R., 534*l.*; Littlebury (sinecure), 24*l.* Total, 3,457*l.* (besides fines 5,000*l.*) All of which are held by vested interests.

His youngest son, Prebend and Registrar of Diocese, 700*l.*; Feltwel, R., 1,207*l.*; Littleput V. 1,487*l.* Total, 2,764*l.* All held by vested interests.

His son-in-law (Fardel), Prebendary of Ely, 650*l.*; Wisbeach, 1,779*l.*; Waldbeach, 474*l.* Total, 2,903*l.*

"Who would (not) Fardels bear?"—SHAKSPEARE.

"Godliness is great gain."

A PUZZLE.

SOME time ago, and somewhere, we do not know when, and we know not where, we read of a sudden judgment inflicted on a man who was cursing, swearing, and profaning the name of God. Whilst the blasphemy was warm upon his tongue, and his hearers were only wondering what new conceit of impiety would come next, he fell lifeless on the earth. Whether this was a fact or not, we know not, and it matters not for the moral which we distill from it. A few days ago a Coroner's Inquest was held on a woman who died suddenly in Leicester-square, when in the act of saying her evening prayer, before going to bed, according to her usual custom.

These two cases are curiously antithetical. We remember well the religious comments on the former. It was an awful judgment, a clear case of Divine vengeance on a hardened sinner! But what will you make of the latter?—a judgment too? "No, indeed!" says the pious Puritan, "it was merely an invitation to the devotional spirit to partake of a more perfect intercourse with the God whom it addressed."

But the reasoning of the Puritan may easily be inverted without doing violence to any of the rules of logic. We may suppose the Deity in the former case to say, "This fellow is very much dissatisfied with my providence in this life; he really despises my name and character; I shall take him to a world where he shall see me in fairer colours," and in the latter, "This woman is everlastingly praying to be redeemed from her own evil heart. There is no way of getting rid of her heart but by death—I shall cut the thread of life, and let her out!"—(snap). These two reasons are quite as good as those quack inventions of priestly manufacture which shake the nerves of the timorous. Swearing and cursing are abominable vices, and only practised by the lowest in moral and intellectual rank, but they have really produced a mere trifle of evil in comparison of that vulgar and delusive vice of formal prayer, by the patronage and encouragement of which priestcraft thrives, bigotry is nourished, and religious melancholy and madness disseminated over the country.

SOMEWHAT HORRIBLE.

The reverend author of a little work called *Medicina Clerica*, in a note upon the treatment of the dying, says, "In an instance known to the author, a gentleman was supposed to be dead, when he was only in a trance, but unable to move or speak, and it was only by a violent effort occasioned by the horror which he experienced when the persons were preparing to put him into his coffin, that he was able to make his case known, and to recover." In this case there must have been all the symptoms of death,—viz., cold, cessation of respiration and pulsation, and consequently of circulation, and yet this apparent death co-existed with a state of consciousness. Evidently the amount of life, or conscious being, cannot be determined by the power of the will over the members of the body.

FERNEY.

FERNEY, the final residence of Voltaire, and hitherto a species of shrine for literary pilgrimage and idle curiosity, has been sold by auction. The new proprietor is about to convert it into a beet-root-sugar manufactory. The little chapel which the infidel philosopher erected to the Deity, and which bore the inscription "Deo erexit Voltaire," is to be turned into a stable or a cow-house. Had the estate been converted into a wholesale slaughter-house, the interpreters of prophecy might have made something of it, but what will they say to a sugar manufactory? "Out of the eater came forth meat, and out of the strong sweetness;" and what will they say to the cow-house? "Is the milk of the word to flow from the temple of Deism and Infidelity?" But what will they say to the stable? Why! Christ himself, the God of this world, to whom all power is given, was born in a stable. A stable was the first Christian church. After all, we can see no Divine judgment or retribution in it—but the Dissenters will.

OLD GRANDMAMMA ;

OR, OUR VENERABLE ESTABLISHMENT.

In the month of October last the Bishop of Exeter, in his visitation charge, made an acknowledgment, such as very rarely indeed escapes the lips of a high-church partizan. "It is notorious," he said, "that two-thirds of the lay patrons, who, at the present day, hold the greatest portion of church livings, design their sons or near relatives for their own benefices, and they are sent to college and educated expressly for the purpose."—This is an episcopal confession, and, evidently, not a *voluntary* one. It is extorted by the rack of public agitation, and by the increase of public intelligence, which, in these days, by means of official investigations, bring all the secrets of political and ecclesiastical authorities to light. There are about 10,708 benefices in the Church of England (in the last returns), the patronage of which is distributed as follows:—The crown has the presentation of 952; the archbishops and bishops, 1,248; deans and chapters, &c., 787; dignitaries and ecclesiastical corporations, 1,851; universities, &c., 721; private owners, 5,096; municipal corporations, 53. According to the 139th clause of the Municipal Corporations' Act, this latter number must be sold, it not being considered consistent with English orthodoxy that a corporation of citizens, elected by the people, should possess the right of nominating a clergyman. The 53 will, therefore, most probably be bought up by the lay patrons, thus swelling the list of lay benefices to 5,149. But the *crown*, and its ministers and parasites, are also *lay* patrons, for, although the king be proclaimed, by Act of Parliament, "head of the church," he is merely an honorary clergyman, and his council, who exercise the right of royal advowson, do it in the same spirit, and for the same domestic purposes, as if the right was hereditary in their own persons. The patronage of the Bishops is not more pure and disinterested than that of the laymen; and that of the universities is well known to be of a peculiarly party character, which looks chiefly to the preservation of the tithes and offerings, according to ancient usages. The whole church, therefore, is under the patronage of pure selfishness. The people have not the slightest share in the administration of her affairs, except the solitary, honorary distinction of granting or refusing the levy of a church-rate! The church is merely a nest for the aristocracy, guarded by superstitution, and the mask of sanctity with which the clergy have contrived to cover its moral deformities. It is for this reason solely that the rich and the great of this world are now ranged on her side, whilst the poor, to whom the gospel was especially sent, to give them "the oil of joy for mourning, and the garments of praise for the spirit of heaviness," are, with very few exceptions, her declared and determined foes. After eighteen hundred years' experience, it is really yet a matter of doubt whether Christianity has been of any service to the poor man! They who profess to be the teachers of truth, and patterns of morality, who are called the heralds of salvation, the ministers of the sanctuary, the followers and the representatives of the meek and lowly and condescending Jesus, are now, alas! nothing but the sons and nephews, the élèves and tutors of a proud aristocracy, who, along with the rights of political legislation, have also usurped the direction and control of the metaphysical opinions of the mass of the population. But political Christianity is no more like true Christianity than the Ptolemaic system is like true astronomy. It is merely a corrupt piece of craft, the offspring of successive ages of political and ecclesiastical intrigues having a specious appearance of conformity with the Christian doctrine, but unable to abide the test. True religion is that of the heart, whose virtues are not esteemed by the rich and the learned, and the men of property and interest alone, but commend themselves to the admiration of all classes, and especially the poor. Nothing has a greater tendency to make religion contemptible than to make a trade of it. Virtue itself would lose its character, if a set of men were paid from public imposts for its exhibition. These words alone, "that fellow is paid for it," would be sufficient to throw suspicion on all his conduct. It is only when it is spontaneous, the pure emanation of the soul, without any perceptible interested mo-

tives of a pecuniary nature, that Virtue appears in its universal character, and commands the respect and adoration of every religious sect. There is nothing we respect in the great Apostle of the Gentiles more than his noble ambition of preserving this disinterestedness of character. He refused contributions, and supported himself by his own labour. He levied no *rent*, he exacted no *tithes*, he begged no *offering*; but he made tents for his own support, and under the name, character, and dress of an *artisan*, a working man, he revolutionized the world. There never was a greater man than Paul; and yet how humble and independent! The first Christians raised the church by humility; their followers substituted pride and vain glory; and these will bring the Jezebel they have enthroned to an ignominious end. Revolution, under every name, shape and character, will multiply around her, and pick her very bones. The skeleton will be seen in due time.

CONVERSION OF BUCKHARDT, THE TRAVELLER,
TO THE MAHOMETAN FAITH.

WHEN I contemplate the monstrous absurdities believed by Christian sects, Methodists, Calvinists, Ranters, Jumpers, &c., I am not much surprised that our priests should have trembled for their hierarchy, their tithes, &c., at the more rational system of Mahomet, and have had recourse to the falsities and misrepresentations, which I have exposed, to keep it from being fairly seen by their followers. My surprise is still less excited when I find in the nineteenth century a talented and learned man going over to the Mahometan faith. The celebrated traveller, Buckhardt, who was educated at the University of Cambridge, after the most careful inquiry and mature deliberation, turned Mahometan, and, amidst the circle of his Christian friends, died one. It appears that he was instructed in the Mahometan faith, and converted to it by a learned offendi at Aleppo, and that he there publicly professed it, and underwent a close examination into his faith, and his knowledge of the Mahometan tenets near Mecca, when he performed his pilgrimage to that place, in consequence of which he ever after claimed the title of Hadji. His conversion seems to have been sincere, though generally, I think, concealed from his Christian friends.

I have the pleasure to be acquainted with a gentleman who now (May, 1829) holds a respectable situation under the British Government—but whose name I have not authority to give—who told me he was present with Buckhardt, a very little time before he died, when he was gravely assured by him that he was really a Mahometan, and would die one. His anonymous biographer, in his posthumous work, gives an account of his death, but carefully avoids saying a word on the subject of his religion. He probably knew that if the truth came out, the sale of his book would be ruined by the calumnies of the priests. But one sentence escapes, which is sufficient to confirm what I have said: "He died at a quarter before twelve the same night without a groan. *The funeral, as he desired, was Mahometan*, conducted with all proper regard to the respectable rank which he held in the eyes of the natives."

He seems to have had no interest to prejudice him in favour of Mahometism, but, on the contrary, he thought it necessary to conceal it from his Christian employers, from whom he received his support. Among other amiable traits recorded of this APOSTATE INFIDEL, as he will be called, he reduced himself to absolute and complete poverty, by giving up his patrimonial inheritance (one thousand pounds) for the maintenance of his mother.

The confidence which the Mahometans have always shown in the justice of their own cause, as close examination must convince anyone, is very remarkable. I refer my readers to the case detailed above of the Mogul in India, to the mode in which they have always tolerated the Christian religion, in Greece, and the other countries, which they have conquered, and lastly, to the fact taking place at this time, that the Grand Signior and the Pasha of Egypt have sent great numbers of their young men to be educated in London and Paris, without exhibiting any fear of their principles of religion being shaken. —*Higgin's Life of Mahomet.*

AGRICULTURAL LABOUR—DIVISION OF PROPERTY.

MALTHUS, GODWIN, AND SADLER.

AGRICULTURAL skill and science have been brought into activity by means of large farms. Small farmers have not capital sufficient to effect improvements in the art of agriculture. "Where," asks Mr. Young, "is the little farmer to be found who will cover his whole farm with marl at the rate of 100 or 150 tons per acre?—who will drain all his lands at the expense of two or three pounds an acre?—who will pay a heavy price for the manure of towns, and convey it thirty miles by land carriages?—who will float his meadows at the expense of £5 per acre?—who, to improve the breed of his sheep, will give 1000 guineas for the use of a single ram for a single season?—who will send across the kingdom to distant provinces for new implements, and for men to use them?—who will employ and pay men for residing in provinces where practices are found, which they want to introduce into their farms? At the very mention of such exertions, common in England, what mind can be so perversely formed as to imagine for a single moment that such things are to be effected by little farmers? Deduct from Agriculture all the practices which have made it flourishing in this island, and you have precisely the management of small farms."

This is all true enough, but it is also true, and a melancholy truth it is at present, whatever it may turn out to be in future, that this flourishing of Agriculture has gone hand in hand with the diminution of the labourers wages.—(*Davies' Tables.*)

But why should it be so? Why should a workman's wage be one half less valuable now, than in the 14th century, when the soil is bringing forth food for at least four times the number of inhabitants? The man's labour is still necessary, the improvements do not altogether supersede it, and whenever it is required, it is natural to suppose that it should be paid as formerly. There must either be more competition, more labourers in the field, or the masters must be defrauding their servants, by withholding the wages of labour.

There are more labourers in the field, and considering that improvements and machinery are substitutes for human labour, there are more than seem to be. The machine that does the labour of six men is equal to six additional labourers. The wages are divided amongst men and machine, and the machine-makers become an additional portion of the agricultural labourers, with better wages. If the land, by this additional labour, yield fourfold its former produce, it has fourfold its former amount of inhabitants, and the distribution of food, by means of large towns and cities has undergone a change which puts an unequally large share in the hands of the townspeople, citizens, and fee-lo-sophers.

Large cities are supported by the agriculturist, and the larger the city, the greater the burden. In a country without cities, most men are agriculturists. When cities are formed, the fine arts arise into being. When thousands of painters, sculptors, actors, fiddlers, authors, printers, booksellers, carvers and gilders, toy-makers, coachmakers, and innumerable other trades arise into being, it is an addition to the family of the farmer, who has to provide for them all.

Being nearest the seat of power, where all the wealth of the country is concentrated, and from which it pours forth again like the blood from the heart, the inhabitants of cities and towns have the fullest and quickest supply of money. The circulation of money is exactly like that of the blood—it is quickest and strongest in the large vessels, and nearest the heart. When the body of a child increases in size, the extremities of the blood vessels do not increase in thickness, they elongate and shoot out their infinitely small branches to the skin, but the heart and large veins and arteries become larger and stronger. You might imagine a child to grow as large as the Peak of Teneriffe, his heart as large as Gibraltar rock, and his jugular vein as large as the Thames at Greenwich, still the extremities of the veins at the skin would be invisibly small, and would require the aid of the microscope to examine them. Thus it is with society at present, whatever may be the case hereafter. Cities increase, and wealth increases, and money or blood increases, but still the labourer at the circumference is as poor as ever, and it would

require the aid of a microscope to discover the wealth he possesses.

The tendency of progress is to push mere bodily labour out of existence as much as possible. It will not diminish drudgery by so doing, for there is as much drudgery in skill work as in muscular work, but machinery is supplying the place of muscle, and calling into more general action the latent skill of human nature. You may contrive to pay muscle a little better than it is now paid, but still it is doomed to be superseded and hunted out of its old animal employment.

The introduction of small farms would restore this animal employment, and reduce the size of cities and towns, by employing more muscle, and less skill and science and art. This would diminish the amount of mind and of power, and consequently of wealth in society.

When pushed upon this question, many of our modern cottage-system-ers are apt to launch out into praises of savage life and old rustic times. They paint imaginary pictures of pastoral, rural, and spade-digging felicity, and either believe them themselves, or wish to impose them on the faith of others. But such visions are merely prose run mad. The small property system is the curse of society, whether in farming or manufacturing. Small masters, and limited means of carrying out into practice the discoveries and suggestions of genius and science, are the most formidable obstacles to advancement and improvement. We believe it will be found upon an average that the labourers of rich are more bountifully supplied than the labourers of poor farmers. It is so with the factories. Every working man instinctively acknowledges this truth, by giving the preference to the service of a rich house, and an extensive business. Even the very horses will unite their testimony to the men's, deposing that they are better fed by the large, than by the small proprietor.

But how are we to get rid of small proprietors? not by small farms and small factories, and small establishments, and poor masters certainly. The larger the farms, the larger the factories, the larger the establishments, the richer the masters, the better for the workmen. There are too many masters. The people want economy, there is no economy like ONE master. But as this is perhaps too Utopian a proposal, we may infer that it is better to reduce the number of independent masters than to increase them.

When we say that the farms are too small, we make no allusion to noblemen's and gentlemen's estates, which are not farms, but patrimonies divided into farms. Were the Duke of Bedford a farmer, the labourers employed on his land would be better paid and better fed than they now are. The Duke would then be responsible for their support—at present he is not. The farmer takes a farm, and employs the labourer, so that the latter, by this transfer of proprietorship, loses all the benefit of the large estate. Were the Duke an enthusiastic farmer, he could employ skill and science with considerable effect; but the tenant, in spite of his genius, is debarred, by slender means, from effecting the improvements which he sees possible. There are very few large farms after all. The average, according to Dr. Beeke, are rented at 150*l* per annum—scarcely sufficient to keep a farm-yard in repair, and the watchdog in bones. But it is only on such large farms as those of Coke, and other gentlemen farmers, that agriculture can be scientifically practised. In the greater proportion of farms, the land is robbed and enslaved. We would rather see the land divided into large estates, among such men as Coke, of Norfolk, than parted into small allotments, as proposed by many. There is no end of partition with an increasing population.

But it is impossible to invent any practicable system of permanent amelioration, until the subject of population be advanced to a science. It would be easy to provide for all the inhabitants of the empire, and to feed and clothe them well, if it were not certain that this good treatment would immediately increase the number to be provided for. Could the people be taught to preserve a stationary amount of number, by making the births and deaths to correspond, universal happiness might be the result—and not a hungry stomach be found in the country. But false religion and false morals and false delicacy conspire to prevent this happy consummation. It is the Devil's own world, and the pure in heart are determined to keep it so. In the

genuine spirit of this purity, Malthusian Whigs have adopted the penal check, preferring the discipline of force to that of instruction. But they *must* fail; every system must fail which is not established in the *hearts* of the people. Even the Whig Malthusian check, however, will produce some good results to the next generation, but much better results might easily be procured by more moral and more voluntary means.

It is not enough that a country produce sufficient to support its inhabitants. It should always have a large surplus on hand. This has never been the case in our land, even with a half-fed population. Food for man might be made as common and abundant as food for sparrows; but even this abundance would be a dangerous thing with a rude, uneducated, unprincipled people. The people must be ignorant, base, and unprincipled, as long as the present system of theology retains hold of their minds. Poverty goes hand in hand with it. Legislation will never affect the extremities of society, as long as the pulpit continues to poison the morals of the people; and, whilst poverty ravages at the suburbs, there will always be the fear of poverty within the walls. The civilized world is now, for the first time, settling down into a state of permanent peace and productive industry. The ravages of war, of famine, and pestilence are at an end. Population is, therefore, increasing most rapidly; but it would increase with much greater rapidity were it not for the vast number of individuals who are deterred from marriage by motives of prudence. This creates an evil well known in society, which Malthus calls one of the checks of vice and misery ordained by God. Sadler calls this impiety and blasphemy, and gives another cause to it. Both acknowledge the fact. On the other hand, poor people marry and multiply exceedingly. All the increase comes from the poor; they rear their children without education, without trade, without moral instruction, or example, *because* they have not the means of educating, apprenticing, or moralizing. These are two opposite evils. Were the first evil removed, population would increase; were the second evil removed, after the radical system, population would increase; and were it removed after the Malthusian system, the unmarried evil would increase. Were population to double itself, as it is calculated it would do in a healthy state of society, in twenty-five years, we should have 130 millions in Britain in 75 years, and in 100 years, 260 millions. But Sadler and Godwin say there is a principle in Nature which checks population spontaneously. True, there is; but that very fact shows that excess is an evil. There is a principle in Nature which will cure a surfeit, but it never acts till pain is experienced. There is a principle in Nature to cure a sore, but it is better to assist Nature with a salve. Nature is our model; we ought to imitate her. If we merely suffer her to act for us, we shall be smartly punished; but, if we *work with her*, she will reward us for our labour. The subject of population, therefore, we say, ought not to be left to Nature any more than the subject of agriculture. Malthus, though a priest, was a better philosopher than either such mawkish Christians as Sadler, or such liberal Utilitarians as Godwin. Yet Malthus only taught celibacy as the cure, which is ultimately as bad as the disease. Celibacy, &c. leads to prostitution. Sadler, Godwin, and vulgarism lead to an excess which must be cured ultimately by emigration or banishment, and a revulsion of Nature.

Such systems are too natural. Nature is a devil to intelligent beings, and the greater the intelligence the more devilish she is. There is great wisdom in this, for it becomes a stimulus to intellectual activity. Were Nature to plough, sow, and reap, the farmer would swill his ale and smoke his pipe. To prevent this, Nature not only refuses to do either, but actually sows and rears weeds of every description to spur him to action. Natural systems are bad systems. Our grain, our fruit, our bread, our ale, are all artificial. Nature makes poor provision for a savage. Why, then, leave any thing to Nature? NATURE IS THE DEVIL.

A radical cure in religion and morals, with a little legislative co-operation, would settle the business; but the one is of no use without the other. Mere legislation is a contemptible delusion.

ON THE UNDERSTANDING.

My first papers (viz. "Idealism," in No. 3, and "On Matter," No. 4), related exclusively to the senses, and the dogmatical assertions made by the materialists to explain their impressions. They both contained the same subject, though it was treated in two different manners. The result of both was the same, namely, that the senses merely manifest different kinds of resistances, and communicate nothing of the exterior cause of our being so resisted.

Let us for a while drop our metaphysics, and turn to our grammars.* Nouns substantive, we shall find, are divided into *common* and *proper names*. A proper name is one that is peculiar to a single individual, as *Socrates*; a common name, one that will serve to denominate several individuals, as *man*, a name that is common to Socrates, Plato, Hermes, the Transcendentalist, and all the readers and writers of the *Shepherd*.

If we look further, we shall find that these common names include nearly all the substantives of a language; in fact, they are the only terms used at all in a moral essay, unless, indeed, some remarkable person is adduced by way of example. Turn to the article *Foi et Avenir*, p. 28, and you will see that it opens "The heart of the friend of mankind," &c. There are three general terms—*heart*, *friend*, and *mankind*.

But our senses afford nothing to correspond with these general terms. They show us Peter Smith or Harry Jones,† but they never exhibit to us "Man" in general. While writing this article, I have before me three images representing Milton, Shakespeare, and Homer, but I only see those *particular* images, and never saw an *image* in general.

We find, then, that the senses give us no impression which is adequate to the wide meaning of these general terms. Well! have they no meaning whatever? Try. Say to the voracious numskull of your acquaintance, "Man is Mortal," and you will find he perfectly knows what you mean, he never dreams that there is anything abstruse in the sentence. Stop a bit! "He knows your meaning." Does he see your meaning with his eyes, does he hear it, smell it, touch it, taste it? No! He UNDERSTANDS your meaning.

Now let us close our Lindley Murray's Grammar, and "wheel about" to our own metaphysics. We find we have a faculty called the *understanding*, which busies itself about more than the mere impressions of the senses, it busies itself with the meaning attached to general terms; and as we cannot call that which corresponds to such a term, a sensation, we will agree to call it a "*conception*."

This word "*conception*" is not one of the happiest in the language. The German word "*Begriff*" is far better, it signifies a grasping. Thus the conception attached to the general term *man*, may be said to grasp or include within itself the meanings attached to such words as *Peter Smith*, &c.

As it is evident we do not receive these conceptions from the senses, let us see how we do get them. We take a walk into the fields, and we see a number of creatures, with lofty necks, long heads, flowing manes, and several other particulars. We compare these creatures together, and find that they have these particulars in common, however they may differ in size, colour, &c. We therefore do not reflect on their differing, but merely their resembling qualities, and call those who possess the latter, by the name *horse*, the *conception* attached to which includes under it a number of individual horses, differing in various particulars. Examining another set of creatures in the same manner, we give them the common name of *oxen*, and further finding that the *horses* and *oxen*, however they may otherwise differ, agree at least in having four feet, we again drop the differing points, and call both *quadrupeds*.

Thus we have acquired three conceptions. One of a set of creatures with flowing manes, &c., another of creatures with horns,

* I hope the more learned readers of the *Shepherd* will not be offended, at my gravely stating what they may think universally known, but I assure them that for many of their fellow readers, it is necessary to begin with as simple truths as possible.

† Even this is to be understood with great qualifications, which however, are too abstruse to state at present.

&c., and a third including these two, of four footed animals, which we denominate by the respective names of *horses, oxen, and quadrupeds*.

Let us reflect a little. Have we been passive in forming these conceptions? Have we been calmly taking in all the impressions the senses have given? No. On the contrary, we have been dropping one sensation, directing our attention to another, utterly regardless of the order in which our senses received them. In short our minds have been entirely active. Here the *understanding*, by which name we here designate the power of forming conceptions, is an active faculty.

The acts we have performed are three—comparison, abstraction, and reflection.

By comparison, I mean the act by which we brought to our mind's view several horses at once, for if while looking at one, we had forgotten the other, how could we have told whether they resembled or differed?

By abstraction, I mean the act by which we removed or "drew off" the differing qualities.†

By reflection, that by which we considered the resembling qualities, after those that differed were abstracted.

All these acts were necessary to the formation of the conception "Horse," and the first of these was comparison.

By comparison, we brought the individual objects together, we brought them to one view, to an *unity*.

And how can I bring objects to an unity? Simply by thinking of them at the same time. In fact, the expression "I think," implies "I bring to an unity." How could I think of a number of individuals at once, without bringing them to one view, and, as it were, making them to one object?

An illustration will render this easier to be understood. A single leaf is *one* leaf; this leaf, with the addition of several others, besides a trunk, branches, &c., is *one* tree. A multitude of trees is *one* wood, and this wood, with the addition of houses, churches, or whatever you please, is *one* prospect.

The inference to be drawn is, that unity is not a conception gathered by abstracting from various particulars, but that it lies at the basis of our conceptions. We cannot form a conception without previously comparing, and that is without bringing several objects to an unity. Hence *unity is an innate conception*.

So far for the present, but I have not near done with the understanding yet. I intend to make my readers first acquainted with the principles of Kant's knocking down system, and then show how subsequent philosophers have constructed out of the materials he has left. This I shall do in a manner hitherto unattempted.

THE TRANSCENDENTALIST.

† I use this word in Kant's sense, not Locke's, whose "abstraction" rather corresponds to our "reflection."

(See Notices to Correspondents.)

POOR.

THE present system of Poor-laws is by no means an original idea of the Whigs. Its chief peculiarities are either copied from or identical with a system proposed by many eminent individuals of ancient times. The following is the substance of three schemes by the celebrated Sir Matthew Hale (chief justice), Sir Josiah Child, and Mr. Cary:—

1st. That the care of the poor ought not to be left to each parish; but that every county should be divided into large districts.

2nd. That in each district proper buildings should be provided for the poor, at the common charge of the district.

3rd. That the poor-rates of every parish, in each district, should be united into one common fund.

4th. That in each district there should be established a corporation with perpetual succession, to whom the whole care of the poor should be committed.

5th. That each corporation should be capable of taking lands and goods for the benefit of the poor.

The author of a pamphlet on the subject of the Poor-laws, in 1751, and a member of the House of Commons, gives the idea of a Whig Poor-law Commission, in the following style:—

"I can think but of one thing now which I think might be

added, that is, that commissions should be yearly issued, under the Great Seal, to persons of the first rank and eminence throughout the kingdom, to visit and inspect all the houses in the several districts, and to report the state of the poor to the next session of Parliament, that so any defect which should be discovered might soon be supplied, or any abuse meet with a speedy reformation. These persons, when in execution of their office, should be distinguished by some honourable ensigns of authority, and during the continuance of their commission, should have precedence of all persons, except the great officers of state, for it is just that they who humble themselves to this good office should be exalted in this world, as they certainly will be in the next."

It appears from this that the writer imagined that the great officers of state would be exalted above all other men in the next world, and that the Poor-law commissioners should rank next in order. We question much if this doctrine will accord with the Radical theology of the present age. The deepest story in hell is more likely to be allotted to the commission by the ultra-Liberals of the 19th century, who seem more inclined to send the poor than the rich to Heaven, as it is rather too hard a lot to be starved to death in this world, and afterwards damned in the next.

TO CORRESPONDENTS.

We must beg the Transcendentalist's pardon, for the blunders we have committed in his two letters; the first, which was no instead of see, we marked three different times in the proof, and the compositors sent it back, saying it was no in the manuscript. We had been accustomed to rely on their judgment in decyphering manuscript, and we let it pass, it not being convenient at the time to refer to the copy. In the last letter some lines were misplaced after we had read a proof. This, we believe, was done in haste, to make room for the note. We soon after discovered this mistake, and it was corrected after a few copies were printed off. T. may have a correct copy by sending for it. "Substratum of all numbers," we confess we read "Subtraction of all numbers," and it was so altered. There is sense in the latter reading, but only an imperfect sense, and we stumbled over it. It is easier to perceive a very gross blunder than a small one. But we shall be more careful in future. Indeed we were hurried last number, because forgetting that we had to see the work go to press, we had engaged to be at home at four, and were obliged to break our engagement to finish our work. What with the motive to stay, and the motive to go, we resembled a Brazilian Savage between a Catholic and a Protestant Missionary, trying to please both he pleases neither, and he therefore two battles to fight instead of one. We were in a similar predicament. The bottom of a saucepan was burnt, keeping our potatoes warm, we had to apologise for that; and now we are apologising for something much worse. We shall see all right this week, and dine at Johnson's on Alanode beef, and a penny roll, rather than repeat the penance we are now performing. There was a blunder in our first article too, in some copies, second page, a few lines from the top, "more ridiculous," instead of "less ridiculous."

Unless it be a controversy of a very particular nature, we are not disposed to admit it into the Shepherd, but "S." may satisfy his appetite for Logomachy, or any other species of theological controversy, by attending the Society at 72, Newman-street, on Sunday evenings. He will be quite as comfortable there as at church, and there are no dead men's bones in the vaults beneath. Neither do they wrestle with the Lord in prayer, but set to work just like a Quaker's meeting, when the spirit is at it.

The "Gallery of Pantheism" in our next.

Those of our readers who are not supplied with copies of the first volume of the Shepherd, or whose sets are imperfect, can be provided with single numbers, or complete copies, through the medium of their respective agents. We printed a considerable quantity for stock, and the demand has never ceased; but since the announcement of the second volume, an unusual stimulus has been given to the sale of the first.

THE SHEPHERD.

EDITED BY J. E. SMITH, A.M.

No. 6.]

MARCH 1, 1837.

[Price 2d.]

THE PRINCIPLES OF THE SHEPHERD,

MAY be called Pantheism, Universalism, or Catholicism, or by any other word which expresses Universality.

Pantheism implies that every thing, great or small, good or evil, wise or foolish, is the result of the active and conscious operation of the Universal Male (Spirit) in co-operation with the Universal Female (Matter). Consequently, all doctrines, systems, customs, and morals *positively* originate in God and Nature (jointly), and form component parts of a system of progressive training for mankind.

But the only true religion is the acknowledgment of this fact, and the retirement of faith and worship within the true sanctuary of the heart and mind.

MORE DELUSIONS.

"And be these juggling fiends no more believed
That palter with us in a double sense—
That keep the word of promise to the ear,
And break it to the hope."—MACBETH.

Who are those juggling fiends?—*Religion for one—Science for another—and Politics for a third.*

REVELATION has proved very faithful both to Jews and Christians. It is not yet falsified, and yet both parties have been deceived. There is always something about it so extraordinary, and so convincing, that those who have given it a patient and attentive consideration, must either be thoroughly assured of its truth, or nonplussed for a plausible objection to its testimony. There is such a keeping of the word of promise to the ear, in the prophetic department, independent of the historical evidence of miracles, that it is sure to stagger those whom it does not overcome. On the contrary, there is such a breaking to the hope, that even those who receive it are confounded, and those who reject it, reject it on this very account. It equally confounds its believers, and its unbelievers. It is hard to say which is under the grossest delusion—the one is obliged to rack his brains for excuses and apologies for the imperfections of his faith, and the other resorts to the no less clumsy and uncharitable trick of a universal charge of imposture, pious fraud and hypocrisy against all former generations. Nay, the Christian believer, after readily assenting to this charge of clumminess and uncharitableness against his infidel opponent, immediately enters into copartnership with him, as soon as the subject of inquiry is shifted from his own sectarian creed to the investigation of a rival faith. The pious Protestant, who insists upon implicit faith in all the minutiae of the four Evangelical lives of Christ, and who brands with unfair and prejudiced animosity the man who disputes the literal accuracy of these records, himself assumes the same petty hostility of prejudice—the same want of candour in judgment, in reviewing the evidences of the miracles of the Catholic church, or the divine commission of the Prophet of Mecca. Nay, he will even tell you from his own jaundiced imagination the history of Mahomet's *hypocritical arts*, and the motives which induced him to *pretend* to a divine mission; and then, having found these fanciful premises, he will finish his picture with a diabolical outline of the prophet's character, who could with such

imperturbable impudence, and placidity of manner, employ the name of God for so selfish a purpose as his own ambition, and defy even the majesty of the Son of God by entering the lists with him as a rival Saviour. The fellow takes it for granted all the while that Mahomet was an impostor. He thinks it unnecessary to prove it. He sees no *illiberality* in asserting it. The *liberals* agree with him! and surely that which liberals and Christians unanimously acknowledge, can never be considered as a breach of liberality! But we are at war with both Christians and Liberals (self-styled liberals), and despise their clumsy and illiberal modes of judging of their fellow-men.

There are difficulties in the lives of Mahomet and the Catholic saints not to be overcome, either by Protestants or Infidels—difficulties which depend upon historical facts, as clearly authenticated as any event in history. Neither imagination, nor imposture, nor chemical action, nor a fortunate combination of circumstances, will account for the events recorded. They must either be acknowledged as truths, or historical evidence must, in all shapes and characters, be for ever rejected. But so illiberal are the modes of argument adopted, that the very men who are most vehement in denying the truths of authenticated miracles, will even quote the poets of Greece as historians, and the historians of Greece as geographers, although the former are notorious for invention, and the latter for ignorance!

We merely allude to the great historical miracles of the Catholic church—those which stood the test of thousands of experiments, confirmed the faith of thousands of pilgrims, and removed the doubts and the fears of multitudes of sceptics.

We shall treat of this subject very soon. In the mean while we remark, that no particular party has been more or less deceived by religion than another—that the Jew is as much deceived as the Christian, and the Christian as the Jew—that both are equally deluded as the Mahometan, and the infidel is as far from the mouth of the labyrinth as either. They have all the same clue of "imposture" to lead them out of their difficulties—that clue is a false clue, which will only entangle them the more in the mazes of delusion; and fortunate it is for the moral dignity of the human race that it is thus wisely ordained of God. It is a most base and diabolical principle to weather the storm of conflicting thought—a principle whose whole aim and purpose is to demonstrate the treachery, the villainy, the hypocrisy, the falsehood, and perjury of the human race; and not only thus to denounce the race as a whole, but even to impugn the characters of the very best and wisest of men, who

have impressed the seal of their minds and morals upon succeeding generations, and become the spiritual and intellectual fathers even of their very revilers and blasphemers—a principle which, if it succeed in destroying the character of ages past, at the same time reduces the credibility and integrity of the present race of men to so low a pitch that it would be vain to expect any good to result from their philosophy or their morals. Fortunate, we say, it is for humanity that such a charge can never be substantiated. The animosity of the contending parties will destroy and refute it, and having tried in vain the demon-weapons of swords and battle-axes, charges of imposture and scowls of contemptuous and accusing hate, they will find their last and only resource in the simple and only intelligible confession, that there is one great Omniscient Power who superintends the elements of matter and thought—that He is the worker of all the mischief which half mad philosophers ascribe to Imagination or Imposture, and that that very mischief is a jewel in the crown of his Providence. In the whole list of arguments ever employed by controversialists, or devised by logicians, there are not two of more unmeaning, ungenerous, and inconclusive a nature than those two of "Imagination" and "Imposture." They are pitiful resources of the religious world on the one hand to get rid of the ascription of the authorship of Evil to God, and of the atheistical world on the other, to account for a class of phenomena, which puzzles its chemical philosophy. Ignorance and Prejudice can easily get over a difficulty that stands in their way, but Knowledge and Candour are more discriminating and more just in their judgment.

And what can science do to settle such disputes? Let it settle its own affairs first. Let it point out the cause of any natural phenomenon. It may tell us that fire melts iron, but it says nothing of the moving cause. It may tell us that the oxygen in the air makes the fire burn, but we are as far as ever from the mover. It may go a little farther, and say it is the hydrogen of the coals which burns, and the oxygen keeps up the flame, but not a word of the moving cause have we yet heard. Upon this point, a savage is as wise as a philosopher; much wiser than some philosophers, who, like certain well known enthusiasts in the mechanical world, are exerting all the ardour of their genius to discover the cause of a *perpetual motion* in nature without a moving will.

There are mysteries in science which are equally puzzling with those in religion, and almost identical in their nature. Men, however, do not fight about them as they do for religious creeds. Science is not the Lord of Hosts. That is one good feature in its character, which it owes most probably to its disconnection with the state. But it is not necessarily of a peaceful nature. Its votaries are as keen as theologians, and as revengeful as sectarians, but they cannot arouse the people in their interest. It is a kind of aristocratical species of knowledge. Its combats are therefore conducted in private with closed doors. But the Trinity itself is not more mysterious than some of the riddles of science. The common question for instance of the two electric fluids has several sectarian views, which are all equally unfathomable. Some say there are two fluids, others say there is only one, others say there is no electric fluid at all, but that electric phenomena are occasioned solely by the disturbance of the two elementary gases of the atmosphere—oxygen and nitrogen. The last is the most modern idea, and professes to be the most enlightened, but who can comprehend it? And suppose it were intelligible, it can only be so by supposing some third power to set the two gases in motion. But when you have imagined all the three, you find yourself as much bewildered as if you had been wading the depths of transubstantiation.

What are called proximate causes may be discovered by means of scientific investigation. Thus the proximate cause of day light is the sun, the proximate cause of candle light, is the candle. But these causes are themselves effects, the cause of which is beyond the sphere of science. Science, therefore, never can satisfy the enquiring mind—the higher he goes, the nearer he approaches the religious principle, and unless he dips his head into this empyreal cap, his science is nothing more than a body without a head, a collection of imperfect causes without a bond of union. The head of science is religion. The investigation

of causes necessarily leads the ingenuous mind to *the universal cause*, and that cause is the basis of all the philosophy of theology. No unprejudiced mind can be content without this foundation upon which to build its conjectural systems, and to which to trace its succession of proximate causes. But the abuses of a false religious faith, have so corrupted all the channels of theological science, that men in disgust have attempted to supersede religion with science, and point to proximate causes alone as the beginning and the foundation of their philosophy. But it is merely an attempt, an attempt too which has originated in passion, not in the cool discrimination of judgment—in passion roused by the intolerance of faiths, which not content with punishing their opponents with a moderate allowance of this worlds castigation, extend their vengeance to a world of spirits, and to ages of endless duration. This passion will cool as the evil which aroused it diminishes, and the Universal Cause will be acknowledged even by materialism itself to be the only allowable basis and apex of philosophy.

It is a common saying in these mechanical times, that practical science is the only useful and legitimate subject of instruction and investigation. If we understand this aright, it means that science is only to be cultivated when it leads, or promises to lead, to some good practical result. It has a thousand meanings in a thousand minds. The meaning intended to be conveyed by some, however, is, that any thing which has a tendency direct or indirect to lead to the belief or acknowledgement of a superintending Providence, ought to be discarded from the schools of education and philosophy. Now so directly the reverse of this, in our opinion, is the counsel of wisdom, that we consider that the whole end and aim of all instruction ought to be the delineation of the divine character as exemplified in his works, and the duties which we owe to our fellow creatures as members of one common family, whose parent and whose bond of union is God. The relationship between God and man is *less* required to be taught. The mind that perceives its own existence in God needs not to be told of any relationship. We are entirely dependent upon him for being, for thought, for will, for affection, passion, love, and hatred. We owe no duty to him, for "our goodness cannot reach unto him," and our wickedness cannot affect his feelings, or change the purposes of his will. We cannot serve him. It is he who serves us. "He that is greatest amongst you," said Christ, "is the servant of all." God is our servant; a moment's intermission of his labour and care would extinguish us for ever; a mere act of his will is sufficient to obliterate every vestige of our existence. Our chief duties are *social* duties. To the study and performance of those duties all the ingenuity and enthusiasm of man ought to be directed. The idea of a God is merely useful as a model of universal union, toleration, and impartiality—a starting point from which knowledge sets out—a goal to which it tends—an anchor on which hope reposes. God to man is an idea only, for it is only by the mind that we can perceive Him. The idea, however, is not the idea of a nonreality, but of a reality too vast to be perceived or comprehended, except by a mental conception. It is like the idea of truth, intelligible to all, but yet represented in shape and form by none.

This idea is more practical than any other idea in its tendency. If you delineate the character of an impartial God, you will teach impartiality to your pupils. If you delineate the character of God as partial and addicted to favoritism, what can you expect but a nation of bigots? This latter teaching is the teaching of the church. A universal God has never yet been recommended to the faith of the people. We have only the picture of the God of a sect—of an election—of a nation—a God, too, who is infinitely horrible as a moral judge. The practical tendency of such a theology is evident. God is a model for imitation. A *godly* man is one who is esteemed *likest unto God*, one who has more of God's image than ordinary people possess. Were the God of faith such as he ought to be, such a man would really be a good man, just, liberal, benevolent, and impartial. But so far is this from being the case, that *godliness* has become a cant term of reproach, and the more its professors resemble their God, the more unsocial, the more hideous they seem.

This has suggested to our modern materialists, the idea of get-

ting rid of God altogether, and supplying the place of religious with political instruction. Politics are now in full cry with the Utilitarians. All moral and religious instruction is included in the superlative science of political economy. This is a very natural transition. At the first reformation, the religious principle was paramount in importance. It was corrected according to the wisdom of the age. The political principle stood as it was, and had ever been. The latter now stands exposed in the nudity of ignominious shame, and demands correction. Having the precedence at present, it happens as it always did, and always must, that those who catch the spirit of the movement without embracing its ulterior consequences and universal relationships, naturally enough exemplify in their habits of thought the most prominent feature of the political department of progress, namely, materialism. They are the puritans of a political age, and just as the fifth monarchy men expected to establish Christ's Kingdom without laws, these modern fifth monarchists pretend to establish a heaven upon earth by the reform or abolition of laws. We wish them joy in their "wild goose's errand." They think they have got out of the regions of mystery, because they have got amongst tangibles and visibles. They are much mistaken; there is nothing in the whole tablet of controversy more mysterious and indeterminate than a political question or argument. It is a mystery as deep as hell, and as high as the heavens. It matters not what is the subject. Not only can much be said on both sides, but truth is literally "all alive" on both sides; and, an intelligent, unpledged, and unpartied mind, having heard a leading political question discussed by two men of equal talent, would at the conclusion of the debate be found in the same predicament as at first, allowances being made for the advantage gained by the last speaker. It is not the knowledge nor talent, nor truth, nor virtue, of the movement party that determines us in its favour; it is the simple fact that man is a progressive being, and that old systems are not fitted for new minds. Therefore we say to the people, move on, but in moving, you are sure to be deceived and bewildered in the mazes of political mystery.

Here is a nut for you to crack—if any man can crack it for us, we shall accept the kernel with gratitude.

"As long as there are independent nations, governed by different laws, there never can be political quiet, nor an adequate reward for labour in any one country."

Nations are like religious sects, they will destroy each other, even when they are at peace. Tariffs, Manifestoes, Ukases, Protocols and Treaties, are merely fleets and armies in disguise.

WHY ARE WOMEN MORE NUMEROUS THAN MEN?

There must be some substantial reason for the surplus of female population. Some philosophers would content themselves with "combination of circumstances" for a reason, and think no more about the matter. Some might even go so far as to say there is no reason for it, it is merely a circumstance. Mr. Sadler, in his ingenious but somewhat confused reply to Malthus on Population, treats the subject in a more philosophical manner, and he begins the inquiry as all such inquiries ought to be begun, by taking it for granted that there is a reason for it, a good and wise reason for it, or it would not so be. If he had acted up to this profession of principle on other points of doctrine, his work would have been more valuable than it is; but sectarians are sure to overlook the idea of divine wisdom and design whenever their own dogmas would be endangered by the confession. Why should not the Malthusian population check of vice and misery form a part of the divine plan, as well as the surplussage of women over men? Mr. Sadler, however, considers it blasphemy to represent the Deity as being so cruel as to put a check upon population by vice and misery, but it is not blasphemy to represent him as keeping a large fire for burning naughty boys and girls! One, however, may learn a great deal of rich truth from Mr. Sadler, and his answer to the above question is, in our opinion, valuable.

There are more women than men married. Many men marry more than once, and when they do take a second wife, they more frequently take a maid than a widow. More widowers than widows marry a second time. Therefore, more women

than men undergo the ceremony of marriage. There are more widows than widowers alive in all countries. Our population reports have not thrown any light upon this subject as regards our own country, but the following is an official view of the question in the population of Prussia. Out of 14,654 marriages there are of

| | |
|---------------------------|--------|
| Bachelors and maids..... | 10,551 |
| Bachelors and widows..... | 1032 |
| Widowers and maids..... | 2333 |
| Widowers and widows..... | 738 |

14,654

From which it appears that there are 12,884 first female marriages, and only 11,583 first male marriages, giving a majority of 1,301 in favour of the women, showing that the ladies have a larger share of matrimonial compost than their more independent rivals and enemies in pantaloons. The surplus of women, therefore, is merely a supply proportioned to the demand.

But it is very strange that although there are always more women than men in a country, there are more males born. We have seen no plausible reason for this fact. Males are more difficult to rear. They are shorter lived. Much as women suffer in life, there is more waste of strength from birth to death in the male, than in the female. Science may possibly teach us the cause of this, but we want to go beyond the cause, we want to know the reason why it should be so. Is it a prospective reservation in nature for a state of society, when males shall be reared as successfully as females, and the value of the latter be increased by the scarcity of the commodity, as a compensation to woman for the suffering she has experienced in the old world? The curse of Eden has been inflicted upon woman. Surely the promise of its removal will also be fulfilled.

ON PROPOSITIONS.

To say that my papers altogether formed a regular system would be too much to say; on the other hand, that they were mere isolated essays, would be too little. I always presume that my readers are acquainted with all my articles, (the first of which appeared in No. 3) as it would be impossible for me to repeat in every succeeding paper all the definitions &c., which are requisite to the understanding of every one of them; and, this more especially, as I limit myself to two columns, partly because that is quite enough for many of my readers to digest, partly because I think my essays too unentertaining to occupy a larger space in the *Shepherd*, and partly because my own multifarious occupations prevent me from devoting a very long time to their composition.

My present dissertation will be a purely logical one, as I find, that if my readers are unacquainted with logical technicalities, I, who am rather scholastic, shall not be able to render myself intelligible. I am candid enough to own, that this paper will contain little more than is to be found in the works of Alldrich, Bishop Whateley and others; but as the *Shepherd* is published for the world, for those that know nothing, as well as those that know something, I feel I should not act justifiably, if I did not consult the interests of the latter class of the community.

We saw in our last, that some terms had a wider signification than others, and even included the others in their sphere. Thus "man" included "Socrates, Plato," and so on. Let us now see how we express the relation between the particular and the general term, between "Socrates" and "Man." In what relation does "Socrates" stand to "Man?"

The following: "Socrates is a man." The relation between them is expressed by the addition to the two terms of the word "is," and the whole sentence is called a proposition,* though as we shall soon find there are other propositions, of quite a different sort.

We will consider this sentence, and find what it consists of. In the first place, there is the term "Socrates," and what does So-

* In a note to my essay "on Matter" p. 30, I gave the different parts of a proposition, but too shortly to render myself intelligible to all.

crates stand there for? Why that something may be said of him. That it may be said of Socrates that he is a man. There is one term then of which something is said; and the third term "Man," expresses the something which is said of him. It merely stands there to say something about Socrates. Let us now take another proposition. "Socrates is not a horse." The first term here is the same as before, and the third term stands here to say something of Socrates, viz.—that he (Socrates) is not included in its own sphere. These propositions then express a contrary relation, the one saying that Socrates is included under a certain conception, the other that he is not included under another conception. And what gives the distinguishing mark between these two relations? Manifestly the use of the word "is," in the first case, and of the words "is not" in the second.

The term of which something is said (for example Socrates) is called the *Subject*.

The term which is said of that subject, (for example, man, horse) is called the *Predicate*.

And the term which expresses the relation between them, ("is," "is not") is called the *Copula*.

Now if my readers are sharp, they will have found a difference between the parentheses inserted in the above definitions. I have used the words "for example" before the words "Socrates, Man, Horse," but before the words "is, is not," the words "for example" are omitted. Was that an oversight of mine? No!

There are thousands of *subjects* in the world, and thousands of *predicates*. Instead of saying "Socrates is a man," I might have said "Eclipse is a race-horse," "Grimalkin is a tom-cat." In short there is no end to the terms I might have used, and all would have equally answered my purpose. "Socrates," therefore, is only an example of a subject, "man" of a predicate.

But is there an infinite number of Copulas? Are there even twenty ways of expressing the relation between subject and predicate? No! Take any number of terms you please, and you will find the only relations between any two of them, are, that one *is* or *is not* the other. Thus a rose is red, *is not* blue, is a flower, *is not* a bird, and so on through the whole of Johnson's Dictionary. Hence the words "is," "is not," are not examples of the Copula, but the only Copulas.

Some propositions indeed seem to militate against this assertion, as "Alexander was King of Macedon," but "*was*" is but an inflexion of the word "is," and when I say "is" "is not" are the only Copulas I include under these words all their inflexions, such as "are," "am," "was," "were," &c., &c.

Even such propositions as "Socrates talks" have three terms, though they consist of no more than two words. "Talks," is but a grammatical form of "is talking," so that we still have our three terms, though in a concealed form. "Socrates" the subject "is" the copula, "talking" the predicate.

And here I must remark that every opinion, true or false, must be uttered in the form of a proposition—nay, that were it not for propositions, truth or falsehood could never be uttered. If I merely ejaculate the single terms "Mermaid," "Centaur," I utter no truth or falsehood. But if I say "a Mermaid is an actually existing animal," then I run the risk of being called a liar.

We have seen above, that a proposition may be comprised in two words, and yet have three terms. The contrary often happens, viz., that two or three words may constitute but one term. Thus in the proposition, "lighted coals are hot" "lighted coals" are the subject, not "coals" simply, as indeed it would be going too far to say "coals are hot," without limiting our use of the word "coals" to such as are lighted. Let the logical student remember that he has nothing to do with grammatical forms, that "a subject is that of which the predicate is spoken," and that whether it be expressed in one or fifty words is no affair of his.

The example we have principally dwelt on, viz., "Socrates is a Man," expresses the relation between an individual and a species. A *species* is that which may be predicated of several individuals, thus—"man" may be predicated of several individuals, as "Socrates, Plato, &c." Some terms are so general that they may be predicated even of several species: thus "animal" may be predicated of "man,

horse," &c. &c. A term of this more extensive kind is called a *Genus*; and I would have you bear in mind that adjectives, such as "red," "white," &c., may be predicated in the same manner as genera and species; indeed, the expression "a rose is red," means "a rose is a *red thing*," in other words, that the rose is included in the class of red things.

Well, then, the subject need not be an individual, but may be even a whole species, thus—"Man is an animal" where the species "Man"—not an individual man—is spoken of. Again a general term may be applicable to some members of a species, but not to all. Thus it would be false to say "All men are black!" but perfectly consistent with human facts to say, "Some men are black;" while, on the contrary, "all men are animals" is true enough.

We may thus divide propositions into three kinds:—

1. Those, the subject of which is but *one individual*, as "Socrates is a Man." These are called *singular*.

2. Those, the subject of which includes every member of a species, as "All men are animals." These are called *universal*.

3. Those, the subject of which includes merely *some members* of a species, as "Some men are black;" these are called *particular*.

The above division is called a division according to quantity; and it will be found that the division is perfect. What number do we know of that is not "one" or "many" (i. e., *some*, but not all) or "all?" Certainly none. Therefore, all propositions must be *singular, universal, or particular*.

Another division of propositions arises, when we class them into those that have the sign "*is*," and those that have the sign "*is not*," the former of which are called *affirmative*, the latter *negative*, and this is termed a division according to quality.

We have as yet touched on no propositions but those that express a relation between subject and predicate. But there are other relations, as that of cause and effect. Thus if you wish to warn a boy, that a broken window will be the consequence of his throwing a stone, the relation expressed will not be that between subject and predicate; you don't tell him that "a thrown stone is a broken window," you merely say that one is consequent on the other. The form of expression you would use is this: *If you throw the stone, you will break the window.* A proposition of this form is called a *hypothetical* proposition, and the first part of it, viz., "if you throw the stone," is called the *antecedent*, and the other part the *consequent*.

There is a third relation, namely, that between several propositions, which are so peculiarly circumstanced that one of them must be true; and that on the truth of this one depends the falsehood of all the rest, though which is the true one is not specified. An example of these propositions is this: "Thomas Jones is either tall or short, or between both." I have not said which of the several propositions (T. J. is tall, T. J. is short, T. J. is between both) is true, but I have said that one is true and one alone. A proposition like this is called *disjunctive*.

This third division is one according to relation, and, considered in this light, propositions are either categorical (i. e., expressing a relation between subject and predicate), hypothetical or disjunctive.

I fear this paper would not have pleased poor Robert Seymour's Dustman, who wanted "something short, and not werry dry," but as it is impossible to understand Kant's system, without knowing the matters contained herein, and as I intend speedily to introduce my readers to that philosopher's categories, I hope they will not grumble very much.

I have mentioned the name of Bishop Whateley, and cannot close this article without expressing my very great respect for that prelate; not that his "logic" is a first rate work, there are many continental systems, far, far, superior. But I do say that at a time, when the clergy, instead of being patrons of learning, were turning Evangelical, sneering at "human intellect," "Arms of flesh," in short were using the most blackguard arts to secure the favor of an unthinking populace, the conduct of Dr. Whateley in standing forward as a defender of the admirable and unpopular system of Aristotle will stamp his name with a lasting honour.

Review.

CONFESSIONS OF THE CLERGY.

The "Christian Citizen."—*A sermon preached in aid of the London City Mission, at the Poultry Chapel, December 6, 1836. By the Rev. JOHN HARRIS, author of "Mammon," the "Great Teacher," &c.—12mo. p. 114. Ward and Co.*

In our first Number we took occasion to mention the above-named author as the successful competitor (out of no fewer than 143), for a 100 guinea prize essay on the "*Sin of Covetousness in the Church!*" We have no doubt that the very love of money led him (as well as the other candidates) to write that said essay *against* the love of money. This, as we said then, is funny enough; but the production before us is even more singular. Here we have the same reverend gentleman preaching and publishing a ranting, tearing sermon, showing up the inefficiency of the Christian religion to produce good morals in the very metropolis of Christianity, London; for the purpose of demonstrating to the Christian world that the Gospel is the only remedy to remove the depravity which he has been raking and conjuring up in the said metropolis! where, if the teaching of our parsons were of any use to morality, the people should be the most moral upon earth! Really our divines are determined to let the cat out of the bag; they are everlastingly condemning themselves out of their own mouths. If their teaching is indeed so unavailing, why continue it? why not try some other system of making their fellow-creatures virtuous and godly? Is not the tree known by its fruit? But what says the reverend gentleman of the fruits of parson-tuition? Why he says, that "One of the most affecting pages in the history of the world, is that which presents to the eye of the Christian a tabular view of its religious state. If we suppose, according to the usual estimate, that the inhabitants of the world amount to 800,000,000, then the whole, in round numbers, may be thus divided—Pagans, 482,000,000; Christians, 175,000,000; Jews and Mahometans, 143,000,000. O what shame should cover the Christian church, that such should be the state of the world—of Christ's world—1800 years after he has died for its redemption! [It looks very like wagery in Mr. Harris to put an ! here]. More than three-fourths of the human race are in ignorance of him, or in avowed alienation from him! But there is a fact which should be felt by every Christian inhabitant of this great city more deeply still—the fact, that the religious condition of London forms a striking epitome of the religious condition of the world. Divide its 1,500,000 inhabitants—as we have just divided the population of the world—into three classes. Let there be the openly religious—the occasional and worldly attendants on the ordinances of religion; and the regular worshippers of God. Let the first class stand for the Pagan, and the second for the Jewish and Mahometan, (very charitable!) and the third for the Christian division of the world, and you will find that the proportion which they respectively bear to the whole population of London is about the same which those three great divisions respectively bear to the whole population of the world." * * *

"Appalling, then, as is the religious state of the world, it is, I repeat, still more startling to think that the religious condition of London—London in the nineteenth century of the Christian era, in the third of the Protestant Reformation, of *favoured* London, is just its epitome. [Observe, *favoured* is put in italics—not by us].

"But do you ask for a brief description of the state of that first great division (the Pagan inhabitants of London)—650,000 ungodly human beings? What is their state?—It is a condensed mass of heathenism, which, if drawn out and diffused over a large space, in which it could be examined in detail, would amaze and alarm you into benevolent activity. What is their state?—It is a concentration of depravity so virulent that it might suffice to inoculate a continent, a world with vice. What is their state?—It is as bad as the most perfect system of evil which the tempter could devise, and keep in constant operation, with no other check than the feeble voice of human law, can make it. What is their state?—Twelve thousand children

are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity; three thousand persons are receivers of stolen property, speculators and dealers in human depravity; four thousand are annually committed for criminal offences; ten thousand are addicted to gambling; above twenty thousand to beggary. [We apprehend these last do not get much out of the Evangelizers, who, when a poor man asks for bread, give him a stone—a fanatical tract]. Thirty thousand are living by theft and fraud. [Are not the parsons living by deception—a *genteel* way of thieving?] That this dreadful energy of evil may not flag from exhaustion, it is plied and fed with three millions' worth of spirituous liquors annually; twenty-three thousand are annually found helplessly drunk in the streets; above one hundred and fifty thousand are habitual gin-drinkers. and about the same number of both sexes have abandoned themselves to systematic debauchery and profligacy. Such is their ordinary state; nay, it has grown worse while I have been describing it. Like the magic erections in Pandemonium, in addition to the five thousand temples of drunkenness and vice already existing, other 'fabrics huge rise like an exhalation.' The statistics of evil are ever on the increase.

"But does not the return of the Sabbath form an exception to this state? It does, but an exception of the most fearful kind, for it consists in their state *then* being aggravated tenfold; six hundred and fifty thousand human beings then stand up and say, in the face of Heaven, 'There shall be no Sabbath;' we will rest from our ordinary labour only to toil in sin; the day shall be set apart to evil." And in obedience to this fearful decree, issued as from the throne of wickedness, the temples of vice are early thrown open, and thronged with impious devotees. The press issues its weekly manual of slander and sedition, impurity, and blasphemy [and the parsons mount their rostrums to slander and blasphemy in another way—*aside*]; every minister of evil [clerical also] is then in full employ aided by numerous helpers, called in for the occasion. In many districts the ordinary market is quickened into the bustle and riot of a fair; the quiet of the week is broken up by the carnival of the Sabbath; the great volcano of iniquity heaves, and rises, and discharges its desolating contents into the country for miles around; every available form of art is pressed into the service of sin; the whole Satanic system of depravity is in active and universal operation, and vice holds its saturnalia. Such is their Sabbath state.

"When the Almighty would impress Jonah with the extreme depravity of Nineveh, he spoke of it as a gigantic personification of evil, which had actually come up, and obtruded to his very throne. But were the guilt of the metropolis to be embodied, who could describe its colossal stature, its Titanic daring, and revolting aspect? When he would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, on the walls of which were vividly portrayed all their dark and idolatrous doings. But were a similar representation of the abominations of London to be attempted, what is the emblematic imagery that would do them justice? Where are the colours dark enough, and the imagination sufficiently daring, to portray the guilty reality? There must be seen groups of demons, in human shapes, teaching crime professionally, initiating the young in the science of guilt, and encouraging their first steps towards destruction. There must be trains of wretched females, leading thousands of guilty victims in chains, and leading them through a fearful array of all the spectres of disease, remorse, and misery, ready to dart on them. There must be theatres, with a numerous priesthood pandering to impurity, and offering up the youth of both sexes at the shrines of sensuality. There must be splendid porticoes, on the entrances to which must be inscribed **HELLS**; and on the breast of each of those entering must be written, in letters of fire, **HELL**. There must be a busy Sunday press, worked by the great enemy himself, in the guise of an angel of light, and dispatching myriads of winged messengers in all directions, on errands of evil. There must be infidel demagogues, 'mouthing the heavens,' and gaping crowds admiring the skill that blindfolds them for destruction. There must be gorgeous palaces, in which death and disease shall appear holding their court; in which busy hands shall be seen distributing liquid fire to crowds of wan and squalid

forms; and each of those palaces must be shown standing in the midst of a jail, a poor-house, a lunatic asylum, and a cemetery [and a church and a chapel], all crowded, and leaning over the mouth of the bottomless pit. And over the whole must be cast a spell, an all-encompassing net-work of Satanic influence, prepared, and held down, and guarded by Satanic agency. And to complete the picture, three hundred thousand [real] Christians passing by without scarcely lifting a hand to remove it."

And all this in the nineteenth century of the redemption of the world! Surely London must be on the eve of being burnt up with a shower of brimstone and fire from Heaven, or engulfed in the bottomless pit by an earthquake! But, perhaps, God himself cannot dissolve the spell which, according to the reverend gentleman, hangs over this ill-fated city, all-encompassed, as it is, with a "net-work of Satanic influence, prepared, and held down, and guarded by Satanic agency!" Mr. Harris, as is usual with his craft, seems inclined to give Satan more power than God, or why should not God be represented at the head of the three hundred thousand Christians, scarcely even raising his voice or his arm to disperse the hosts of Satan?

But, to be serious, we altogether deny the reverend gentleman's statistics of crime. Vice enough, no doubt, exists in this metropolis; but the parson's self-righteousness and uncharitableness, and his meretricious style of oratory, have magnified it beyond all compass—just as

"Love can see beauty
Where there is none,"

So a blind, furious, canting zeal, can see evil in every feature of society that does not bend the knee to its own fanaticism.

None but a benighted parson could draw such a "picture of London," as the Rev. Mr. Harris delineated; and what is the remedy proposed for all the monstrous depravity which he has conjured up? Why, Christian instruction societies and city missions!

No delusion can be more complete. True religion, true morality, must spring from better sources than from creeds and ceremonies, for when the former are established, the latter must pass away. But there is a time for all things; few of the people are yet prepared for a better system than that taught by our parsons. And even that gloomy system, insufficient as it is to produce good morals and virtue among men, suffices to alleviate or prevent some evil; it gives that kind of consolation in many of their bodily and mental calamities, which no medicine of this world can afford; and it prevents them from falling into a still more gloomy, atheistical philosophy, which would deprive man of every sublime hope, every ennobling sentiment.

[As a contrast to the above parsonic description of unchristianized London, let us here exhibit a picture of the parson's God, and the redemption which he purchased from himself by the sinking fund of his own blood, which sinking fund, like that of William Pitt and Dr. Price, has rather increased than diminished the debt:—

REV. MR. HARRIS'S CREED.

"I BELIEVE in a God of infinite love and infinite cruelty—a God who will satiate the souls of His chosen with the richest blessings of omnipotence—and a God whose justice is not satisfied with a few stripes, or a few hours, days, weeks, or years of punishment inflicted on his victims, but who confers an eternity of life, in order that he may inflict an eternity of punishment—whose great prison-house of souls is not a penitentiary, nor a house of correction (it is Popish heresy to paint so relenting and reasonable a Deity), but a house of vengeance, insatiable, unappeasable, and everlasting—a God who would have engulfed the whole human race in this 'bottomless perdition,' had not his son in mercy condescended to bear a few years' humiliation in human life, and six hours' torture on the cross, to appease him, for which condescension the Father remitted the punishment of believers, and swore by His honour and glory, that he would save them with an everlasting salvation. But he still remains, and ever will remain, relentless to the great bulk of mankind, whom the furies of Heaven, Earth, and Hell, are now rapidly multiplying by the increase of population, infidelity, and Radicalism, to cram the dungeons of eternal gloom, regions of

sorrow—doleful shades, where light and hope do never come.' In this faith I rejoice, and am glad, for MY God hath saved ME from the fear of Hell!"—[pious reflections thereon.] "But, oh! what an awful thing it is that WE have not yet sent the Gospel amongst the Heathen, amongst the poor, amongst the artisans of England, to save them from the jaws of a devouring God, of infinite mercy and relentless justice! The rich and the comfortable classes alone have received the faith, and they have appropriated the riches of the world so exclusively to themselves, that they have forced the poor to steal and sin against God—thus driving men into Hell, instead of leading them out, and eternally damning that class of society for which Christ died, and to which the Gospel was especially sent. Oh! money!! money!!! what ruin and desolation thou hast occasioned! and yet it is only those who have a comfortable stock of thee that are saved: I hate thee, and have written against thee; but I did not compete for the hundred guinea prize from the love of thee, 'twas from the love of God, from whom cometh down every good and every perfect gift; and is not a hundred guinea prize a good gift?—Verily, they who say 'no,' think otherwise."

Verily, there is something exceedingly tragicomical in the mechanism of this world. But there is one small sentence of the Bible which throws great light upon it, tho' the clergy, as usual, utterly neglect to point it out:

"The Devil is the God of this world."

Thereby hangs a tail, and a little waggery at the end of it.—Had we the hundred guineas to spare, we should willingly spend them on the following prize essay:—

"How can it be demonstrated from the data of Natural and Revealed Religion, that the God of this world is a Wag?"

ACOUSTIC CHAIR.

Mr. Dick, of Glasgow, in his *Christian Philosopher*, thinks it highly probable that, by means of acoustic tunnels, a clergyman sitting in his own room at Edinburgh, might address a congregation in Musselburgh, or Dalkeith, or even in Glasgow. And Mr. Curtis, the inventor of many ingenious instruments applicable to the science, when speaking of the philosophy and diseases of the ear, asserts that intelligence might be conveyed by his acoustic chair, from St. James's to the houses of Lords and Commons, and from London to Windsor. On the same principle, a song sung at the Italian Opera House, might be heard at all the other theatres in London; and Mr. Wheatstone has actually performed something of this kind. In these days of universal improvements, might not these suggestions be turned to further and good account?—*Literary Gazette*.

[In these days of political excitement, the whole nation might be made a strangers-gallery for the Parliamentary debates. Let the country be well laid with acoustic pipes, and every man have the arteries of political science conducted to his own house. Every speaker would thus address the whole nation at once, and have his sentiments conveyed directly to the ears of the public, without the alloy with which they must always be intermixed in passing through the medium of a reporter's brains. Might not one parson by this means suffice for a whole county, and the Bishop of London be saved the disagreeable necessity of appealing to the faith and conscience of the public for a voluntary subscription to support an Involuntary Establishment? Church-rates might then be advantageously got rid of, and pipe-rates substituted in their stead. The infidels would willingly pay the latter, as they would have the use of the pipes for six days in the week, and could easily get rid of the nuisance on Sunday by "turning the cock." We understand that acoustic pipes have already been successfully attempted, in the Government offices. These are but the beginnings of wonders. The whole world will be laid with pipes some day, and one king will reign over all of us. Men and women will then breed like rabbits, chemistry will convert the rocks into bread, and the rivers into claret and champagne, and the astronomers of the moon will declare, with alarm, that the earth is all alive, and presents the appearance of an old misty cheese about to crumble to atoms with excess of vitality. O Malthus and Martineau! you will then be sleeping snugly together in one bed!]

SCOTCH PIETY.

IN Scotland it is accounted very sinful to whistle, to sing a song, or play on a musical instrument on a Sunday. Some of the clergy do not object to *sacred* music, accompanied by the piano, but, from fear of offending the ears of the groundlings, they do not indulge in this innocent pastime. It is also sinful to read a newspaper, or a profane history, or any scientific work. Nothing but bibles, sermons, spiritual songs and hymns, are legitimate literary employment for this day of sackcloth. You may talk as much slander as you please; you may tell stories about ministers, elders, and kirk sessions, that will set the table in a roar, and you may even drink as much Scotch toddy as will satiate your thirst; but sing not, whistle not, read not a newspaper, for the Lord marks all these things in a book, and he will put you in mind of them at the day of judgment. How it came about that slander and frivolous conversation were so tenderly treated by the stern devotees of the North we know not, except that it would have damned even the elect themselves if such universal transgressions were reckoned deadly sins. Nature, however, is too strong for fanaticism. Intercourse with nations of a more generous spirit is rapidly subduing these irrational prejudices in the sons and daughters of the Covenant.

In a discussion a few days ago, in Glasgow town council, on the question of a grant of money, for the restoration of the Cathedral, Mr. McGavin, a zealous Protestant, opposed the motion, and took occasion to speak of a pamphlet which had been published on the subject, as a blasphemous production, because it had called that Popish cathedral a specimen of "*Christian Architecture*," and had also by another outrage against orthodoxy designated it as "the ancient temple of the Almighty." "a title," said the pious gentleman, "which is appropriate to no other temple, than the temple of Solomon." Happy Caledonia! thou art the scabbard of the sword of the spirit!

THE TRADE.

WE have been amusing ourselves by looking over the advertisements of the last Number of the *Evangelical Magazine*, No. 170. We shall record a few of them in the columns of the *Shepherd*, just by way of illustrating the ways and means of the pious prize-mongers, money-rakers, and soul-savers of this wicked and sinful generation.—A watchmaker advertizes for an apprentice. The boy must be the son of *pious* parents (*if possible*)—but as the watchmaker is determined to have an apprentice of some kind, pious or impious, he thus expresses himself: "The son of pious parents would be preferred." Now, begging the watchmaker's pardon for calling him to account, we deny this *in toto*. "A large premium would be preferred," would have been more literally correct, for we are pretty sure that money and a *respectable* appearance will conceal a multitude of heretical defects, even from a pious watchmaker; and the son of a poor and industrious couple would have very little chance of success even without competition from the family of a wealthy non-professor. Another advertizes for a servant of all work. "The preference will be given to one who is a member of *some* Christian congregation." This is a very liberal master, indeed!—*some* Christian congregation!—it matters not which—Papist or Protestant, Unitarian or Trinitarian, Ranter, Jumper, Pantler, Single tongue or Cloven tongue, New Jerusalem or Old Jerusalem-ite. Honesty is not mentioned, nor cleanliness: the membership is quite sufficient either to atone for the want or guarantee the possession of these virtues. Another advertizes for a respectable female for the haberdashery business. "A person of decided piety would be preferred, as she would be required to attend an Independent chapel." Just so—this is the way the churches are filled, and hypocrisy cultivated, by offering a premium for the outward forms and ceremonies of the trade! A Dissenter near London advertizes for "a young man of *decided piety*, who understands the cheesemongery and grocery business." There is a little bit of shrewdness in this advertizer, however; he appears to have had suspicions that *decided piety* was not altogether sufficient of itself to satisfy his purpose, for he

adds, that the young man must also be "of obliging and industrious habits." The *decided piety* is the bait which he wants for the trade; the habits are the useful and profitable virtues, which will handle the bait with advantage. A young man, a miller, advertizes for a master—"a pious employer is preferred."—A pious miller wanted! Enquire of Shackell, the thief-catcher, if he knows of any pious persons who undertakes to remove goods in town or country!—"A pious young man wanted for the drapery business—he must thoroughly understand the country trade (that is, cozening, persuasion, puffing, varnishing, glossing, in fine the most refined and Christian mode of swindling); he must be a member of a Christian church." Another young draper is also advertized for in the same page, but he must not only be pious but *decidedly pious*—that's the cant expression now. He must, of course, be an adept, moreover, in all the tricks of the trade. "Culy's boarding house"—there's a go!—recommended by a whole covey of parsons to their friends, as a house affording all the comforts of a private family—a pious landlord, no doubt, with good reasons for being so—"A respectable widow wants a pious, elderly woman, to lodge with her." There's a union! piety and respectability to lodge together. What an inducement for a pious lady who loves the praise of this world!—"Two thousand sermons for sale—being the manuscripts of an Independent minister—decidedly Evangelical—for all occasions—a real treasure to a young man entering the ministry." What a world of trouble it will save this young man! Sermons are not like clothes, the worse for wear. Old sermons are frequently better than new. A slop-shop for such cast-off apparel would be a glorious trade for a pious speculator in these days. Besides these, there are several pious and religious boarding-school advertizements, from which it is evident that Godliness (or religious principles) is a marketable commodity which people accumulate, advertize for, and puff off, as other speculators do with loans, mortgages, reversions, annuities, literary and philosophical acquirements. And yet Godliness is peculiarly sacred and undefiled by the vanities of the flesh!

The effect of these advertisements is evidently the encouragement of hypocrisy. Parents point them out to their children as inducements to piety. The gain or worldly principle is employed to create an unworldly principle, and in the same breath that a mother tells her daughter to love not the world nor the vanities of the world, she invites her to the cultivation of church-going, Bible-reading and praying habits, by the worldly benefits to be derived from their possession! "You see, my dear, that a preference is given to the Godly and the pious, when a situation is applied for. Go read a chapter, Polly, and an evening prayer. There's a dear!"

BISEXUAL PANTHEISM OF CHINA.

THE arithmetical diagrams of *Fo-hy*, as we find them in the *Yao-King* (one of the canonical books of the Chinese), bear some resemblance to the mystical numbers of the Greek philosopher, Pythagoras, who, although he enlarged the bounds of science, appears to have allowed his speculations to be perverted by dreams of mysterious virtue, in certain numbers and combinations. In the same way, the Chinese make use in divination, and various other branches of their mock philosophy, of the *Pakua*, or eight diagrams of *Fo-hy*, which, if they mean anything, may be supposed to represent a system of binary arithmetic. Chinese philosophers speak of the origin of all created things, or the *premier principe matériel* (as it has been called in French translations), under the name of *Tao-keih*. This is represented in their books by a circle with a curved line like an S drawn across it. On the semi-diameter of a given circle describe a semi-circle; and on the remaining semi-diameter, but on the other side, describe another semi-circle.

The whole figure represents the *Tao-keih*, and the two divided portions, formed by the curved line, typify what are called the *Yang* and *Yin*; in respect to which this Chinese mystery bears a singular parallel to that extraordinary fiction of Egyptian mythology—the supposed intervention of a masculine

feminine principle in the development of the mundane egg.* The *Tae-keih* is said to have produced the *Yang* and *Yin*—the active and passive, or male and female principle, and these last to have produced all things. The heaven they call *Yang*—the earth *Yin*—the sun is *Yang*—the moon *Yin*: and in the same manner the supposed analogy is carried throughout all nature. One might sometimes be led by their definitions of the *Tae-keih* to suppose it an intelligent being; but the general drift of the system is plainly material, as it does not discriminate between the creature and the Creator. This dogma of materialism, however ancient it may be in its first origin, became especially cultivated, or, according to some, *originated* in China during the Soong dynasty, which preceded the Mongol Tartar conquest. The learning and science of the Chinese, such as it was, being then much in vogue, some celebrated commentators on the ancient books appeared about that time, the most famous of which was the *Chootsze*, before named. At length, under *Young-lo*, of the Ming dynasty (about the 14th century), a joint work was composed, by name *Sing-ly-tâ-tseun*, or a complete exposition of Nature, in which the mystery of the *Tae-keih* was fully treated of. *Chootsze* thus expressed himself:—"The celestial principle was male, the terrestrial, female. All animate and inanimate Nature may be distinguished into masculine and feminine: even vegetable productions are male and female, as, for instance, there is female *kemp*, and male and female *bamboo*—nothing exists independent of the *Ying* and *Yang*." Although the Chinese do not characterize the sexes of plants, and arrange them systematically, as we do, after Linneus, they use the above phraseology in regard to them. Thus, heaven, the sun, day, &c., are considered of the male gender; earth, the moon, night, &c., of the female. This notion pervades every department of knowledge in China. It exists in their theories of anatomy and medicine, and is constantly referred to on every subject. The chief divinities worshipped by the Emperor, as high priest of the state religion, are Heaven and Earth, which, in this sense, appear to answer in some degree to URANOS and GHEE, in the cosmogony of the Greeks.—*The Chinese*, &c. By J. T. Davies, F.R.S. London, 1836. 2 vols. 8vo. vol. ii. pp. 66-67.

* "This idea seems to have been very general," "In a mysterious passage of the *yajur-veda*, Brahma is spoken of, after his emanation from the golden egg, as experiencing fear at being alone in the Universe: he therefore willed the existence of another, and instantly he became masculine feminine. The two sexes thus existing in one God were immediately, by another act of volition, divided in twain, and became man and wife. This tradition seems to have found its way into Greece; for the Androgyne of Plato is but another version of this oriental mythos."—*The Hindoos*, Vol. I. p. 166.

THE HOLY ALLIANCE.

THE monarchical and democratic principles are not less necessary for the government of society than the laws of attraction and repulsion for the revolutions of the planets. For this reason we cannot enter into the feelings of those visionaries in politics, who rail, and fume, and smoke, and belch out their venom and hate, against even the fiercest and sternest despotism of the age. Despotism is a pair of reins for popular progression. It will exist only until there is tact and discretion and unanimity sufficient, in the public mind, to establish a universal monarchy. Despotism is essentially necessary as long as the people are fools; and are not the majority of the people fools? are not their teachers fools? their reformers fools? their patriots fools? their agitators fools? If not, why are they at variance?

There are two extremes of national government, viz., despotism, or the action of one upon all, and populism, or the action of all upon one; the former must use magisterial power, the latter must use moral and intellectual unanimity. Now, it is more easy to get the former power than the latter. Hence despotism is natural and suitable to an ignorant people. But as people only become wise by degrees, so the reins of despotism can only be slackened by degrees. The people never

can discreetly use the magisterial power, yet it is necessary for government. Despotism is the magisterial power in excess, with too little popular control—Democracy is popular legislation with too little magisterial power. The latter is one of the greatest defects of the American Republicanism. The half-and-half system of monarchy and popular control combined is the most harmonious in its action, if fairly established. These three systems are all at present starting from one point of time to make an experiment in legislation, for the benefit of posterity—Russia, Prussia, and Austria, upon the magisterial system—America upon the popular system, and England upon the mixed system.

They will each make useful discoveries peculiar to the three different modes of action, for which reason we should be sorry to see either of the three experiments prevented by revolution. But we are morally certain that Providence will give mankind all the advantage of this necessary experience, by preserving the three distinct species of government in powerful action, till one perfect compound is ultimately produced and established as a final and eternal system of political government, combining the power of monarchy, the wisdom of oligarchy and the goodness of democracy. These are the characteristics of the three species of government, according to Blackstone himself, and we think his delineation of each is beautifully correct.

"Three young ladies whose parents lived in the country had been placed in a principal boarding school of Warsaw. In a leisure hour, when walking in the garden, they had sung some patriotic stanzas of a well known Polish air. A spy, who chanced to pass by, overheard the song, and made a report of the occurrence to the police. Immediately *gens-d-armes* were sent with an order to bring the unfortunate girls to the hotel of the Municipality, where, *after flogging*, they were surrendered to the brutality of the *gens-d-armes*. The director who gave that order was Storozenko, a Russian general, who has lately received an estate from the Emperor Nicholas, as a reward of his services, among which, this probably was one. Contrast this with the popular system of America, where the power of the people is so great that the police is almost useless on all occasions of public excitement, where justice is executed by the mob without even the form of a trial, and even the contents of the mail bags ransacked and sacrilegiously torn open and destroyed, to prevent the spreading of an unpopular enthusiasm in favour of negro emancipation. In England, on the contrary, the principal or characteristic crimes are aristocratical. Both king and people are subject to the great landowners, who commit their depredations in the style peculiar to aristocracy, by consultation and legislation. The forms of law being more strictly attended to, there is, however, more liberty of opinion in England than in any other country. Law is the husband of Liberty. Liberty is only Mrs. Law.

A QUERY FOR THE WISE.

SOUND is generally supposed to be conveyed by the undulations of the air, and one argument in favour of this idea is that in a vacuum sound is not produced. But if it be conveyed by the undulations of air, how does it happen that it penetrates glass, which air cannot penetrate. The undulation of sound is as weak and mysterious an attempt to explain its phenomena as to the undulation of light. In fact, no material solution, no theory of matter in motion can ever explain the phenomena of sensation. Science is a weak and stupid thing when it goes beyond the mere vulgarisms of arithmetic, experiment, and observation.

ERRATA.

For "*Buckhardt, the Traveller*," in our last, read "*Burckhardt, the Traveller*," and for "*Royal Medical Society*," read "*Royal Society*," p. 36.

TO CORRESPONDENTS.

The Gallery of Pantheism is again unavoidably deferred.

THE SHEPHERD.

EDITED BY J. E. SMITH, A.M.

No. 7.]

MARCH 15, 1837.

[Price 2d.

THE PRINCIPLES OF THE SHEPHERD,

MAY be called Pantheism, Universalism, or Catholicism, or by any other word which expresses Universality.

Pantheism implies that every thing, great or small, good or evil, wise or foolish, is the result of the active and conscious operation of the Universal Male (Spirit) in co-operation with the Universal Female (Matter). Consequently, all doctrines, systems, customs, and morals *positively* originate in God and Nature (jointly), and form component parts of a system of progressive training for mankind.

But the only true religion is the acknowledgment of this fact, and the retirement of faith and worship within the true sanctuary of the heart and mind.

BUCKLAND'S BRIDGEWATER TREATISE ON GEOLOGY AND MINERALOGY.

GEOLOGY is now one of the most interesting of all the sciences. It derives this interest principally from its intimate relationship with Natural Theology. All science towers up to God, the primitive source of all the laws of Nature, but Geology embraces the very history of vegetable and animal organization, from their first appearance on earth, to the present point of time, and therefore comprehends a more extensive field of inquiry than even Astronomy itself. It is a sort of universal science, a bible, a revelation in which God makes known the secrets of the past by means of sensible signs, in a language peculiar to himself, but intelligible to man by means of a little patient investigation, without which it is ordained that no positive knowledge can ever be procured.

This work is very beautifully got up, with numerous plates of organic fossils; and a short and concise account of the present state of fossil science is presented to the reader in a theological garb, for the purpose of showing a continued succession of creative acts of omnipotence, with manifold proofs of wisdom and design, not only in the creation of individual species, but in the general adaptation of each species, to the peculiar and successive changes which the surface of the earth has undergone during intervening periods of time. The thing to be proved is a truth, which almost every contemplative mind will take for granted, but there cannot be too many facts adduced to illustrate a subject so pregnant with interest. It is not enough that a mere outline of truth be present in the mind. The outline should be filled up with the richest colouring, and the most judicious mixture of light and shade that we can discover. Truth is susceptible of an infinity of polish. The naked savage has the naked truth of many departments of knowledge in his mind, but it is as rude and uncultivated as the savage himself. Scientific knowledge alone can dress and refine it. Science is the wardrobe of truth. From this boudoir she comes forth arrayed in robes of majestic elegance, and with a demeanour of majestic power. Science is a crown, a sceptre, which confers upon truth the power, and consequently the right to reign, and the greater the number of facts and illustrations that she can command, the richer and the more resistless she becomes.

This treatise of Dr. Buckland is interesting on account of another clerical concession in favour of our interpretation of the Bible. We remember that when we attended theological lectures at College, the professor exerted all his eloquence to prove the *literal* historical truth of the first chapter of Genesis. We thought he

was right; we took the orthodox side of the question. Geology had scarcely then substantiated her claims to credibility, and there was a sad reluctance in the conservative spirit of the church to abandon even the most absurd and ridiculous article of ancestral faith. But since that time, most fearful havoc has been made of the letter of the word. None but the old, the feeble, the ultra pious, the nervous and the ignorant, or the obstinate, have the courage to abide by the old rotten timbers of the faith of their forefathers. Science has convinced the intelligent, and many there be in the church who deserve this epithet, that whatever may be the moral contained in the Mosaic account of the creation, the literal or historical meaning is inaccurate.

The shuffling manner in which the Dr. treats this part of the subject is most unsatisfactory, and, in our opinion, silly. Some of the reviewers have called it ingenious. We see no ingenuity in it, and if it were ingenious, the merit is not due to Dr. Buckland, inasmuch as he has merely employed the hackneyed arguments yearly propounded from every chair of Divinity throughout the country, and that too before the name of Buckland was ever associated with the triumphs of science. The apology for the inaccuracy of Moses is lame and infidel to excess, viz., that God's disclosures of himself are *not intended to convey intellectual, but moral knowledge!* Therefore we are not to be surprised, if God teaches scientific falsehoods, or historical falsehoods, provided he teaches *moral truths*. Was there ever such iniquitous heterodoxy and absurdity uttered? To what does this confession lead, but to a total invalidation of the infallibility of the obvious meaning of the Bible! From a Clergyman too! Dr. Buckland has now fairly committed himself and all the clergy who subscribe to this new article of faith. How will he now prove the truth of the story of the fall of man? of the flood? of the call of Abraham and the deliverance of Israel by Moses? God does not mean to convey intellectual but moral truths by revelation, and an intellectual falsehood may be employed to convey a moral truth, just as Jesus Christ told parables to convey simple elementary instruction to his disciples! We don't say "*nay*" to this, remember.

"The object of the Mosaic account of the creation is not to state in what manner, but by whom the world was created!" So says the doctor, and makes this an excuse for Moses actually stating, and stating erroneously, the manner in which it was created. We say not only that this is a mere assertion on the part of the Doctor, but an assertion that flies so boldly in the face of truth, that any stripling of a school boy must stare at the witness of such a manoeuvre of sophistry. The object of the Mo-

saic account is most decidedly to state the manner, and the order of creation, so far as it was known, or made known to the writer.

But the secret of the whole matter may be that the story is merely a tradition.

This is one way of explaining it to which we have no objection. But allowing it to be revelation, to which we have as little objection (as we have not the slightest doubt of the reality of revelation in all ages), then we say it is decidedly not historical but allegorical and prophetic, and in this latter sense it is susceptible of a very beautiful illustration. Moses does not say how he got his information, and we have no instance on record of a literal historical revelation; that of the Koran is surcharged with hyperbole, and every known specimen of revelation is a masquerade. We have no right to believe the historical truth of a revelation, God himself has cautioned us against it, by declaring it to be a mystery, i. e. a deception until the consummation. "I have multiplied visions, and used similitudes by the ministry of the prophets," he says, but he never says I have recorded historical facts.* It is not the purpose of revelation to record literal facts of any sort. These are left to the ordinary talents of men.

Well! the clergy having abandoned the intellectual truth of the Bible, how do they prove the moral truth of it? We really should like to know how Dr. Buckland has been able to procure this divorce of intellect and morals. From what court did the dispensation come? from Rome or from Oxford? What a melancholy plight this is for Christianity, to be sure! to be separated from the intellect, and sublimated into an ethereal moral spirit, which has no need of science and no connexion with it! We pity the Doctor's ignorance, because we know well that this confession is merely a shift to which he has been reduced to get over a geological stumbling-block, and that he is just as ready as ever to defend the literal meaning of the Apostle Paul's or Peter's words, as if the confession had never escaped his pen.

If the intellectual or literal meaning of the Bible be thus abandoned, and the moral meaning asserted, then we may now inquire what is the moral meaning of hell fire? The literal meaning may be false. We may also inquire what is the moral meaning of a Devil, the literal meaning may be false, and the devil may be a personification of a Divine attribute, as we maintain it to be. What is the moral meaning of the *Son of God*? It may mean mankind personified by an individual, for a temporary theological controversy. What is the moral meaning of his dying for sin? It may mean that sin is only to be got rid of by death, and that God in man (or the *God-man*) is the only author of sin. What is the moral meaning of election? It may mean that in nature there is a necessity for an election or aristocracy to subordinate society. What is the moral meaning of eternal punishments? They may mean that to all eternity man must be influenced in his conduct by the fear of pain as well as by the love of pleasure. The grand hyperbole of hell fire may be merely an intellectual fable, disguising a simple moral truth.

All this we believe. But does the Doctor believe it? No! Even while the walls of ancient Catholicism and Protestantism are crumbling around him—even whilst he himself is committing to paper that it is "*moral, not intellectual truths*," which are conveyed by Revelation, he belies his own principle by upholding the barbarous theology of an unscientific and illiterate age of the world's minority!

Does not all this shuffling of Dr. Buckland demonstrate the truth of the fundamental principle of the theology of the *Shepherd*, that God speaks truth and falsehood in one breath, and makes it the task of man to sift the compound? This we regard as the royal prerogative of Deity. It is an act of wisdom and of goodness on His part to us. The search of truth is *our trade*, as rational beings. We have no right to expect it unveiled by Revelation, and so far from having it disclosed by such superhuman communications, we have always received an additional volume of smoke, and a torrent of mud, whenever we have ap-

plied to Revelation directly for illumination. Hence all those who follow Revelation exclusively, are even more ignorant than those who have rejected its evidence, for naked science will teach a sufficiency of worldly wisdom, to supply the wants of all the ordinary vocations of industry; but Revelation alone has a tendency to beget a contempt for every species of knowledge, except that which was never intended for knowledge, but merely for materials, from which knowledge should hereafter be extracted by human elaboration.

We conclude, therefore, that Revelation (as at present understood) must be reformed. A great revolution must take place. The moral must be extracted by the aid of analogy; and when the butterfly has once come forth, the chrysalis of Catholic and Protestant creeds may then, even without impiety, be trodden under foot.

We solemnly and sincerely repel every charge of infidelity or disrespect towards the Bible and its contents. We believe there is not a Christian in England that has more firm, sober, and well grounded faith in its testimony, than we have. Whatever others may have suspected or affirmed respecting us to the contrary is most unequivocally false. Our faith is no doubt of a peculiar character; but it is a faith which relies with firm assurance upon Biblical testimony, by dissecting that testimony according to the spirit of the rule suggested by Buckland himself, which we would thus express:—"Revelation is a peculiar word of God, purposely disguised in mystery, which creates a vulgar misconception of its meaning, that continues to agitate the mind until truth be elicited by ages of laborious investigation and theological controversy. The principal truth it contains is moral and religious truth. That truth, when elicited, and reconciled to universal science, is a standard truth, to which as much certainty may be attached as to any scientific demonstration; and, moreover, it is a truth which never could have been discovered without Revelation, and the controversies of Theology."

These are our sentiments upon the subject of Biblical science; and the great truths we have extracted from it are:—*The reality of Revelations and Miracles—the immortality of the soul—the two-fold and eternal progression of individual existence—Universal Redemption.*

These are the great truths of natural and revealed religion, in harmony with all the analogies of Geology, which is a type in the material and lower world of what is going on on a more exalted scale in the moral and intellectual world.

The love of God grows up upon a basis of apparent cruelty and oppression, according to the order observed in geological formations, where the lowest, the most fierce, irrational, and cruel of beings take the precedence of those of a more tractable nature, and where the evidence of the most fearful convulsions of Nature is most observable in the primitive ages of the world.

Hell is the foundation of the grand pyramid of being; and, strange to tell, Dr. Buckland, and the most enlightened geologists, seem to be thoroughly convinced of the fact, that the surface of the earth reposes on molten lakes of subterranean fire. So far, therefore, the Hell of Scripture is literal; but this literal Hell is but an analogical figure of the beginning of the providence of God, which commences in the heat or fire of a smart discipline, and gradually refrigerates into a state of mildness and repose.

Nay, all the elements of Nature seem to be playing the same grand concert of universal music. The climate of ancient times was evidently more subject to extremes of heat and cold—storms were more violent—inundations and deluges more frequent—volcanos more dreadful—winds more boisterous—plagues more terrific—all in consonance with the moral and intellectual condition of the earth's inhabitants.

Nature is actually changing, although unchangeable. Her principles are the same; but as her manifestations are different in the different stages of human life, so in the grand career of universal being, whether it be in the creation of animals or in the progressive training of intelligent beings, the same uniform system of progression from worse to better is evident. It is necessary to have an enlightened view of this subject of successive amelioration before we can authoritatively decide upon the truth

* "The Lord hath sworn by his holiness *he will not lie unto David.*" But what of that, if he lies to other men?

or falsehood of certain grand historical records, which now divide the world into conflicting sects. Geology demonstrates to us with unequivocal evidence, that new creations have taken place at repeated intervals—that the “*vis genitiva*,” or generative power of God, has *abruptly* brought into life numerous species of animals which previously had no analogous being—that these new creations were not transmutations of a more ancient species into a modern species, but original productions, of which not even a type or resemblance had before existed. Upon this fact we may easily build the hypothesis of similar acts of creative energy in the intellectual providence of human society. Even did history not disclose to us, with superabundant evidence, the particulars of Divine interference of a marvellous character, in certain stages of the progress of society, we have a right from geological analogy to look for and believe their occurrence; but when the testimony of history is appended to that of science itself, and we are told that, at specified intervals of time, the spiritual agency of God has burst forth in an unusually powerful and overwhelming manner, for the purpose of establishing new faiths, or important spiritual or moral revolutions, we see nothing in this report at all discordant with the revelations of science, but, on the contrary, the resemblance is so manifest that conviction must come home to every reasonable mind, that History has not belied the movements of Providence. What is Judaism but a new geological formation and creation? What is Christianity but another? What is Mahometism but a third? What is the Protestant Reformation but a fourth? and if they are all different in character, it is only so much the more in harmony with the revelations of geological science, which present a distinctive difference, upon a uniform plan of manifold proceeding.

How, now, can Science dispute the whole history of Moses and Christ? We shall quote from the Doctor's volume next Number.

We conclude with the following motto, which we consider so precious that we hope it may be engraved on our tomb stone, as peculiarly expressive of the religion of the *Shepherd*, of Christianity, and the Universe:—

“TO SPEAK TRUTH AND FALSEHOOD TOGETHER, AND MAKE IT THE TASK OF MAN TO SIFT THE COMPOUND, IS THE ROYAL PREROGATIVE OF GOD.”

ON SYNTHESIS.

I ADVISE my readers, before they look at this paper, to make themselves thoroughly masters of my last two articles—(*On the Understanding*, and *On Propositions*)—as, without they perfectly comprehend them, this will be unintelligible.

I request them to call to mind that there were three mental acts requisite before we can form a general conception, viz.—Comparison, Reflection, Abstraction; and that the first of these acts was comparison, on which depended the other two. Thus, in comparing a few individual fruits, though one was greener, another redder than the other, it was observed that there were strong points of resemblance, and hence the whole number were brought under one class, which was called “Apple.” Thus we see one thing was necessary, even before we could compare the individual apples—it was necessary to *have* those individual apples *before us*.

I hope this will be admitted as an axiom, that before a general term, such as “apple,” is known, an individual apple must be known. How would a man first gain acquaintance with a single apple?

“Why, he'll see it to be sure!” cries somebody. Very good; but is his sight enough? “Of course it is.” Stop, stop, friend, it is not enough; you are labouring under a gross delusion. Tell a first-rate artist to paint the exact representation of an apple on a board, and desire your little boy to take it, and eat it. He will dart towards it with joy, but when he has felt the board, he will be disappointed, and tell you it is not a real apple, though it seemed like one.

And what does the little fellow mean? Why he means that though the phenomenon offered to his sight (visual form and colour) was satisfactory, that offered to his touch was different

to what he had experienced in other apples. In other words, he means that unless certain phenomena are offered both to his eye and his touch, he will not acknowledge the presence of an apple.

Well, now, bring a waxen apple, painted in natural colours, and made of the right weight, and offer it to the boy. He sees it, it looks very well, he feels it all right! Is he satisfied now? Stay! What the deuce is he doing? Why he is putting it to his little snub nose, shaking his head, and coolly telling you that it is not a real apple, because it smells like a wax-candle. In other words, it is not enough that certain phenomena be offered to his sight and touch; a certain sensation must be perceived by his nose before he will call what you give him a real apple.

Lastly, shut the waxen model among a box full of apples till it has imbibed the scent. Will the boy now be satisfied? No! directly he has bit it, he will spit it about the floor, and swear you have taken him in. Why, the avaricious little monkey is not pleased until his taste is gratified, besides his eye, touch, and smell. And when all these are gratified, then, and not till then, will he acknowledge that the apple is a real one.

“By George, then, it is no such easy matter to know an apple! We must see it, smell it, touch it, taste it—perform four several acts!” We must, indeed, my dear Sir, though habit and experience enable us to go through these operations in an imperceptible time.

Well, then, an apple is a combination of a certain colour,* form, smell, taste, smoothness, and it is not till we have perceived this combination, that we have perceived an apple.

But we do not perceive all these at once; while the apple is in our mouths we do not see it—that is, the sight is followed by the taste, and yet we have got to perceive that they are combined. Now if, while we were tasting the apple, we clean forgot its form and colour, of course there would be to us no combination. Hence, before we can perceive an apple, we must have the power of bringing to one view the several sensations that compose it.

[Note.—This will seem to some very like the act called “Comparison,” as defined at p. 40. However, I must request my readers not to confuse them. Comparison is the act by which we bring several objects to one view, in order to find out the resemblance between them. By the act mentioned in the last paragraph, the bringing together of smell, taste, &c., we do not try to discover resemblances; no man ever put an apple in his mouth to find if it tasted green. We are not comparing objects, but bringing together several sensations merely to form one object, i. e. the apple.]

This act of bringing together, or putting together, might have the name given it of a “Clap-together,” which is about as pretty a word as “All-Godam.” But, in the same manner as this latter word is Grecized into Pantheism, so do we convert our Clap-together into Synthesis, which is the Greek for a putting together.

Hence a Synthesis of colour, form, &c., is necessary to form the object “apple.”

We will begin with the form, that is what strikes us at first—the first phenomenon exhibited by an apple is a round green or red thing, by a Synthesis the other qualities are added to this.

But here we find we have not been half particular enough; not only is an act of Synthesis requisite to add the smell, taste, &c., to the round thing, but an act of Synthesis is required, to be aware of the presence even of this round thing irrespective of any of the additional qualities.

Attend, good readers, attend with all your might, these matters are no trifles, that are to be understood without attention. And I can assure you, that if they are easy for you to read, they are plaguily difficult for me to write. My attempt to write these things is, I assure you, no small labour, especially, as I go on wholly without precedent.

We will regard now the apple merely as an object of sight, that is known to so small an extent, that the little boy alluded to, could not distinguish the picture, the wax image, and the

* This expression is not incorrect, for though an apple may be red, green, or brown, it is still limited to certain colours, and many would be staggered at the sight of a blue apple.—T.

real apple from each other. I say that even to regard this visual phenomenon as an object, even for this very superficial knowledge, an act of Synthesis is required.

Now suppose a green apple hung up against a white wall, and imagine the following catechism: Look my friend, and tell me what you see. "An apple to be sure." Mind, hands off, you must not touch it, you cannot tell whether it is a real, or an artificial apple. "True, but when I say apple, I now mean either real or artificial, no matter which, I am sure there is something like an apple, and for brevity's sake, I'll call it one." "Very good, as long as we understand one another. By apple, you mean that small, green, round thing?" "I do!" And do you see nothing else? "Yes, I see the white wall." And suppose the apple was on the table, would you see the apple alone, or something else? "I should see the table to be sure." Do you see the apple first, and the wall afterwards, or both together? "Both together." Did you ever see an apple quite alone, or always something together with it? "Always something with it, the plate, or the table or whatever it stands on." Did you ever see the form of anything, itself being alone? "I think I have." Stay, what constitutes form, what makes one form different from another. Wherein does a square differ from a triangle? "One is bounded by four lines, the other by three." Good, and if you could not see the boundary lines, could you tell the shape of the figure? "No." And if the boundary lines were precisely the same colour, as the space bounded, could you see them? "No." Therefore to perceive form, it is necessary not only to see the space bounded, but also its boundaries. "True." Hence then it is impossible to see any form by itself alone? "I perceive such is the case."

I have pursued this catechetical form in order to put the conclusion in a stronger light. Indeed I have often thought of writing in the dialogue form, instead of any other. One is able to propose objections to one's self, and to answer them in the most striking manner. Plato always, Berkeley generally, wrote in dialogues.

This, however, is the conclusion that our sight does not exhibit to us any thing alone. Our mere eyes would never inform us of one apple, nor one anything else. There lie apple and wall as it were, in a sheet before us, there must be some act on our part before we consider the apple alone.

Look at a connoisseur standing before a portrait. It has perhaps many defects, and the face alone is beautiful, sufficiently so to make him forget the accompanying faults. He does not see them. What do we mean by this? If the picture be a small one, he can surely take it in all at once, and his eyes are wide open. What do we mean when we say "he does not see the defects?" We do not literally mean "see," but we mean, that although the whole picture is before him, he THINKS of the beauties alone. Thus, though a whole is offered to him by thought, he is enabled to shut out all that he does not want to consider.

And it is this act of thought which is required to constitute a *one*. A vast plane is set before our eyes, depicted in various colours, it is by thought alone that we select this or that space of color, or of different colors, and regard them as *one* object.

My own unity lies at the basis of this. I am one person which means no more than that representations which are brought to my mind together are combined; otherwise I should be many persons instead of one. This is a truism, but must yet be brought forward as an elucidation of the foregoing. To say that things become objects, means that the "I think" accompanies them, and this implies that they are, as it were, bound into one. How Synthesis is required for a mere visual phenomenon will be explained in my next paper.

I think the above quite enough to digest for a fortnight.

N.B.—Though I talk about Synthesis, I am not Tom Wirmann, nor do I read his tri-colored books.

THE TRANSCENDENTALIST.

MORALITY NOT DEPENDENT ON RELIGION.

SOME persons confound morality with religion, and suppose that to be identical; but this is a great error. We know that what is called religion often exists in opposition to morality—to

what conduces to the happiness of our species. The *Thugs* of India strangle their fellow-creatures from a pious and devotional motive, in obedience to the rules prescribed by their god-dess. On the other hand, pure morality is often found among men who follow no form of religion. We think, therefore, the term religion should be understood to express man's ideas of his relation or his duties to his divinity; and the term morality should be confined to express what he conceives to be his relation and duties to his fellow-men.

The standard of morality, like that of religion, is different in every country, and ever varying in the same country. Nevertheless, the practical rule of morals, "*Do unto others as ye would be done by,*" seems to have been acknowledged intuitively by all men from the earliest times. Before Christ came the commandment, "Love thy neighbour as thyself," was a social proverb.

Among the heathen the sentiment is universal. In the ethics of one of the most ancient nations of the world (the Chinese), we find this precept—"To act towards other creatures as to one's self, is benevolence; to judge of others by one's self, will induce a mild judgment"; also, "Excuse others as you would yourself; reprove yourself as you would reprove others." Again, "The cause of thousands and myriads of moral ills to man is simply *selfishness*; hence hundreds of disputes. Each desires only that he himself may be rich; desires only that he himself may enjoy repose; desires only that he himself may be long-lived." "If a man can take a human body, and place it, under universal circumstances, in the midst of heaven, earth, and all creatures, and view it as he does all the rest; then there will be no impediment to whatever he may do. But the moral prince alone understands this—the petty man does not. The petty man is accustomed to love his own convenience and advantage, regardless of the inconvenience or injury that others may suffer. He invades the things of others to make them his own; by fraud he obtains men's property to make it his own. Now, that which one dislikes done to one's self—not to do it to others—this is the work of fidelity and forbearance: this is the rule for him who desires to be virtuous."

No one can deny the goodness of the moral doctrines inculcated in these sentences; nor can any one doubt that the practice of them will be pleasing to a just God. "But this is not religion," says the Christian priest. "Morality is not the Gospel. Something more is required of man to make him acceptable with God—something more than the duties of social life—more even than repentance and reformation. Man can only be saved through the blood of Christ." So, unless the poor heathen can be brought to prostrate himself before the Moloch these bigots have set up—unless he can bring himself to the conviction that God had no other way of saving man from everlasting torments but by gibbetting his only son on the Cross, he must be damned!

Yet, all the while, the Scriptures, which these Christian bigots profess to expound, say: "Glory, honour, and peace to every man that worketh good—to the Jew first, and also to the Gentile." "So, after all, men who do not acknowledge Christianity, may be saved."

We were led into the above remarks on reading, in the *Evangelical Magazine* of this month, a rabid missionary address to the Americans, in behalf of the spiritual wants of the Chinese. "There never was a time like the present," says the address, "when such intense interest was felt in the *eternal welfare* of China and the adjacent countries." "These kingdoms seem to have been peculiarly fortified against the entrance of the Gospel by the *Prince of Darkness*!" "It will be necessary that a considerable number of pious and talented students be educated purposely for the Chinese missions, either in a separate, or one of the best American colleges. For these countries we need the spirit of martyrs in the labourers. They must work and suffer, and thus overcome Satan! No success on a large scale can be expected, unless the missionaries be animated by this spirit." "We therefore expect them here, full of zeal and Christian courage. We wish to see them soon; and never desire to look upon the day when any of them wishes to retreat."

"We must conquer or die!" "We trust that both Bible and Tract Societies will support the cause largely. There are in our parish about four hundred millions of immortal beings, to supply whom *enormous funds will be needed!* We are persuaded that whenever we shall seriously go to work, *Satan will make a dreadful stir!* Some will be thrown into prisons, and beheaded, as in times of yore. But, then, the Saviour *has overcome* the arch-fiend, and whatever we suffer for his name will redound to his glory, and the *propagation of the Gospel.*"

What nonsense is this! The Chinese are no more likely to turn Christians than we are to turn Buddhists; besides, what would Christianity do for them? Many writers, who have had an opportunity of judging of the characters of the Chinese, say, they are the most moral and orderly people, perhaps, on the face of the earth. But God, for wise ends, no doubt, has sent these missionaries "a strong delusion," and their itinerancy will, in the end, prove a benefit to society, if it be only in the way of languages and geography, the knowledge of both of which has already been greatly extended by their efforts.

But greater good than even this will accrue by the social interchange of sentiments between two great and original races of men—the Stationary and the Progressive, the Conservative and the Revolutionary. The Pantheism of the East will impregnate the bigotry of the West, and the science and revelation of the West will correct and illuminate the imperfectly developed Universalism of the East.

GALLERY OF PANTHEISM.

BENEDICT SPINOZA.

No. I.

[The importance of the subject has determined the writer to divide his essay into three parts. In the first he gives a brief sketch of Spinoza's biography; in the second an outline of his doctrine; in the third he will endeavour to give his own opinion upon the merits and defects of the philosophical, religious and moral tenets of the acute and bold metaphysician.]

SPINOZA, one of the greatest among the philosophers, of all ages and countries, was born at Amsterdam, 1632. His parents were Portuguese merchants, of Jewish persuasion, and gave him the name of Baruch. He received a good education, and from his childhood, distinguished himself for his ardent love of knowledge.

His fondness for study was at first a cause of disappointment for his parents, who wished him to be trained for the acquisition of wealth. But the talents of young Baruch soon threw overboard the stamp which his tutors wished to impose upon the development of his natural faculties. His parents seeing that wealth was not the object of his desires, thought to turn at least his love of science to some lucrative purpose. They fancied to make of him a servant to the altar, in order that he might live from or by the altar.

But in this instance, also, were the efforts of his parents defeated. Baruch's organs of causality, ideality, comparison, &c., were larger than those of acquisitiveness. In reading the Bible in the original language, he found several points, which did not stand the touch-stone of his reasoning powers. The Talmud and the Rabbinical philosophers did not afford to his mind a greater satisfaction. Though very cautious and modest, some of his youthful companions had elicited from his lips the secret thoughts of his mind, and betrayed him to the superstitious zeal of priestcraft. He was challenged to appear before the Synagogue, where he was accused of professing ideas contrary to those taught by his teachers—ideas contrary to all religion. Spinoza, instead of degrading himself by a contradiction of his opinions, publicly acknowledged them, and challenged his accusers to prove him in error.

The assembly broke up in uproar, and Spinoza left the Synagogue, and from that moment he dropped the name of Baruch and assumed that of Benedict. From this time he dropped also the Bible and the Talmud, and devoted himself to the study of natural philosophy and metaphysics. In order to be able to

read the philosophical works in the original, he studied the Latin tongue under Dr. Van der Ende, an able physician, and classical scholar.

Van der Ende had received him as an inmate into his house, and here Benedict learned, together with the Latin tongue, the first chapters of the Art of Love. The Doctor had a very accomplished daughter—a sort of a blue stocking, versed in the Latin literature, music, &c., and though not very handsome, she possessed fascinating charms. When the father was obliged to go abroad to see his patients, the young lady was in the habit of taking her father's pupils under her tuition.

She must have performed her parts admirably, for two of them fell desperately in love with her. The one was our Spinoza, the other a Mr. Kerkering, the son of a Lutheran gentleman of Hamburg. The fair scholar balanced between the respective merits of the two lovers, but at length the gift of a rich pearl necklace caused her to give the preference to the German suitor, who afterwards abjured the Lutheran faith, returned to the bosom of the Catholic church, and became her lawful husband.

Poor Benedict was so chagrined at thus being defeated by his rival, that, though he bore his destiny with philosophical calmness, yet he forswore for ever to marry.

Scarcely had he recovered from the grief he had experienced, on account of disappointed love, when he was assailed in the street by some bigoted friend, armed with a stiletto, from whom he received a cut in the face. Shortly after he was formally excommunicated by the Jews. Some of the biographers have preserved this remarkable act of human folly and intolerance.

Since the laws of excommunication among the Jews take away from the condemned all claims upon his family, Benedict was obliged to learn a mechanical art, by the exercise of which he might be enabled to support himself, and to indulge in his favourite studies. This view of wisdom he had learned among the Jews, who teach that he who does not teach his children some manual profession, opens to them the way to become thieves and highwaymen.

He applied himself to optical mechanics, and became therein so proficient, that he would have made his fortune by it, if gain had ever been the sole object of his labours; but he worked only for his mere subsistence, and devoted most of his time to meditation and study. In his habits he was moderate, both equally distant from cynicism and pedantry—his conversation was agreeable and instructive—his temper amiable and benevolent—his heart and purse open to all whom he knew in need.

Though excommunicated and persecuted by the Jews, he never revenged himself against them; nor did he, in order to vex them, join any Christian sect. However, he was of too noble a mind to refuse to acknowledge that Christ was the pattern of the development of the Divine principle in man—the symbol of the perfectibility of the human species.

In order to avoid the petty quarrels with the modern pharisees, who accused him, before the Christian magistrates, of teaching doctrines contrary to all religions, he retired into the country, and went at length to establish himself *à la Haye*, where he remained all his life time.

In the beginning of his philosophical career he was a disciple of Descartes, the tenets of whom he explained in two Latin works, *Principia Philosophica*, and *Cogitata Metaphysica*, both of which contain the germs of his own system. Yet these works did not call upon him the attention of the public. The work which drew upon him the anathemas of the Sectarians of all creeds, and revealed his original genius, was the *Tractatus Theologico Politicus*—the boldest attack upon positive religion that ever issued from the pen of man, and which has furnished materials to all modern philosophers, who have come forth to attack the vulgar conception of immediate revelation.

We shall give extracts of his works in our next Number.

Many were the writers who arose against the philosopher, whose name was pronounced with horror and malediction; but that did not prevent him from pursuing fearlessly his researches after truth.

In spite of the terrible anathemas pronounced against him by Jews, Gentiles, and Christians, several of the most eminent men of England, Holland, Germany, and France, courted his

acquaintance, and became his disciples. Indeed his reputation grew to such a degree of eminence, that he received the offer of a professorship of philosophy at the University of Heidelberg, *cum ampla libertate Philosophandi*, with the most ample freedom of seeking after truth. This offer he rejected, he knew that he who becomes indebted for his living to the liberality of princes, soon loses the energy which is necessary to a true philosopher. He accepted, however, the half of an annuity, which was left him by a friend, renouncing the other half to the legitimate heirs of the testator. The next work which he published was his *Ethics*, and it is particularly this work which shall form the subject of our inquiries. It is here that Spinoza has laid down a system of Pantheism, which, in regard of logical correctness, perspicuity, and consistency, is regarded by all those who are able to judge on these matters the greatest masterpiece of human ingenuity. When it first appeared the philosophers were struck with amazement; several tried to confute him, but in vain; their blows touched mere shadows; the giant stood unvanquished. Not being able to cope with him, both divines and philosophers began to calumniate him, and such was the effect of the prejudices spread abroad by his incompetent, but numerous and powerful adversaries, that though his name figured conspicuously in the list which dolts and knaves drew of the pretended atheists of all ages, his works, and particularly his *Ethics*, fell into oblivion, and could scarcely be met with at any library in Europe. The few philosophers who got hold of it pillaged his ideas, and introduced them in their works as their own.

Even in regard to Spinoza, we owe to the Germans, that this great philosopher has been rescued from the stigma of stupid Atheism, and that his works have been rendered accessible to the public.

The most remarkable men who have contributed to this work of justice are, Lessing, Mendelssohn, Jacobi, Göethe, Ast, Hedereich, and Schelling.

A professor of Divinity of Heidelberg, Dr. Paulus, has collected all the writings of Spinoza, and published them in two volumes, some of which have been translated into the German. Those who do not understand metaphysics, think the speculations of the philosopher are of no use to public life. That is, however, the reverse. Philosophy and theology are of the greatest influence upon the actions of whole nations. Napoleon dreaded the influence of German Idealism as much as the swords of Blücher and Wellington, and the Holy Alliance has been so well convinced of this power, that they have destituted or persecuted all the professors or disciples of the Idealists.

The metaphysician, Spinoza, was also a political innovator, he showed the vices of the monarchical and aristocratical constitutions, and taught how to establish democracy upon solid principles in his *Tractatus Politicus*. Perhaps this is also a cause of the spleen of the numerous adversaries of Spinoza.

His letters, addressed to several learned men of his time, bear witness of the amiableness of his character, and of the stern love of truth that animated his endeavours.

He died at the Hague, in the year 1677, after a short illness, without fear of death, and in the hope of a future life.

HERMES.

PEGSWORTH, THE MURDERER.

PEGSWORTH died a penitent, and like the thief on the cross, he obtained his passport to heaven by the confession of the sinship and power of Christ. We give the ordinary who attended him ample credit for the zeal with which he strove to save the soul of the murderer from the justice of God. But the worthy parson takes no merit to himself; he only did his duty in fishing for souls, to people the heavenly mansions of Christ; and it is entirely to the grace of God, communicated to the culprit's soul, that the benign work of conversion is to be attributed. Happy Pegsworth! what a sudden change it must have been to thee to step from the scaffold of ignominy, from the very cursed death of the cross, to the threshold of Paradise!

But why should the parson attempt to save Pegsworth, or any other murderer, more than any ordinary money-raker of the city at his final exit? Was Pegsworth in reality more obnoxious to Divine wrath than an English Bishop, who caricatures the

meekness and mortification of his master, by an affected show of humility, amid the pomp and luxuries of a palace? Murder is merely condemned as a crime against society, in the Bible, but the love of the world and its vanities is condemned and railed at in long detail with a rich variety of strong and impressive illustration. We are all in a state of condemnation by nature; from our mother's womb we are cursed by the God of this world, who has begotten us in the shades of eternal evil, and leads us through the labyrinths of wickedness by an infinite variety of illusive snares and powerful deceptions, by which he convinces us that evil is good and good is evil. But no man has any right, from Scripture or reason, to declare that a murderer under sentence of death is more in danger of hell fire than a stock-broker on Exchange, or a rector in his pulpit. True, the Bible says that there are no murderers in heaven, nor adulterers, nor liars, nor covetous men. But this has nothing to do with the subject. Pegsworth is not a murderer now. The murderer is gone to his eternal doom. The spirit that escapes is not a murderer, and any stain of wickedness which defiled it in the body is washed in the blood of the first life. Every spirit is sinless. The law is given for this life, and it hath dominion over a man as long as this life continueth, but no longer—(Romans vii. 1.) There is no condemnation to the spirit, but merely to the flesh. It is the flesh and blood which is excluded from the kingdom of heaven. The appetites and passions connected with them have also the curse of exclusion upon them, but that the spirit of any man is personally excluded, we challenge any divine in Christendom to demonstrate from the Bible.

We do not write these words in condemnation of the ordinary's zeal in working up the latent feelings of religious hope in the murderer's soul; far from it; it was a blessing to poor Pegsworth to be thus mentally excited by the allurements of pious emotions. Our purpose is to point out the absurdity and even the Christian heresy of supposing that, by this means, a soul is saved from the jaws of hell, or, in other words, of Divine vengeance. "All go into one place, to the place from whence the rivers come, thither they return again," said the King of Israel. This is the doctrine of common sense and of natural religion, and is the concealed doctrine of Christianity. Still there may, and no doubt must be, gradations of rank and being in the world to come, as well as in that which now is, and these gradations may be more or less connected with the state of the soul at the period of dissolution. Thus far we will go, with any divine, but no farther; and if it be urged against us that this is a dangerous doctrine to teach, we reply, it is less dangerous than the doctrine of the church, which sends a murderer white-washed to heaven, for making a few wry faces and pious lamentations before he mounts the scaffold. It is less immoral than the doctrine of the church, which actually removes the horror and deformity of crime by the appearance of partiality in the judge; for what can be more conducive to an immoral life than for a judge to say, "You are a grand scoundrel, Sir, but because you have acknowledged the legitimacy and heirship of my dear son, I will forgive all your sins: without this acknowledgment your fate would have been a fearful one." But the Scriptures say, "the Lord has made all things for himself, yea, even the wicked in the day of evil."—(Prov. xvi. 4.)—So say we.

The common chant of piety, which is taught and sung by the church and its disciples, has no more connexion with genuine piety than the song of "Jim Crow," or the death song of an Indian, has with a taste for music. It is a sort of infection which changes with the spirit and character of the age, and depends for its development upon the prevailing creed or chant of the country. A Catholic holds up a crucifix in his last moments—a Protestant dispenses with this crucifix, and imagines Christ in his mind. Christ, however, is only an image of God after all—(2. Cor. iv. 4) Both are idolaters, whose performances vary with the times and countries of the respective performers; but the love and mercy of God are universal ideas which never change. To these true piety ascends directly, and reposes in tranquillity upon them. Surely it is high time now that these crucifixes were removed, and the real substance substituted in the room of the types and shadows—that the true Christ were enthroned in the mind and the false Christ banished from

the deluded imagination; for it is really necessary, as Jesus told his disciples that Christ the man should *go away*—that Christ, the spirit and comforter, should reign in his stead. What has the cross and the man effected any more than the Catholic crucifix?

CURIOUS SPECIMEN OF THE WISDOM OF OUR ANCESTORS.

The following extracts are taken from a work, called the *World's Doom*, by Stephen Batman, professor of divinity, and dedicated to the Lord Chancellor of England, Sir Thomas Bromeley, in the reign of Queen Elizabeth.—Printed 1581, curious and rare:—

"In certain places of Arabia are these monsters. They have three eyes, a nose, and a great mouth, two very large and round ears, every arm hath two hands; the males also have two such great breasts that they cannot well cover them, they wear beasts' skins, they go without any hose and shoes, neither have they any toes on their feet. They are called Sterlocks." * * *

"In the parts of Ethiopia there are men well proportioned, saying that they have but one leg with a very great foot, with the shadow whereof, when the sun cometh to the south, they lying upon the ground save themselves from the heat; when they should walk they leap, neither can they do otherwise, they speak as we do in their tongue, they are very good jewellers, and sell their jewels to the merchants of Arabia, receiving of them corn to live by. They are men of great strength, and live two hundred years. Their women are very fair, and common to every one."

"In the parts of Ethiopia towards the south, such are found which have a goodly body of a man, two arms, two thighs, and men's feet, but on their shoulders they have a dog's head standing out, they lend a man's life, and work cunningly divers things with threads of silk and gold, which they send to the great Cane. They laugh not nor weep; they exercise great merchandize of margarites or pearls of carbuncles and other goodly stones. Their King is tributary to the great Cane, and the tribute is paid with things of silk and gold."

"In the East Ocean such gross women be found. They are long necked, and against nature, they have their arms joined to their thighs, they have also legs, but feet of another form, they are higher before than behind, and have the tail of an ass. They go out once with four children, two of which they kill, the others they bring up. They have great store of milk, whereof they make cheese to live by. The males be like the females, but be less in their belly and breasts."

"In the isle of Taprobance such human creatures are found misshapen. They have short thighs, high shoulders, a slender neck, a very great head, with one eye alone in the forehead. They seek for pearl, and the like goodly things; they are cruel and savage people, neither can a man know the female from the male but when they are great with child. They go naked, and live by wild fruits, dew is their drink, they want ears, yet is their hearing sharp, a kind of hornet do much trouble them, for which they hide themselves into the sand until the hornets fly by them to other islands."

"In the deserts of Lybia there are found women which have breasts hanging down to their knees, they lack the use of speaking, but yet they cry or shriek vehemently; they live at home with men, they run swiftly, so that they can take wild beasts in running, which they eat. They are between white and black, to wit, of a russet colour. They want hairs, saying that, from their knees down, they are like Satyrs, cloven footed as a cow or bull. They are strong and quickly, hold fast that they take, their head is thick of hair. They are misshapen in body and face. They laugh willingly, especially in the presence of men."

"In the Alps of Africk are found these monstrous creatures. They are altogether of a brown yellow colour, having a man's face in their breasts, thighs like an ox, feet like a man, tail like a fox, udders like a goat, a back like a camel, a long neck, and on the top thereof a round bunch, with two pigs ears, they have a beard like a goat, they live by herbs and roots, and are very wild. While they are little, men use to eat them, which the

great men in authority do use, but when they are old they are hard of digestion. They are better than goats with us."

Batman was one of the pious founders of the English Protestant Church, an ordained clergyman, and a trainer of youth for the work of the ministry. Some may smile at his simplicity and ignorance, but much greater is the ignorance of those who are most disposed to ridicule and revile such a man, inasmuch as they cannot give a *reason* for asserting that his testimony is false. What necessity is there in Nature for making animals in their present shape and character? Why might not chemical action produce three eyes as well as two, feet without as well as with toes, or dogs heads on men's shoulders as well as upon dogs shoulders? The reason why God would not, is a MORAL REASON, but there is no moral reason in chemical action, and we challenge any man to give a *scientific* reason for the non existence of such animals. The *moral fitness* of things does not, properly speaking, belong to science, but to natural theology, which is the master of science, and the universal school of truth.

MISSIONARY PREACHING.

It is rare that we meet with a good specimen of Missionary preaching, but we believe our readers will agree with us that the following is not to be despised. It is taken from the New York *Observer* of the 21st of January, in a speech of the Rev. H. Wilson, Missionary.

"I went, in company with three or four brethren, to preach at the town of the Osages. At the first village we approached, we met a large company returning from a victorious expedition against the Pawnees; they were intoxicated with success; they had destroyed a town, and brought off six hundred scalps, together with a bag full of scalps of white men, (supposed to belong to a party of Indian trappers who were missing,) of which they had plundered the Pawnees. As the Indians have the impression that the missionaries have some authority, as if they were agents of the U. S. Government, they will listen to us when we preach, with apparent respect. Several addresses were made to them; and as may be supposed, against war. This I soon found was unpalatable doctrine. Their ears were closed and their heads turned away impatiently. No effect seemed to be produced, and the assembly was dismissed. The Indians then prepared to hold a grand scalp dance; this is a religious ceremony, in honour of the God of war. The scalps were hung aloft on a pole, and a large fire being kindled, they danced around it, to the sound of rough music, till midnight. The missionaries went to the lodge prepared for them to sleep; but I could not rest. Finding an interpreter, I returned to the revel, and taking advantage of a pause in their dancing, I lifted up my voice, so as to be heard by them all, and exclaimed, 'I am for war! I want to make a war party.' (Here was a great shout.) 'I am going to make a war talk.' (Again they shouted, when alluding to their customs.) I proceeded: 'My text, or starting point, I will take from the good book.' Here again they shouted, as if rejoicing that a missionary and the good book were in favour of war; and they then pressed close around me, listening with breathless attention. I proceeded, and announced my text, 'Fight the good fight of faith.' After which I gave them a discourse, of which the following is an outline:—I. 'Who is the leader in this war? Not *Mad Buffalo*, nor other chiefs whom I named; but the Lord Jesus Christ.' 'And who was he?' burst from a thousand lips. Here I described the character and work of the Lord Jesus. II. 'Who are the enemies? Not the Pawnees; not the Camanches, &c. But their sins; Satan; their wicked hearts.' Here I embraced the opportunity to describe their spiritual enemies. III. 'What are the weapons of this warfare? Not the tomahawk; not the scalping knife; nor the bow and arrow. But the Bible, prayer, &c.' Here I described the weapons of spiritual warfare. IV. 'What is the victory for which we fight? Not to enjoy the scalp dance, &c. but eternal life.' And here I spoke of the nature of heaven, as a holy and spiritual place. I sought, in this manner, to preach the gospel to their conceptions; and for four hours, during which this scene continued, they forgot their amusement, and manifested not the least sign of impatience."

During this 'talk,' some of the shrewdest questions were put to me, denoting that I had to deal with quick and penetrating minds. While describing this crucifixion, I was interrupted by a chief with the question, 'Who killed this good Saviour? Was it the Osages?' 'No.' 'The Pawnees?' 'No'—&c. 'Then it was done by white men! Ah! brother, see; white men are worse than Indians. Indians kill their enemies when they come to burn and destroy their wives and children, but not their friends. But the white men killed their great friend. No Indian would kill such a good and kind being as you say Christ was.'"

The effects described by this missionary produced upon the different Indians by the preaching of the Gospel, even allowing for a little amplification, are very gratifying to the philanthropic mind. The principal effect is that of the entire cessation of war, and all its barbarous accompaniments, amongst those who have embraced the new faith, which, with all its imperfections in the civilized world, is evidently a wide step of advancement beyond the savage state. The Christian zeal, however, of American savages may well put to blush the lukewarmness, the frost, and the knavery of the *white man's* Christianity.

"I attended the anniversary of the Cherokee Bible Society, which was held at the close of a protracted meeting. The president, a grey-headed Indian, first led in prayer; then directed the minutes to be read, and called on several persons for addresses, after which subscribers were requested to pay their contributions. I was deliberating whether to give fifty cents or a dollar, which I supposed was about enough for a poor missionary. I was near the standard of many benevolent societies among white people; but I was ashamed, when I saw these poor people come forward and contribute some two, some three, four, five, or six dollars. Among them was a poor woman, aged eighty years, who had subscribed two dollars some months before, when she had not a cent in hand. In order to procure money, she cultivated a little spot with her own hands, and raised a small crop of corn, and reserved as much as she would sell to pay her subscription. A drover coming along, she sold him the corn for two silver dollars. *He was a white man, and a Christian*, she supposed; but when she came forward to lay down the money, lo! it was discovered that the coin was counterfeit."

These new savage converts are tremendous pray-ers. From the Octogenarian to the boy of fifteen, they are all capable of taking the lead at a prayer meeting. Ought not this to make the white man's cheeks turn copper-coloured with pure shame? We hope that these missionary reports may prove literally true, but we cannot help observing that the quickest method of ameliorating the condition of the Indians would be to teach them agriculture and the mechanical arts, as the basis of civilization. To the neglect of this we attribute the general failure of Protestant missions. We believe, with Dr. Wiseman, that the "Holy Mother Church" is the most accomplished adept in missionary tactics.

MORE SPECIMENS OF THE "TRADE."

In our last publication we brought forward a few advertisements from the *Evangelical Magazine* for February, in order to show that godliness was really a marketable article among the pious Evangelists. Some of these were rich specimens; but in the present month's Magazine we have even richer. For instance: "Wanted, by a respectable widow, a situation to attend an invalid lady or gentleman, or as housekeeper, &c.—*The advertiser is one who lives in the fear of the Lord!*" There's a recommendation for you! And what a contrast is this advertisement to one which we saw in the *Morning Chronicle*, a few weeks ago, which announced that "A lady, whose husband is gone to sea, feels herself dull, and wishes for a gentleman to lodge with her. Apply, &c." Yet, probably, there might not be so much real difference in the views and characters of the two parties as appears on the faces of their respective appeals to the public. Godliness and virtue are as often apart as conjoined.

The next we have marked is that of a stationer, who wants

a decidedly pious young man as an assistant—a "Conservative Dissenter." What's a Conservative Dissenter?

A coach-maker wants an apprentice. His family is one of *decided piety*, and, he says, the greatest attention will be paid to the youth's moral as well as commercial interests.—That is quite right.

A clothier wants a sharp, active youth, whose morals will be carefully attended to; and he will have the privilege of hearing the Gospel every Lord's day.—A sort of privilege which many young men think very highly of.

A draper wants a pious young man of good address.—Aye, piety alone will not do for a man-milliner.

A wine and spirit merchant wants a pious young man as clerk, and a serious man as a cellarman—one who has a thorough knowledge of his business: and that is, we guess, one who knows how to water the rum, and then go up stairs to prayers!

TO CORRESPONDENTS AND READERS.

We have received Mr. M.'s letter and lecture on the materiality of the Deity. We have not the slightest objection to the doctrine of God's materiality. In fact, there is nothing material but God, who is the very basis or substratum of matter. But we are equally in love with the spirituality of God, because we know it to be impossible to distinguish between the two modes of being. Spirit and matter are one, but double only in respect to modality or manner of existence. We differ decidedly, however, from Mr. Meikle, in his giving the preference to the word matter, as the primary mode of existence. The primary is the most ethereal, mental, mobile, and active mode of existence, which most assuredly is spirit. Electricity we call spirit; light, heat, galvanism, attraction, repulsion, are all spiritual agencies, and if they act only through and by certain modes of material existence, this only proves the relationship which subsists between spiritual action and material combinations. The atmosphere is more powerful than the water, and the water than the solid earth. Light and heat and electricity are more powerful than air—the farther you remove from solidity, the greater is the power which you perceive. Analogy, therefore, teaches us to give power to the spiritual in preference to the material aspect of nature. But if it be replied "we cannot form an idea of spirit," we reply, "we cannot form an idea of matter." Let our correspondent read the first letter of the Transcendentalist (No 5 of the Shepherd), and he will see this distinctly proved. Our ideas of matter and spirit, therefore, being equally indefinite, we do not see what right any man has to substitute materiality for spirituality in the Deity. It is only another species of superstition. Our Correspondent also thinks that by means of this materiality he will get rid of mysteries, oracles, revelations, &c. How this will follow, we do not understand, unless he means to make his material God an unconscious power. If so, he is an Atheist of the most deadly sort, and there is no use in reasoning with him. Yet even an Atheist ought to acknowledge the possibility of oracles and revelations; for, if electricity or dead matter can make men, women, and children, and make them speak, think, and act, we think it is not incapable of making prophets and apostles, witches and wizards. Atheism will not destroy superstition; it will only make it more wild and ridiculous. We could invent a system of Atheistical superstition as full of charms and incantations as an egg is full of meat; indeed, Superstition is more allied to Atheism than to any species of religion, except Fetichism and the worship of Genii. Now the existence of Genii is not inconsistent with Atheism, and if you give us Genii to begin with, we shall travel at railway speed in our career of superstitious faith. Our Correspondent, like all his class, seems to be ignorant of this singular fact, that superstitious people are seldom religious people: the most sublime specimens of superstition we have ever met with are among those who never enter a place of worship. Perhaps this is a new idea to our Correspondent—let him put it to the test. The alliance between Atheism and Superstition is closer than he is aware of. There is nothing so effectual for destroying superstition as a faith in one infinite, eternal, and all-comprehending Deity.

THE SHEPHERD.

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THE PRINCIPLES OF THE SHEPHERD,

MAY be called Pantheism, Universalism, or Catholicism, or by any other word which expresses Universality.

Pantheism implies that every thing, great or small, good or evil, wise or foolish, is the result of the active and conscious operation of the Universal Male (Spirit) in co-operation with the Universal Female (Matter). Consequently, all doctrines, systems, customs, and morals *positively* originate in God and Nature (jointly), and form component parts of a system of progressive training for mankind.

But the only true religion is the acknowledgment of this fact, and the retirement of faith and worship within the true sanctuary of the heart and mind.

POLITICS.

This is an age of political fanaticism, and it will end in political delusion. Symptoms of a downfall are already numerous. There must be a retreat to first principles, which are not yet settled. The people are wasting their strength upon various questions of local and partial interest which, when solved and answered according to their hearts content, will only be pulling them out of one horse-pond, to duck them in another.

Justice! the people want justice! what sort of justice do they want? Natural or unnatural? If they want natural justice, there is nothing more natural than that which they have got, which is the effect of their own moral and intellectual condition. If they want unnatural, where can they procure it?

On the 31st of March, ult., we were passing the Bolt in Tun, in Fleet-street, and sniffed up a strong scent of spirits, which impregnated the atmosphere; we observed a crowd of men and women immediately before the coach office. We suspected the cause, and boring our way into the *social* party we discovered a working man in decent attire, on his knees, sucking up with a straw from the gutter, the spirits which had been spilt by the bursting of a cask! A patriot no doubt! an enemy of corruption doubtless! A liberal without doubt! Others were standing around waiting their turn, and quarrelling for the precedence! all citizens of course, claiming the rights of legislative representation!

And yet we are advocates for universal suffrage. But we should go the right way to work, by preparing the people for that privilege. We should put the horse before the cart, not the cart before the horse.

True politics are as simple as true religion. But false politics are a mystery, which the devil only can comprehend. Agitation may be a very useful thing, but it is merely the howling of wolves after all. The American Republicans are crying for cheap bread, and exclaiming against their tyrants, whilst our Radicals are longing to be as happy as their transatlantic brethren. Is America, nearer the beau ideal of a good government than Britain? not a whit; the road to America is not the road to happiness.

Where then is the road to happiness? Knowledge? No! Knowledge is of little use, if by knowledge, you mean that sort of blarney called phrenology, chemistry, hydrostatics, &c. The first principles of Religion and morals, are all that it behoves the people to know. As long as these are unfixed there is nothing but desolation in reserve for human society.

These first principles ought to be subjects of intense inquiry, in order that we may be able to express ourselves so as to be understood. People talk of justice and equality; what do they mean? Is there such a thing in nature, as either, in their sense of the terms? Do they exist in the mineral, the vegetable, or animal kingdoms, or in the solar system? Are all the planets equally large, or equally brilliant? Are all climates equally salubrious, all soils equally fruitful; all women equally fair, and all men equally powerful?

There is a want of sound philosophy at the bottom of all the gibberish of politics, which must compel the public mind very soon to fall back upon the metaphysical department of thought, in order to enable it to proceed with effect. The language is so stupidly indefinite, that it is the easiest thing in the world, to overturn almost any doctrine, merely by a sophism. Metaphysics are to all practical philosophy and political economy what the earth is to the foundation stone, the true foundation. *Facts*, only become a good foundation, when they have a good foundation to rest upon. If you lay your facts in the sand they will soon be washed away. There are two foundations both for houses, and for philosophies; they are useless alone. The ancients used the metaphysics without the facts, and the moderns, the facts without the metaphysics. Fools must be taught by experience.

Our own beau ideal of government, is uncommonly simple, it is merely as follows: Monarchy, aristocracy, and democracy combined, the two former being raised by merit to their respective stations, the land all belonging to the nation, moveable property only (including houses) being private property, the revenue raised by rent of land alone. No taxes. A catholic church organized upon the model of the state; a splendid ceremonial, ever varying, and teaching by emblems and symbolical representations, the great moral and intellectual truths of Nature. Education and the learning of a trade or profession enforced upon all. Public examinations, and competitions in all trades and professions. Marriage strongly recommended and almost enforced; moderation in the matter of reproduction taught as a branch of morality, encouragement being given to the publication of individual experience upon the subject. The subject of reproduction studied also as a branch of science, upon principles analogous to those by which we improve the breed of inferior animals. Few laws, and these very short—discretion in judge and jury, being preferred to statutes—the living law to the dead letter.

The LETTER has always been a curse to society, both in law and gospel. It is eighteen hundred years since a great Doctrinarian declared that the *letter* killeth, but the spirit giveth life, and yet we are still groaning under the strokes of the destroyer. Why? because the *living* law has not yet been established in the public mind.

It is only in a moral capacity that the people can govern. *Morality* is a simple natural feeling, which belongs to youth as much as to age, and to ignorance as much as to knowledge. It is a kindly social generous feeling, of which the poor show as much as the rich; and therefore, as moral governors, the people, as far as their intentions are concerned, are just as well qualified as the aristocracy. But they are not qualified for intricate legislation. Legislation requires knowledge; knowledge is a rarity, and without knowledge, good intentions are most frequently inefficient, capricious, and destructive.

The more letter there is in the law, the more knowledge and trickery are necessary to superintend it. The less letter there is in the law, the more moral feeling and conscience are necessary to its administration. This latter is the great object which we ought to aim at, the *moral government of society*, for it is thus only that the people can be sovereign. This is the true millennium, the reign of God, through the voice of a moral, a religious, an industrious, and therefore an enlightened people.

The reign of legislation, that is, of *human wisdom*, would then cease, and the reign of *divine wisdom*, that is CONSCIENCE, would then be firmly and for ever established.

THE CALCULATING BOY.

ZERAH COLBURN was certainly prodigy. We can conceive the possibility of many species of miracles, in spite of Mr. Hume's dogmatism about their impossibility; but we cannot conceive the practicability of such calculations as those of the calculating boy. But we must believe their truth. He was only six years of age, and could multiply, divide, and extract the square and cube root of the most formidable sums so rapidly that it was more like a work of inspiration than a process of reasoning. Being asked the square root of the number 106,929, he answered 327, before the figures could be written down; being requested to name the cube root of 268,336,125, he answered, with equal facility, 645! Being asked the factors which produced the number 247,483, he mentioned 941 and 263, which are the only two factors that will produce it. A person asked him the factors of 171,395, and he named the following as the only ones: $5 \times 34,279$, $7 \times 24,485$, $59 \times 2,905$, $83 \times 2,065$, $35 \times 4,897$, 295×581 , 413×415 . Being asked to give the factors of 36,083, he immediately replied, it had none, which is a fact, it being a prime number.

These are but specimens of the miracles performed by this child, whose extraordinary capacity was occasioned by a *nervous disease*; and both the disease and the intellectual talent vanished together. Disease is certainly a very wonderful thing—there is a sort of Divinity in it. This child, however, is a proof that it is possible, by a special organization of mind, to obtain intuitive perceptions of truths, which cost immense labour to the present mental constitution of man.

GEOLOGICAL ASPECT OF BRITAIN.

The Western Coast of Britain is a specimen of the primitive geological formations. The midland counties afford specimens of the carboniferous or coal formations which have been deposited above the former, and the Eastern Coast contains the chalk and alluvial deposits, which compose the best layer for agricultural purposes. Great Britain is therefore a little epitome of the world. But how does it happen that these deposits are arranged in this horizontal manner when they were originally laid one above another, the granite lying many miles below the surface, and the coal almost as far from the reach of human industry? The earth must have undergone some sad convulsions in

order to break up these beds of minerals and cause them to send up their edges to the surface. If these convulsions had not happened, we should never have seen nor heard of coal, tin, copper, and many other of the richest materials of arts and science. Is there no wisdom to be observed in this? The arrangement, or derangement, if you will, of the strata of the crust of the Earth, is as marvellous an instance of divine wisdom as the structure of an animal or vegetable. And it is the more particularly interesting to us intelligent beings, inasmuch as for man only, must this great revolution in the mineral world have been effected. The alluvial soil would have sufficed for the maintenance of all the other animal creation. Man only is a miner, a manufacturer, a chemist. He alone can convert these mineral remnants of a former world into valuable property, and subdue the poison of inorganic matter into the elements of intellectual gratification and moral improvement.

OPINION OF THE HINDUS ON A CHRISTIAN CHURCH ESTABLISHMENT IN INDIA.

THE Following address by certain Hindus, to Lord William Bentinck, while he was Governor General of India, is extracted from the *Calcutta Reformer*, of the 18th of August, 1833. We hardly know whether this appeal was penned in a spirit of jest or earnest. Probably it partakes of both characters. However that may be, the address affords matter of very interesting reflection; and so does the publication in which it appears, as our readers will readily acknowledge when we tell them that the *Calcutta Reformer* is a weekly newspaper, of sixteen folio columns, written, edited, printed, and published in that city, by native Hindu gentlemen, in the *English language*! It was commenced in 1831; and still exists. We think the publication one of the greatest curiosities of literature we ever met with; and not more curious than valuable, inasmuch as it gives us a correct insight into the actual state of the mental, moral, and religious culture of the Hindus; and, particularly, as regards their opinions on religion. The *Reformer*, though modelled after the plan of the ordinary English papers, is chiefly devoted to controversies with the Christians on religious and moral doctrines; and the liberality which they evince towards their opponents, proves them to be much further advanced in Universalism than most other nations.

The address in question (we have copied it literally, because, the orthographical and other critical mistakes in the original shew it to be the unassisted work of natives) begins thus:—

“To the Right Honourable Lord William Cavendish Bentinck, Governor general of India.

“We, the undersigned the members of a religious club, denominated the Grum Shuba, most humbly beg to bring to your Lordship's notice an injustice under which we are labouring, since the settlement of British power in this country.

“Your Lordship's well known disposition to do good to your subjects, which has been particularly displayed in one of your Lordship's late acts. We mean the 5th regulation of 1831, encourages us with a hope, that our grievances would be taken into your Lordship's consideration, and we doubt not, but that they would be redressed, if upon examination they are found to be really such; we would think it to be a breach of our duties, which we owe to ourselves and to our country to neglect this favourable opportunity to make our case known to your Lordship; whose name should ever be remembered by the sons of India as a political saviour in the regions of the East; for the many benefits which have been already conferred upon us, and which we still expect from his reign.

“Your Lordship is no doubt aware that there are eighty or a hundred millions of souls under your sway, who with us, believe that their religion (Hindooism) is a divine revelation, and that it is the only creed upon the face of Hindoostan, which can secure their temporal and spiritual welfare. Impressed with this belief we regret to state that of late there has been a lamentable decay of the religion, and consequently of the morality of our brethren the Hindoos. In proof of this assertion we need only direct your Lordship's attention to the conduct of many of the young, headstrong chaps, who regale themselves,

like the sons of Briton on Bergandy, beef steaks, and other forbidden fares. Had this corruption however, been confined to the young alone, we would have contended ourselves with the hope that time, and experience would bring them to their senses, and teach them the propriety of following the dictates of Shasters, and consequently of reason; but to our regret, astonishment and sorrow, we learn that this infection has reached both men and women, of advanced age; who though undergo, the outward ceremonies, and Poojahs enjoined by the laws of Munoo; yet do not scruple to eat and drink with the above mentioned youths who have forfeited both their caste and creed.

"In this alarming state of society we have no other means to prevent the growing evil, but to apply to your Lordship to appropriate a part of the immense sum of revenue, which is literally extorted from the poor Hindoos. The object of this taxation upon their pockets, is certainly to place the government on a proper footing, and thereby secure the lives and properties of the people from being injured by the wickedness or folly of men, who may be influenced by the Satan. But we are thoroughly convinced that this object can be accomplished by diffusing Hindooism, the only true religion on this side of the globe; and the crime would be lessened in proportion this creed, i. e. morality would be diffused.

"A notion has gone abroad that government has nothing to do with the religion of the people. Nothing can be more absurd than this opinion. For can it be believed for a moment that a ruler who is placed to protect the lives and properties of thousands should not promote and improve their religion? But experience, however, has proved it to the satisfaction of every man, capable of the least reflexion, that it is incumbent on government, which has the good of the people for its object, to promote religion among every class of its subjects. We rejoice to state that British government in India, be it spoken to its honour, has not neglected this most essential and important part of its duties. The encouragement it has afforded to Christianity, by supporting episcopacy from the revenue of the estate, is one of the numerous instances of English liberality. Bishop's Palace at Chouringhy, stands a memorable instance of the generosity of our rulers. The annual allowance of about 6000 rupees to his Lordship, and of a lakh more to the other clergymen, viz., archdeacons, deacons, reverends, &c. &c., (all goes from the pockets of the poor Hindoos) cries loudly that there is a government which does not withhold its fostering hands to the support of religion, nay of Christian religion! 'This is indeed,' says our report of the 5th Shrabun, 'one of those characteristic properties of our rulers, for which they have been so universally and so justly admired. For what can be more laudable than to take money from the poor and no less unchristian rascals, to whom nothing is left but a bare subsistence, to feed those who are inimicable to Brahma.'

"If this had been considered by your Lordship to be founded upon justice, what an injustice would it not be to us, the Hindoos, to deny the same support and encouragement to Hindooism, which we believe to be no less true than the boasted Christianity of Europe; which is professed by eighty millions of people and which is the only way to ascend to heaven. Will your Lordship then knowing the importance of religion, leave so many souls to be overwhelmed with vice and infidelity? Will your Lordship be so unlike a Hindoo governor, as to neglect both the temporal and spiritual happiness of your Lordship's numerous subjects; for the paltry consideration, of pound shilling and pence, or of colour and caste? We beg and intreat your Lordship to consider who you are, whence you are, and for whom you are, and for whom you have been raised to the dignity of a governor. We conjure your Lordship to enquire how few Christians are benefitted by the annual expenditure of two lakhs out of the revenue. We call upon your Lordship to try to know how many souls would be saved if a proportionate sum be allotted for Hindoo episcopacy? But if we would take the liberty of giving our opinion, we will not hesitate to request your Lordship to allot two crores of Rs. (as a fair proportionate annuity) for encouraging the religion of Brahma.

"Beware however, that in case of a refusal we shall probably remain silent at present without making any complaint whatever, but the time is fast approaching, when we shall demand what we now only request to have. It is not very safe to trifle with the religion of millions of people while to encourage an irreligion (as we consider Christianity to be) from their own pockets.

"Beware ye, Governor General of India. In conclusion we most earnestly pray to our gods and goddesses for a speedy recovery of your Lordships' health, that your Lordship would be soon able to pay attention to our grievances.

"We are your Lordships most faithful and Loyal subjects,
GAUDHA CANTH, the Chairman.

BHOTOOMGHUN DOSS }
BONDERPROSAND SEN. } Members of the Grum Shuba.
&c., &c., &c.

OLOOKCHUNDER SHURMO,
The Secretary."

[After reading the above, who will deny that the Hindus possess capabilities of a very high order? English supremacy, we opine, has more to fear from the natives themselves, than from the ambitious views of Russia, or any other government, whatever diplomatists may say. It is worthy of remark, too, that whatever may be the character of the British Government in India, the existence of the *Calcutta Reformer* is a convincing proof that it has put no undue shackles on the public press.]

GALLERY OF PANTHEISM.

SPINOZA'S DOCTRINE.

No. 2.

A theologico-political tract, containing some essays, in which is shown that liberty of thinking is not only inoffensive to religion and government, but also, that it cannot be taken from man without injuring both State and Church.

It is divided into twenty chapters—printed 1670, in Latin, from which the following is a faithful abstract:—

PROPHET or revelation is the true knowledge of any thing revealed to men by God; and he is a prophet who expounds and declares those things which God has revealed to persons, who cannot have any certain knowledge of their own, but must only, by mere faith, receive and embrace them. A prophet was called by the Jews "Nabi," i. e. an orator or interpreter.—Exodus vii. 1.

It follows from this definition that natural knowledge may be called prophecy, for those things which we know by the light of nature depend only upon the knowledge of God, and His eternal decrees; but because this knowledge is natural to mankind, being founded on principles common to all, it is of no value to the vulgar.

It is to be observed that the Jews never used to make mention of mediate and particular causes, nor even regarded them; but for the promoting of religion they had always recourse to God; for if they got money by the trade they said God gave it them, and if they earnestly desired any thing, they said God disposed their hearts to it, &c., so that the mode of speaking among the Jews being considered, all that any one of the seers says that God had declared to him must not be taken as supernatural knowledge.

All those things which have been revealed to the prophets, were revealed to them either by words or by figures and signs, which were either real and true, without the imagination of hearing and seeing prophet, or but imaginary, that is, the fancy and imagination of the prophet were so disposed, that he verily thought he heard words, or saw and beheld some signs.

The voice by which God called Samuel was not real; the voice which Abimelech heard was also imaginary. It is the opinion of some Jews that the words of the dialogue were not vocally pronounced by God.

Besides visions and signs, there is no other mode of revela-

tion founded upon Scripture, though there is no doubt that God may reveal Himself, in a direct manner, to man, without any corporeal means, merely through the medium of the mind. It is true that a mind fit to receive such a revelation must, of necessity, be of a more noble kind, and verily I think that no one was ever possessed of a nobler mind than Christ, who has learned the laws of God, not from signs and figures, but from God himself, so that God has revealed himself to the apostles, through the mind of Christ in a similar way, as he had revealed himself formerly to Moses, through an aërial voice.

It is my opinion that except Christ no man ever received revelation from God, but by the help of imagination, that is, words, signs, and visions—for which kind of prophecy there is not so much need of a perfect understanding as of a strong imagination.

However, that we may not be in error with regard to what we read in the Scriptures, that the spirit of God was infused into the prophets, it is necessary to know what the word spirit means in the original tongue. The word "ruah" signifies the wind, the breath, the soul, mind, will, and all the passions of man. Hence the expressions that the prophets were filled with the spirit of God, have no other meaning than that they were good men filled with the power of explaining supernatural things.

Revelation being an outbirth of signs and visions, the prophecy must necessarily be parabolical and enigmatical, and express all spiritual truth under a corporeal form. Thus Michael saw God sitting, Daniel as an old man, in a white dress, and Ezekiel as a fire.

And because imagination was wandering and inconstant, prophecy did not long continue with the prophets, nor was it frequent, but very rare, and in the same very seldom. But as such is the case, we must enquire how the prophets themselves came to a certainty of those things, which they knew merely by the means of their imagination.

That the prophets were men remarkable rather by their vivid imagination than by their understanding, is clear from Scripture. Solomon exceeded all men in wisdom, but not in prophecy. Heman, Darda, and Kalcoll, were men of great wisdom, but not prophets.

Wherefore those are widely mistaken to find, out of the books of the Prophets, the true knowledge of natural and spiritual things; and though this is clear, from the very nature of prophecy, yet I shall show that there was a difference between the prophets, not only in respect to their imagination, but also in respect to their opinions. In regard to the certainty of the prophecy, some other thing must accompany imagination to make it sure of the truth of its offspring. Therefore the prophets were not certain of what God revealed by the vision itself, but by a sign.—Gideon Judg. vi. 17,

Therefore Moses, Deuteronomy, xviii., 22, bids the people to ask a sign of any that pretended to prophecy, which sign was to be the foretelling of some future event. Yet in all cases the certainty of this prophecy was merely moral, not mathematical. Indeed Moses warns the people against prophets, who should teach to worship another God, though they confirmed their doctrines by miracles, seeing that the certainty of prophecy was not mathematical, but only moral; and that signs were given to convince the Prophet himself; it likewise follows that signs were given according to the opinion and capacity of the prophet; so that the sign which made one person certain, could not assure another; as the signs were different and various, so did also revelation vary in every prophet, according to the disposition of his imagination, the temper of his constitution, or the opinion of which he was possessed. The style also of the prophecy differs according to the cultivation of every prophet. So that this being considered, it is very evident that God has no peculiar style of speaking, but is according to this capacity of the prophet, eloquent, concise, sharp, rude, or obscure. God himself makes signs and miracles to tempt the people.—5 Matthew, xxiv. 24.—Ezekiel, xiv. 8.

Many have persuaded themselves that the Prophets knew all things within the compass of human understanding, and though several passages in scripture are against them, yet they are rather willing to say they do not understand them than to confess

Prophets were ignorant. For example, nothing is more plain than that Joshua believed that the sun moved about the earth, that the earth had no motion, and that the sun stood for some time still. Thus the drowning of mankind was revealed to Moses according to his capacity; for he thought no part of the world was inhabited but Palestina.

Adam knew no other attribute of God, than that He was the maker of all things.

To Laban, God revealed himself as the God of Abraham, because Laban believed every nation had a particular God. Abraham was ignorant of God's ubiquity and prescience. Moses did not know that God was omniscient, and that human actions were governed by his decrees.

From what has been said, we may easily see that the Prophets were ignorant of things merely speculative; that they were also of different opinions, and consequently erred in the knowledge of spiritual and natural things. We have not to rest our faith upon them, but believe as our reason or conscience dictates.

The gift of prophecy was not an exclusive privilege of the Jews, but other nations had also their prophets, and we find even in the Old Testament that Gentiles, and other uncircumcised, as Noah, Enoch, Abimelech, and Balaam, did prophecy. But having said enough on this head, I purpose now to treat of ceremony.

I think it is manifest that since the divine law which makes man happy, and teaches the right way of living, is universal to mankind, the ceremonies peculiar to the Jews are of no longer use. The prophet Isaiah plainly declares that by this divine law, is meant that universal law, which consists in living uprightly, not in ceremonies. As for Christian ceremonies, Baptism, and the Lord's Supper, were appointed as marks of the universal church, but not as things that contain any sanctity.

In regard to miracles, which are to the generality of mankind a clearer proof of the providence and power of God, than the works of Nature, I shall prove, first, that nothing can happen contrary to nature, whose order and course is eternal, constant and immutable; second, that miracles prove neither the power, providence, nor wisdom of God, which appear more manifest in the unchangeable order of Nature; third, that Scripture, by the decrees of God, means nothing but Nature; lastly, what we have to observe in regard to miracles.

The first particular is proved thus: that, whatsoever God wills, implies eternal verity and necessity, for the knowledge of God is not distinguished from his will, and we say the same thing when we say God wills and knows anything, because by the same necessity derived from the nature and perfection of God, whereby he knows anything to be what it is, by the same necessity, must God will that thing to be what it is: Should any one conclude that God does anything against the laws of Nature, he likewise must grant that God acts contrary to his own nature, which is the greatest of absurdities. If then nothing happens in nature which does not follow from its laws; if its laws are extended to all things which are within the compass of divine knowledge, it is manifest that whatever man calls a miracle, is only so in respect of his opinions, and signifies nothing, but some work or thing, of which we cannot discover the natural cause, or which has never been observed before by those who relate or see it.

In regard to the second point, I say that by a miracle, or a thing or event that cannot be explained by natural causes, we cannot conceive God's essence and existence, nor can we understand anything of God's nature; because if the existence of God be not of itself known to us, it must be concluded from notions, whose truth is so firm and unshaken that there cannot be a power by which these notions may be changed. Such notions are the immutability and congruity of the laws of Nature; or if we imagine that there is a power that can disturb this immutability and congruity, we must either deny the existence of the primitive intelligence, and all divine things. But on the contrary, when we know all things to be ordained and established by God, and that the operations of nature flow by necessity from the essence of God, it must be necessarily concluded that we know so much better God and his will, the better we understand and know natural things. So that by what has been said we may conclude that a miracle, whether contrary to

Nature or above it, is a mere absurdity, and that by a miracle nothing *must* be understood in scripture, but a work of Nature, which is indeed above human understanding or at least believed to be so.

We shall now show that the commands and decrees of God, and consequently his providence, are nothing else but the regular course of Nature, that is, when the scripture says anything was done by God, or the will of God, nothing more is to be understood but that it was done according to the rules of Nature, and not as the vulgar imagine, that Nature was idle and ceased from action, or that the order of Nature was for some time interrupted. To prove by consequence, what we intend, we will quote some scripture histories.

In the first book of Samuel, ix. 15, 16, it is said that God told Samuel in his ear that he would send Saul to him, and yet God did not send him as men use to send messages to another, but this mission of God was nothing but the order and course of Nature, for Saul sought his father's lost asses, and by advice of his servant he went to inquire after them at the Prophet Samuel.

Psaln cxv, 24, it is said that God turned the heart of the Egyptians to hate the Israelites, but the good and natural reason for it is given in the first book of Exodus. In the 9th book of Genesis, v. 13, God says to Noah, that he would set his bow in the clouds, which action of God is nothing but the optical delusion produced by the refraction of the sun beams in the falling rain. Psalm, cxlvii. 18, the natural operation and warmth of the wind, by which frost and snow are melted, is called the word of God, and Psalm civ. the wind is called the commandment of God. The locusts, also, by God's natural command, by an east-wind blowing a whole day and night, covered the land of Egypt, and left it again with a strong west-wind.—Exodus, x. 13, 19.

So that we may absolutely conclude, that all things which the scripture relate to have happened, did happen, as all things do agreeably to the laws of Nature; and if anything is related therein repugnant to the laws of Nature, it was invented by sacrilegious men; for whatever is against Nature is against reason, and whatsoever is against reason, must be rejected as absurd. Finally it must be observed, that many things are related in scripture to be real, which are of necessity merely imaginary, or bold allegories, for in that God descended from heaven in a fiery chariot.

These quotations will, we hope, be sufficient to impart a clear idea of Spinoza's theological views. In our next the metaphysical tenets of our author, such as are contained in his Ethics, will be laid before the public with the same simplicity. It is our intention to imitate the natural philosopher who first presents the specimen of a plant or mineral to his pupils, and afterwards tells them his own opinion about its nature and qualities.

HERMES.

ON REAL AND IMAGINARY THINGS.*

A DIALOGUE IN EXPLANATION OF THE ARTICLE "ON IDEALISM," IN NO. 3.

SCENE.—*The Transcendentalist discovered seated at a table, on which lie Kant's Critique; Hegel's History of Philosophy; Göchel on Hegel and his Times; Berkeley's works, and Trendelenburg's Aristotle's Logic. He is writing.*

T.—Let me see, let me see, another article on "Synthesis" must be written. (*a violent knocking heard*) Come in.

Enter Materialist.

M.—Ah, here you are at home, with all your mysterious rubbish about you. Thank God, I have not to read them. But I say, my dear fellow, keep these things to yourself, and do not attempt to overthrow the common sense of his majesty's subjects.

* I am sorry to interrupt the regular course of my articles by this dialogue, but I have heard that some object to my paper in No. 3, and even resolve to answer it. As I am convinced that their objections are founded on a misunderstanding of my meaning rather than any real difference of opinion, I have hoped to remove them by this dialogue.

T.—I! (*Opens his eyes very wide*) What have I been doing?

M.—Why you have been writing a parcel of articles to a most confounded book called the *Shepherd*, in which you plainly say that chairs and tables, instead of being real things, only depend on the imagination.

T.—The deuce I have, I don't remember anything of the kind.

M.—Egad, I'll soon refresh your memory. Here's No. 3 of the *Shepherd*, article "on Idealism," which you know you wrote.

T.—I know I did.

M.—And in which you distinctly call a brick wall imaginary.

T.—That I utterly deny.

M.—Upon my word that is cool! Allow me to read an extract: "I see a great brick colored surface before me. By an act of my will I send out my fist towards it, and catch a rap on the knuckles; in other words, I experience a sensation. All the things that I call solid are merely such that if I approach them, I find a resistance—a sensation. I cannot experience this without a movement on my part; had I not moved, I should never have experienced the solidity of the wall; in other words, the wall is only solid to those who have approached it, and, perchance, what we call its solidity it may not possess till the very moment of our approach." There now, Mr. T., that is saying that brick walls depend on our own imagination.

T.—My dear Sir, I am very sorry you have so thoroughly misunderstood me, and very sorry I did not write in a style sufficiently perspicuous to prevent such misunderstandings. The sentence just read was never intended to prove that a wall was imaginary, nor did such a thought ever cross my mind. However, I am glad you have called, as it may give us an opportunity of understanding one another. Sit down, and we will talk the matter over. (*M. sits down.*) You complain that I call real things imaginary. I think we should first understand the meaning of the words "real" and "imaginary." Look at this table at which we sit, strike it; do you call this a real table, or an imaginary table?

M.—A real table of course.

T.—Good! So do I. As yet there is nothing for us to quarrel about. Now close your eyes, take your hand off the table, and conjure up to your mind's eye the image of a table.

M.—(*With his eyes shut.*) I can fancy I see the image of a table at present.

T.—Well! The table you perceive with your mind's eye, while your bodily eye is closed, do you call it real or imaginary?

M.—That is, of course, the imaginary table.

T.—Good again! Nothing to dispute about yet! I wonder when we shall come to a point wherein we differ. The real table is the one which you perceive with your bodily eye, and feel with your bodily hand; the imaginary table is that which you can picture to yourself, when this real table is not present to your outward senses, just as you can fancy a friend to be present who may actually be at Calcutta.

M.—That is precisely what I mean.

T.—And what I agree to! Then to discover the difference between the "real" and the "imaginary," it will be no bad method to observe these two phenomena, and consider their distinguishing points.

M.—The best method in the world. Why, bless my soul, you don't talk half so wildly as I expected.

T.—I'll trouble you to shut your eyes again. Once more conjure up the image of the table. Are you bound to keep that image of the table before you, or can you at pleasure substitute anything for it. Can you turn it into a ship or a house?

M.—To be sure I can. Now my eyes are shut; I can bring before me what image I please. Now I fancy I see a cat—now a dog—now a soldier. I can make one come and the other go, just as I will.

T.—So I expected. Now look at this table, with your eyes open. Can you change that at pleasure into a cat or a dog?

M.—Certainly not: I am not a magician.

T.—Then one difference between the real and the imaginary table is, that one is wholly subservient to your will, and the other is not. Will this definition suffice then? A real thing

is that whose existence is not wholly subservient to our will—an imaginary one is that which is wholly subservient.

M.—Stop; I do not think I agree to that definition, though it holds good, as distinguishing the table here, and the one I perceive with my eyes shut; but the figures we see in dreams are imaginary, and yet they are not subservient to our will; on the contrary, I often have very disagreeable dreams, which I should like to get rid of, but cannot.

T.—Very good; then we must find the distinguishing points between dreams and realities.

M.—We must; and I think the visions of a lunatic may be considered as a kind of dreams, as those are not subservient to his will.

T.—Now, let me see; to make the case as strong as possible, I will suppose you dream every night of your life. Let us examine the meaning of this expression. It is, I think, that after going through a series of events, all of which are connected with each other, the chain is suddenly snapped, and you find yourself concerned in a new series of events, which have no connection with the preceding ones, and often no connection with each other. Once more the chain is snapped, and you find a third series of events, which are connected with the first series, and not with the second. Your situations, with respect to these several series, are called, “being awake—dreaming—waking from the dream.”

M.—Yes; I have no objection to your description of dreams. The events we see while awake form one connected series; the events we see in a dream do not—and even when these do, there is no connection between different dreams. Thus, what I see, while awake on Tuesday, is a continuation of that which I saw while awake on Monday, while Tuesday's dream is wholly unconnected with Monday's dream.

T.—Very good, indeed. The want of connection is really what constitutes the distinguishing point of a dream. However, I think we may say that a dream is more like a reality than a mere picture we can conjure up to our imagination while awake; the existence of the latter being subservient to our will, while that of the former is not.

M.—Certainly. A dream is so like reality, that at the time we fancy that it is real; and, indeed, the difference between real events and those of a dream seems to be that the former go on in a regular chain of cause and effect, which the latter do not.

T.—Very well. Then a real thing exists, according to the laws of cause and effect, while an imaginary thing does not. If this is subservient to our will, we call it an imaginary image—if, for the time of its appearance, we think it real, and it is not subservient to the will, we call it a dream. The waking dreams of madmen and hypochondriacs may be called delusions.

M.—Let me see. We distinguish a real thing from an imaginary one thus—first, by its not being subservient to our will, we distinguish it from an image created at pleasure; and, secondly, by its appearing, according to the laws of cause and effect, we distinguish it from a dream. Well, I agree to this.

T.—And my brick wall in the passage you read, was supposed to agree to these conditions. It was not supposed to have been created at will, like an imaginary image, nor to have started from the sea, like a figure in a dream, but to have been regularly caused by bricklayers and hods of mortar. I merely said there could not be resistance without there was something to be resisted, and that solidity, as manifested to the touch, is nothing more than resistance. That there was really a cause of this resistance, wholly independent of my imagination, and absolutely binding on my will, I never denied.

M.—You surprise me indeed! But methinks you denied substance.

T.—Not a bit of it. I am as staunch a supporter of substance as yourself, only I predicate life of substance, and a common materialist predicates nothing at all. What some call matter, I call God, in a particular manifestation.

M.—Then it appears to me you are very like a materialist after all.

T.—I am a decided materialist. That is, I agree with the philosophical materialists, though not with common ones. Priestley, the most ultra-materialist, says, take away attraction

and repulsion, and matter is gone, so say I. Priestley cannot conceive of a soul without corporeal sensations, neither can I. Priestley denies that matter in itself is like the phenomena offered to our senses. So do I. I dare say, on investigation, scarcely any difference would be found in our opinions.

M.—Well, I must wish you good morning. One thing I cannot help remarking as odd. I came here expecting a disputation; and yet we have been questioning and answering one another, without a point of difference having arisen between us.

T.—True. And this is not the first time that people have fancied they were opposed to each other's opinions, while really they only misunderstood each other's words.

N. B. The article “On Synthesis” to be continued in the next.

THE TRANSCENDENTALIST.

P. S. I hope my more philosophical readers will not be angry with me for returning to such truisms, when my last article really went to some depth. I thought it best to bar once for all, the unphilosophical objections of the common sense school, persons who decide in five minutes on points, which Aristotle would have taken years to investigate.

EARLIEST ORGANIC REMAINS—ANIMAL AND VEGETABLE.

As soon as we enter on the examination of strata of the transition series, the history of organic life becomes associated with that of mineral phenomena.

The mineral character of the transition formations presents alternations of slate and shale, with slaty sand stone, limestone, and conglomerate rocks; the latter bearing evidence of the action of water in violent motion; the former showing, by their composition and structure, and by the organic remains which they frequently contain, that they were for the most part deposited in the form of mud and sand, at the bottom of the sea.

Here, therefore, we enter on a new and no less curious than important field of inquiry, and commence our examination of the relics of a former world, with a view to ascertain how far the fossil members of the animal and vegetable kingdoms may or may not be related to existing genera and species, as parts of one great system of creation, all bearing marks of derivation from a common author.

Beginning with the animal kingdom we find the four great existing divisions of *Vertebrata*, *Mollusca*, *Articulata*, and *Radiata* to have been *coeval* with the commencement of organic life, upon our globe.

No higher order of *vertebrata* has been yet discovered in the transition formation than that of fishes.

The *Mollusca* in the transition series afford examples of several families and many genera, which seems at that time to have been universally diffused over all parts of the world. Some of these (e. g., the *Orthoceras*, *Spirifer*, and *Producta*) became extinct at an early period in the history of stratification, whilst other genera (as the *Nautilus* and *Terebratula*) have continued through all formations unto the present hour.

The earliest examples of *Articulated* animals are those afforded by the extinct family of *Trilobites* to the history of which we shall devote peculiar consideration, under the head of organic remains. Although nearly fifty species of these *Trilobites* occur in the strata of the transition period, they appear to have become extinct before the commencement of the secondary series.

The *Radiated* animals are among the most frequent organic remains in the transition strata. They present numerous forms of great beauty, from which I shall select the family of *Crinoides*, or lily shaped animals allied to star fish, for peculiar consideration in a future chapter. Fossil *Corallines* also abound among the radiata of this period, and show that this family had entered thus early upon the important geological functions of adding their calcareous habitations to the solid materials of the strata of the globe.

In the inferior regions of this series, plants are few in number, and principally marine; but in its superior regions, the remains of land plants are accumulated in prodigious quantities, and preserved in a state which gives them a high and two-fold im-

portance; first, as illustrating the history of the earliest vegetation that appeared upon our planet, and the state of climate and geological changes which then prevailed; secondly, as affecting, in no small degree, the actual condition of the human race.

The strata in which these vegetable remains have been collected together in such vast abundance, have been justly designated by the name of the carboniferous order, or great coal formation. It is in this formation chiefly that the remains of plants of a former world have been preserved, and converted into beds of mineral coal, having been transported to the bottom of former seas, and, estuaries or lakes, and buried in beds of sand and mud, which have since been changed into sandstone and shale.

Besides this coal many strata of the carboniferous order contain subordinate beds of a rich argillaceous iron ore, which the near position of the coal renders easy of reduction to a metallic state; and this reduction is further facilitated by the proximity of limestone, which is requisite as a flux to separate the metal from the ore, and usually abounds in the lower regions of the carboniferous strata.

A formation that is at once the vehicle of two such valuable mineral productions as coal and iron, assumes a place of the first importance among the sources of benefit to mankind, and this benefit is the direct result of physical changes which affected the earth at those remote periods of time when the first forms of vegetable life appeared upon its surface.

The important uses of coal and iron in administering to the supply of our daily wants, give to every individual amongst us in almost every moment of our lives, a personal concern in the geological events of those very distant eras. We are all brought into immediate connection, with the vegetation that clothed the ancient earth before one half of its actual surface had yet been formed. The trees of the primeval forests have not, like modern trees, undergone decay, yielding back their elements to the soil and atmosphere by which they have been nourished, but, treasured up in subterranean store-houses, have been transformed into enduring beds of coal, which in these later ages have become to man the sources of heat, light, and wealth. My fire now burns with fuel, and my lamp is shining with the light of gas, derived from coal that has been buried for countless ages in the deep and dark recesses of the Earth. We prepare our food and maintain our forges and furnaces, and the power of our steam engines, with the remains of plants of ancient forms and extinct species, which were swept from the earth, ere the formation of the transition strata was completed. Our instruments of cutlery, the tools of our mechanics, and the countless machines, which we construct by the infinitely varied applications of iron, are derived from ore, for the most part coeval with, or more ancient than the fuel, by the aid of which we reduce it to the metallic state, and apply it to innumerable uses in the economy of human life. Thus from the wreck of forests that waved upon the surface of primeval lands, and from ferruginous mud that was lodged at the bottom of primeval waters, we derive our chief supplies of coal and iron, those two fundamental elements of art and industry, which contribute more than any other mineral production of the earth to increase the riches, multiply the comforts, and ameliorate the condition of mankind.—*Buckland's Geology and Mineralogy, considered in reference to Natural Theology.*

POPULAR ASTRONOMY IN INDIA.

THE Hindoos of India are divided into three grand classes on the subject of Astronomy: 1st, the Jains or Bauddhas, followers of the Bauddha Sutra; 2nd, the followers of the Brahmanical or Puranic system, and 3rd, the Jyotishis, or followers of the Siddhantas or Astronomical system.

The Jains maintain that the Earth is an immense plain—that it has ever been and still is falling downwards in space, that there are two suns and two moons, and two sets of corresponding planets and constellations, the one for the use of that part of the Earth lying to the north of the mountain Merú,

believed to be in the centre, the other for the southern half. The moon they believe to be above the sun. The opulent Marwari merchants and bankers whom we find established at the three presidencies, and in all the large cities of India, are chiefly of this persuasion.

The followers of the Purans believe in a system very little different. They also maintain that the Earth is a circular plane, having the mountain Merú in the centre, but deny that it is falling in space, as the Jains maintain. They say it is supported by the great serpent Shesa. So says the Bhagavata, the most popular of the Purans. They say also that there is only one sun and moon, that the moon is double the distance of the sun; and that it was churned out of the sea, (it certainly looks more like butter than cheese), and that eclipses are formed by the monsters Ráhu and Ketú. Jhankar Acharya, who flourished about 400 or 500 years ago, was an eminent supporter of this system, and a persecutor of the Jains. This party is the largest of the three.

The Jyotishis, or followers of the Siddhantas, believe in a system widely differing from both of these. Their system is, with the exception of a few inconsiderable differences, that of Ptolemy. They teach the true shape and size of the Earth and the true theory of eclipses. They place the Earth in the centre of the universe, around which, as taught by Ptolemy, revolve the planets. This sect has spared no pains to confute the monstrous absurdities of the Jains and the Purans. Bhaskar Acharya is the most recent and popular astronomer of this sect, and he flourished about 800 years ago! They have always professed the greatest veneration for the learned men of the West, the Ionians or "Yavanas," as they call them; whilst the Purans have denounced those who hold any communication with men of these nations, termed by them the lowest of the low.

The above account of the three sects is abridged from an article in the *Journal of the Asiatic Society of Bengal*, Oct., 1834. The writer observes, that such is the reverence felt by the Hindoos for their own ancient writers, that it is utterly hopeless to attempt to teach them anything, which goes directly contrary to their conservative faith. This led him to the idea of teaching Hindoo children, through the medium of the Siddhantas, the books of the latter sect, and he says "I beg leave to assure you that in this short time (five months) I have succeeded in communicating more real knowledge and information than I have done in the previous ten years of my Indian life."

This gentleman also says, that he has, in making government surveys, overcome the prejudices of the people, and the Rajahs, merely by quoting a verse of the Siddhantas.

The following are specimens from Bhaskar Acharya's Treatise on the Globes.

"This sphere of the Earth, formed of the five elementary principles, viz., earth, air, water, the ethereal atmosphere, and fire, is perfectly round, and compassed by the orbits of the moon, Mercury, Venus, Mars, Jupiter and Saturn, and lastly, by that of the constellations. It has no material supporter, but stands fixed in air by its own inherent force. On its surface all living and inanimate objects subsist throughout, as well titans as human beings, gods as well as daityas."

"As heat is the inherent property of the sun and fire; as cold of the moon, fluidity of water, and hardness of stones, as the air is volatile, and the earth is immovable, and as other wonderful (oh how wonderful!) properties belong to other things; in like manner the power of attraction is inherent in this globe of Earth. By this inherent power anything projected into the air is attracted down to it."

This was written 600 years before Newton's celebrated discovery of attraction.

"A man on whatever part of the globe he is placed, thinks the earth to be under his feet, and that he is standing upright upon it. Men placed at the distance of ninety degrees or one-fourth of the Earth's circumference from each other, fancy each other to be standing at right angles to each other.

"Those who are placed at the distance of half the Earth's circumference from each other, are antipodes to each other, and fancy each that the others have their heads turned into directions exactly opposite to them, in exactly the same way as

a man beholds his shadow on the banks of a river. But neither do those who are standing at right angles to each other, nor those with their heads turned in opposite directions, feel any difficulty in maintaining their several positions. They stand as perfectly at ease in their respective positions as we do here."

A VERY SIMPLE AND NATURAL METHOD OF STEALING.

A curious case lately came under my notice of the effect of saline moisture and copper united on writing ink. The Bengal Bank referred to my examination, three Bank notes sent in by a native who protested he knew not how the numbers and signatures had disappeared; that he had left them in a small copper box, on his departure into the country, having precisely noted the amounts and numbers, and that on his return they were thus altered. The secretary of the Bank disbelieved the marvellous statement, because the endorsements remained untouched.

I conceived it would be very easy at first sight to restore the writing by the usual method of slightly acidifying the paper, and, testing with prussiate of potash, which if the smallest traces of iron remained would develop the letters in blue. The only effect, however, of this re-agent, was to develop a copious red brown upon the entire surface of the paper proving how strongly it had been impregnated with a solution of copper. In one of the three papers there was a general faint blue where the signature might be expected, but not the faintest trace of a number or letter could be recovered. It immediately occurred to me that a solution of copper would in fact dissolve away the iron while it deposited the copper, and thus leave none of the former metal to be acted upon by the prussiate. To prove this beyond a doubt, I selected paper containing black writing that had stood for many years uninjured, and placing it between two clean copper plates, allowed a current of acidulated water to pass through. In a minute or two, the whole writing disappeared, and could not be restored by the prussiate. Although the colour of the ink was merely discharged by acid, the usual effect was manifest. The native (Indian) ink being carbonaceous, remained uninjured throughout, and where even a slight proportion of this ingredient was mixed with the English ink, the removal was so far prevented. This circumstance presents a ready mode of obviating such accident for the future, for the present, is not, it appears, the first occasion of the kind. A poor native pilgrim took some notes to Jagannath, in a small copper roll kept on his person for safety. After the customary period of bathing in the sea he returned and found his notes effaced, nor would the bank at that time make them good to the unfortunate holder.

The preventive alluded to is simply to mix Bengali or Indian ink, half and half with the English metallic ink. I have long been in the habit of doing so for the labels of mineral cabinets, where it is known that pyrites and other substances frequently obliterate the traces of common writing ink.—J. P., SECRETARY of the Bengal Asiatic Museum.

TO THE READERS.

I am sorry to say that I shall be obliged to discontinue the *Shepherd* for some time. There is a considerable loss weekly, in its publication, which at present I cannot afford; I mean however, to finish the volume as soon as I shall find it convenient to spend the necessary outlay. If I may judge from the sale of the first volume, the money would not be lost, but return with a profit. But in the mean while, my finances are in such a condition that I cannot afford to speculate upon futurity. Were a hundred of my friends to come forward and subscribe and advance payment for four bound copies each (or one sovereign), I could go on merrily; but hitherto, I have fought with the prejudices and errors of society, unaided and unshielded, by any of the children of mammon; and perhaps it is my destiny so to continue. If so, I shall never complain. Perhaps the world uses me quite as respectfully as I use it. I do not much admire it. There is something in every corner of it I respect, but something also in every corner which I despise. I admire the learning of the church, but I despise its metaphysical and moral philosophy or theology. I admire the good intentions of the people but I dislike their intolerance, their ignorance, and

their illiberality. I am partially connected with all parties, but fully sympathise with none. Under such circumstances, I even wonder at my own success.

But I shall succeed still better; that is, the fundamental principles of Universalism, (which I have very imperfectly laid down in the *Shepherd*,) will take root in the public mind. The people cannot escape the infection. They are permanent or everlasting principles which are always true, which may be taught long before they are appreciated, but can never be refuted or suppressed. Newton preached his system twenty years to no purpose. Mahomet preached ten years before he got a convert. Whether my views be scientific, or fanatical, I have therefore still a precedent for hope. But it is foolish, perhaps even immoral in me or any other person to appropriate principles. They are not mine. Truth belongs to no man, it is divine property. The error or imperfection with which it is mixed up, belongs to me, as the individual; the truth to God, as the universal. By passing through other minds it will be purified and refined, illustrated and confirmed. It will lose its Smithism; but the basis of the doctrine taught in the *Shepherd* must be everlasting as the Sun in the heavens. It is not founded on any one aspect of nature, but upon universal Nature, and universal Providence.

The continuance of such a work as the *Shepherd*, would have a happy effect in at least collecting together minds of a similar calibre, and laying the foundation of a society of men upon eternal metaphysical and moral principles. We have already obtained several first rate metaphysical minds. The article of *Hermes* in the present number, almost tempted me to forego my resolution, until he had finished the subject of Spinoza. But this would require a sacrifice of ten pounds at least, which must, for the sake of the old man of the flesh, be laid out for a less metaphysical purpose. I am also sorry to part with our clever friend the *Transcendentalist*, whose mode of reasoning on abstract subjects is exceedingly ingenious. I must also allude to another valuable contributor who has written several reviews and articles on oriental affairs, who is the youngest penman of all, but who promises to have very enlarged and comprehensive views of all theological subjects, for which he professes himself indebted to our little work. In fine this second volume of the *Shepherd*, has been more a field for others than myself; and the work was growing more and more universal in its character, the principle being a rallying point for Catholic philosophy.

I know that many will be sorry, and many more, glad, in reading this announcement, but there is no cause for either joy or grief, in the event. It is merely a *circumstance*, that's all. I hope I shall soon be able to revive the work. In the meanwhile I am amusing myself two or three hours a day, in collecting other materials, some of which I have already begun to publish in a little penny weekly production, called LEGENDS AND MIRACLES, in which a number of interesting questions in history are brought together in a manner not to be found, as far as I am informed, in any other work. I give them without comment and without passing any judgment upon the testimony, which I have taken care to record; but they are curious documents, which will at least, if properly used, teach us all to form our opinions with extreme caution, and suspend our judgments upon many opinions which pass current for what are called facts, in the cant phrase of the day. There is one important fact, of which man at present is little aware, viz., his own ignorance and want of logical simplicity. The best poet is the most simple, he is simple even to childishness. If we cannot find a simple, yea even a childishly simple philosophy and religion, we shall never see peace on earth and good will amongst men. The moral and intellectual world is in ruins, and we and our posterity will have little else to do, for many generations, but removing the rubbish, not by letting it alone, but by collecting it together, and making "compost" of it.

We shall be very glad to receive by letter the names of such as are willing to subscribe as above hinted, were it for nothing more than the gratification of obtaining a list of our friends. Should they luckily amount to the number specified, we should boldly proceed and then call upon them for the payment of their subscription. The poor of our readers will at least give us credit for not addressing ourselves to them in this last paragraph.—J. E. S.

Z A D I G ;

OR, THE

BOOK OF FATE.

BY M. DE VOLTAIRE.

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1837.



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ZADIG; OR, THE BOOK OF FATE.

EPISTLE DEDICATORY.

TO THE
SULTANA SHERAA.

THE EIGHTEENTH OF THE MONTH SCHEVAL, IN THE
YEAR OF THE HEGIRA 837.

DELIGHT of every eye, torment of every heart, divine light of the mind! I kiss not the dust from thy feet, because thou seldom art seen out of the seraglio, and when thou art, thou walkest only on the carpets of Iran, or on beds strewed with roses. I here present you with a translation of the performance of an ancient sage, who having, happily, an independent fortune, and his time at his own disposal, amused himself with writing the history of Zadig; a work containing more instruction than probably you may at first imagine. I entreat you to indulge me so far as to peruse it; and then pass your impartial judgment upon it; for although you are in the bloom of life; though every pleasure invites you; though you are Nature's darling, and your mental accomplishments are equal to the beauties of your person; tho' the world resounds your praises from morning till evening, and consequently gives you a just claim to a degree of understanding superior to the rest of your sex; yet your wit is not offensive; though sprightly, your taste is refined; your imagination is lively and fertile; and I have frequently had the honour to hear you converse more learnedly than the wisest dervise, with his venerable beard and pointed bonnet. Though discreet, you are not mistrustful; though gentle and mild, not weak; you exercise your beneficence with discernment; you manifest your love for your friends, but you create yourself no enemies. Your sprightly sallies of wit are not sullied by detraction; nor is a misbecoming word ever heard to escape your lips. You detest the exercise of ill-nature, though it is constantly in your power. In short, your person is unexceptionable, and your soul immaculate! and, as you possess a degree of philosophy, I flatter myself you will derive more pleasure from the perusal of this work than any other lady of your exalted rank.

It was originally composed in the Chaldean language, with which both you and I are unacquainted. The Sultan Oulong-beg caused it to be translated into Arabic, for his own amusemant. It was first published at the time the Arabian and Persian Tales of a Thousand and One Days, and a Thousand and one Nights, were so much admired. The sultan delighted in Zadig, but his ladies preferred the Thousand and One. "How can you," said the wise Oulong, "prefer those stories which have neither sense nor meaning?" "Oh!" replied the sultanas, "the less sense they possess the more they are in taste; and the less their merit, the greater their commendation."

I flatter myself, thou patroness of wisdom, that thou wilt not resemble those thoughtless sultanas, thy predecessors, but deign to adopt the sentiments, of Oulong. I even hope that when thou art wearied with the conversation of those who take delight in such frivolous romances

as the Thousand and One, I shall be permitted for a moment to entertain thee with a rational history. Hadst thou been Thalestris, in the time of Scandar, the son of Philip; hadst thou been the queen of Sheba, in the reign of Solomon! those monarchs would have been proud to have visited thee.

May the celestial powers grant that thy pleasures may meet no interruption; thy charms know no decay; and thy felicity be everlasting.

APPROBATION.

I who have subscribed my name hereto, ambitious of being thought a man of wit and learning, have perused the manuscript, which I find to my great mortification, amusing, moral, philosophical, and fit to be read even by those who have an utter aversion to romances; for which reason I have depreciated it, as it deserves, and have in direct terms told the CADI-LESQUIER that it is a most detestable performance. * * * * *

ZADIG; OR, THE BOOK OF FATE.

CHAP. I.

THE BLIND OF ONE EYE.

IN the reign of King Moabdar, there was a young man, a native of Babylon, named Zadig, who was not only endowed by nature with an extraordinary genius, but born of illustrious parents, who bestowed on him an education in every respect suitable to his birth.

Though rich and young, he knew how to moderate his passions; he was free from affectation; and as he did not always act up to the strictest rules of reason himself, he looked on the foibles of others with candour and indulgence.

Every one was surprised to find, that, notwithstanding he had such a fund of wit, he never insulted, nor exposed by his railery, any of his companions, for that noisy and confused discourse, for those rash reflections, those hasty conclusions, and those insipid jokes; and, in short, for that redundancy of unmeaning words, which was called polite conversation in Babylon.

He had learned, from the first book of Zoroaster, that self-love is like a bladder full blown, from which tempests of wind proceed whenever it is pierced. Zadig, in particular, never boasted of his contempt of the fair sex, or of his facility in making conquests among them. He was of so generous a spirit, that he was not afraid of conferring obligations even on the ungrateful; strictly adhering to that maxim of Zoroaster, "When you are cal-

ing, give the dogs that are under the table, lest they should be tempted to bite you."

He acquired much wisdom ; since he was fond of the company of those only who were distinguished for men of sense. As he was well grounded in all the sciences of the ancient Chaldeans, he was no stranger to those principles of natural philosophy which were then known ; and understood as much of metaphysics as any one in all ages after him ; that is to say, he knew little or nothing of the matter.

He was firmly convinced that the year consisted of three hundred and sixty-five days and six hours, though directly repugnant to the new philosophy of the age he lived in ; and that the sun was situated in the centre of the earth ; and when the chief magi told him, with an imperious air, that he maintained erroneous principles, and that it was an indignity offered to the government under which he lived, to imagine the sun should roll round its axis, and that the year consisted of twelve months, he was wise enough to avoid the appearance of resentment or contempt.

As Zadig was immensely rich, and had consequently friends without number ; as he was of a robust constitution, and remarkably handsome ; as he was endowed with ready wit, and inventive fancy ; in a word, as his heart was perfectly sincere and open, he imagined himself, in some measure, qualified to be perfectly happy. For this purpose he determined to marry a young lady, named Semira, whose beauty, birth, and fortune rendered her the most desirable person in all Babylon. He had for her a sincere affection founded on honour ; and Semira conceived as tender a passion for him.

A short time before their intended union in the bands of matrimony, as they were walking together towards one of the gates of Babylon, under the shade of a row of palm-trees, that grew on the banks of the river Euphrates, they were beset by a band of ruffians, armed with sabres, bows, and arrows. These proved to be the guards of young Orcan, (nephew to a minister of state,) whom the parasites, maintained by his uncle, had persuaded that he had permission to do, with impunity, whatever he thought proper.

This young rival, though he had none of the accomplishments to boast of that Zadig had, yet he imagined himself to be greatly his superior, and, for that reason, was perfectly outrageous to see the other preferred to him.

This jealousy, the result of mere vanity, induced him to think he was deeply in love with the fair Semira ; and, fired with that notion, he was determined to take her away from Zadig by dint of arms.

The ruffians rudely seized her, and, in the transport of their rage, drew the blood of a beauty, the sight of whose charms would have softened the very tigers of mount Imaus.

The injured lady rent the very heavens with her exclamations. "Where's my dear husband?" she cried. "They have torn me from the arms of the man I adore."

She never reflected on the danger to which she herself was exposed ; her sole concern was for her beloved Zadig.

At the same time he defended her with all the resolution which love and valour usually inspire. With the assistance only of two domestic servants, he put those sons of violence to flight, and conducted Semira, senseless and bloody as she was, to her own house.

The moment she recovered, she fixed her lovely eyes on her dear deliverer, and exclaimed, "O, Zadig, I love

thee as affectionately as if I were thy bride : I love thee as a man to whom I owe my life, and, what is dearer to me than life, the preservation of my honour."

Never was passion more ardent than Semira's ; never did the fairest creature express sentiments more kind and tender ; these were inspired by gratitude for the most important of all benefits, and the warmest transports of a virtuous affection.

Her wounds were but slight, and she soon recovered. Zadig received a wound that was much more dangerous ; an unluckily arrow had grazed one of his eyes, and the orifice was deep.

Semira was incessant in her prayers to the gods that they might restore her Zadig. Her eyes were night and day overwhelmed with tears. She waited with impatience for the happy moment, when those of Zadig might behold her with delight and rapture. But alas ! the wounded eye grew so inflamed and swelled, that she was terrified to the last degree. She sent as far as Memphis, for Hermes, the celebrated physician, who instantly attended his patient with a numerous retinue.

Upon his first visit, he peremptorily declared that Zadig would lose his eye ; and predicted not only the day, but the very hour when that fatal disaster would befall him.

"Had it been," said that great man, "his right eye, I could have administered an infallible specific ; but, as it is the left, it is beyond the art of man to cure." All Babylon, while they lamented the fate of Zadig, were astonished at the profound penetration of Hermes. Two days after the abscess broke, without any application, and Zadig in a short time perfectly recovered.

Hermes therefore wrote a very long and elaborate treatise, to prove that his wound ought not to have been healed. Zadig, however, never thought it worth his while to peruse his learned lucubrations ; but as soon as he could go abroad, determined to pay the lady a visit, who had testified such uncommon concern for his welfare, and for whose sake alone he wished for the restoration of sight.

Semira he found had been three days out of town ; and he was informed, at the same time, that his intended spouse, having declared an insuperable aversion to a one-eyed man, was that very night to be married to Orcan.

At this unexpected ill news, poor Zadig was greatly afflicted, and laid his disappointment so much to heart, that in a short time, through grief of heart, he became a mere skeleton. At last, however, by force of reflection, he got the better of his distemper ; and the reflection of her inconstancy, in some measure, contributed towards his consolation.

"Since I have met with such an unexpected repulse," said he, "from a capricious court lady, I am determined to marry the daughter of some substantial citizen."

He accordingly made choice of Azora, a young woman extremely well bred, an excellent economist, and descended from respectable and opulent parents.

Their nuptials accordingly were soon after solemnized, and for a whole month successively, they enjoyed all the delights of the most affectionate attachment. In process of time, however, he perceived she possessed some degree of levity, and was much inclined to think that the handsomest young men were always the most virtuous and witty.

CHAPTER II.

THE NOSE.

One day Azora, when she returned home from taking a country walk, threw herself into a violent passion, and uttered the bitterest invective. "What my dear," said Zadig, "has thus ruffled your temper? What can be the meaning of all these frantic exclamations?"

"Alas," said she, "you would have been disgusted as much as I am, had you been an eye witness of that scene of female falsehood I observed yesterday."

"I went to visit the disconsolate widow Cosrou, who had been these two days erecting a monument to the memory of her young deceased husband, near the brook that runs on one side of her meadow. She made the most solemn vow, in the height of her affliction, never to stir from his tomb, as long as that rivulet took its usual course."

"Well! and wherein," said Zadig, "is the good woman so much to blame? Is it not an incontestible mark of her superior merit and conjugal affection?" "But, Zadig," said Azora, "were you to know how her thoughts were employed when I made my visit, you never would forgive her." "My dearest Azora, what was she then about?" "Why, the creature," said Azora, "was studying to find out ways and means to turn the current of the river."

Azora, harangued so long, and her expressions were so fraught with invectives against the young widow, that her affected, ostentatious show of virtue gave Zadig a secret disgust.

He had an intimate, named Cador, whose spouse was perfectly virtuous, and had in reality a greater regard for him than all mankind besides. This friend Zadig made his confidant, and secured his fidelity, by a promise of some valuable present.

Azora had been visiting a female companion for two days in the country, and on the third was returning home; no sooner, however, was she in sight of the house, than the servants ran to meet her, with tears in their eyes, and told her, that their master died suddenly the night before: that they were afraid to carry her the doleful tidings, but were going to bury Zadig in the sepulchre of his ancestors, at the bottom of the garden.

She burst into a flood of tears; tore her hair; and vowed to die by his side. As soon as it was dark, young Cador came, and begged the favour to be introduced to the widow, to condole with her upon the melancholy occasion. He was accordingly admitted, and they both joined in their lamentations. Next day their grief abated and they dined together. Cador informed her, that his friend had left him the greatest part of his effects, and gave her to understand that he should think himself the happiest of men, if she would condescend to be his partner in that demise.

The widow wept, sighed, and began to be reconciled. More time was spent at supper than at dinner. They discoursed together with more freedom. Azora was lavish of her encomiums on Zadig! but then it was true, she said, he had some secret infirmities, to which Cador was a stranger.

In the midst of their midnight entertainment, Cador suddenly complained that he was attacked with a most violent pain in his side.

The lady, alarmed at his indisposition, and eager to assuage his pain, flew to her closet of cordials, and brought down every thing she imagined could be of service: she was concerned that the famous Hermes had left Babylon, and condescended to lay her warm hand upon the

part affected. "Sir," said, she, in a soft languishing tone, "are you subject to this tormenting malady?" "Sometimes, Madam," said Cador, "so violently, that it brings me almost to the grave; and there is but one thing that can infallibly cure me; which is the application of a dead man's nose to the part affected." "Strange remedy truly," said Azora. "Not stranger, Madam," said he, "than the great Arnou's* infallible apoplectic necklace."

This assurance of success, together with Cador's personal merit, determined Azora in his favour.

"After all," said she "when my husband passes the bridge Tchimavar, from the world of yesterday, to the other of to-morrow, will the angel Afrail, think you, make any scruple about his passage should his nose prove something shorter in the next life than it was in this?" She was determined, however, to venture: and taking up a sharp razor, repaired to her husband's tomb; watered it first with her tears, and then proposed to perform the innocent operation, as he lay extended breathless in his coffin. Zadig arose in a moment, secured his nose with one hand, and the incision knife with the other. "Madam," said he, "never more exclaim against the widow Cosrou. The scheme for cutting off my nose is at least equal to her's of turning the river into a new channel."

CHAPTER III.

THE DOG AND THE HORSE.

ZADIG found by experience, that the first month of matrimony (as it written in the book of Zend) is the honey moon; but the second is that of wormwood. He was some time after obliged as Azora grew such a termagant and rendered his life so uncomfortable, to sue out a bill of divorce, and to seek happiness, in future, in the study of nature.

"Who is happier" said he "than the philosopher, who peruses with understanding that spacious book, which the supreme being has laid open to his intellectual faculties? The truths he discovers there are of infinite service to him. He thereby cultivates and improves his mind. He lives in peace and tranquillity all his days and fears nothing from men, and he has no tender indulgent wife to shorten his nose."

Absorbed in these contemplations, he retired to a little country house on the banks of the Euphrates: there he spent not his time in calculating how many inches of water ran through the arch of a bridge in a second of time, nor inquiring if a cube line of rain falls more in the mouse month than in that of the ram.

He formed no projects for making silk gloves and stockings out of spiders' webs, nor China-ware out of broken glass bottles; but he chiefly investigated the nature and properties of animals and plants, and soon, by his strict and repeated enquiries, was capable of discerning a thousand variations in visible objects, that others less curious, imagined all alike.

As he was one day taking a solitary walk by the side of a thicket, he saw one of the queen's eunuchs, with several of his attendants, coming towards him, running here and there, like persons distracted, and seeking with impatience, for something lost of the utmost importance. "Young man," said the queen's chief eunuch, "have you seen her majesty's dog?" Zadig very coolly replied, "You mean her bitch, I presume." "You answer right,

* There was at this time in Babylon a famous doctor named Arnou, who (in the gazettes) cured apoplectic fits, and prevented them from affecting his patients, by hanging a little bag about their necks.

Sir," said the eunuch; "it is indeed a spaniel bitch!" "And very small," said Zadig: "she has had puppies too, lately; she limps upon her fore foot, and has long ears." "By your exact description, Sir, you must doubtless have seen her," said the eunuch, almost out of breath. "I have not, Sir; neither did I know, but by you, that the queen had ever such a favourite bitch."

Just at this critical juncture, so various are the turns of fortune's wheel, the best palfry in all the king's stables had broke loose from the groom and got upon the plains of Babylon. The principal huntsman, with all his inferior officers, were in pursuit of him, with as much concern as the eunuch after the bitch.

The huntsman addressed himself to Zadig, and asked him whether he had not seen the king's palfry run by. "No horse," said Zadig, "ever galloped with more rapidity. He is about five feet high; his hoofs are very small; his tail is about three feet six inches long: the studs of his bit are of pure gold, about twenty-three carats; and his shoes are of silver, about eleven penny-weights a-piece." "What course did he take, where is he?" said the huntsman. "I never saw him," replied Zadig; "neither did I ever hear, before now, that his majesty had such a palfry."

The huntsman, as well as the first eunuch, upon his answering their interrogatories so very exact, not doubting in the least but Zadig had clandestinely conveyed both the bitch and the horse away, secured him, and carried him before the grand desterham, who condemned him to the knout, and to be confined for life in some remote and lonely part of Siberia. No sooner had the sentence been pronounced against Zadig, than the horse and bitch were both found. The judges were then under the disagreeable necessity of repealing their decision, as the innocence of the culprit was clearly proved.

However, they laid a fine upon him of four hundred ounces of gold, for his false declaration, in asserting that he had *not* seen, what doubtless he *had* seen; which was ordered to be deposited in court accordingly; but on payment he was permitted to bring his cause before the grand desterham. On the day appointed for that purpose he opened the cause himself in terms to this effect.

"Ye bright stars of justice, ye profound abyss of universal knowledge, ye mirrors of equity, who have in you the solidity of lead, the inflexibility of steel, the lustre of the diamond, and the resemblance of the purest gold! since ye have condescended so far as to admit of my address to this august assembly, I here, in the most solemn manner, swear to you by Oromasdes, that I never saw the queen's most illustrious bitch, nor the sacred palfry of the king of kings.

"I will however, be ingenuous, and declare the truth, and nothing but the truth. As I was walking by the thicket's side, where I met with her majesty's most venerable chief eunuch, and the king's illustrious principal huntsman, I perceived, upon the sand, the footsteps of an animal, and I easily inferred that they were those of a dog.

"The several small, though long ridges of sand between the footsteps of the creature, gave me just grounds to imagine that it was a bitch, whose teats hung down; and for that reason, I concluded she had but lately pupped.

"As I observed likewise other traces, in some degree different, which seemed to have grazed all the way upon the surface of the sand, on the sides of the fore-feet, I knew she must have had long ears. And, as I discerned, with some degree of curiosity, that the sand was every

where less hollowed by one foot in particular, than by the other three, I conceived that the bitch of our most august queen was a little lame, if I may presume so to say.

"As to the palfry of the king of kings, give me leave to inform you, that as I was walking down the lane by the thicket side, I took particular notice of the prints made upon the sand by a horse's shoes; and found that their distances were in exact proportion.

"From this observation I concluded the palfry galloped well. In the next place, the dust on the trees in a lane seven feet broad, was here and there swept off, both on the right and on the left, about three feet and six inches from the middle of the road. For which reason I pronounced the tail of the palfry, with which he had whisked off the dust on both sides, to be three feet and a half long.

"Again, I perceived under the trees, which formed a kind of bower of five feet high, some leaves that had lately fallen to the ground, and I was sensible the horse must have shook them off, from whence I conjectured he was five feet high.

"As to the bits of the bridle, I knew they must be of gold, and of the value of twenty-three carats, for he had rubbed the studs upon a certain stone, which I knew to be a touch-stone, by an experiment that I had made of it. To conclude by the prints which his shoes had left on some flint stones of another nature I judged his shoes were silver, and of the fineness I before mentioned."

The whole bench of judges stood astonished at the profundity of Zadig's discernment, and the news was soon carried to the king and queen.

Zadig was not only the whole subject of the court's conversation, but his name was mentioned with the utmost veneration in the king's chambers, and in his privy council.

And, notwithstanding several of the magi declared he ought to be burnt for a sorcerer, the king thought proper to order that the fine he had deposited in the court should be peremptorily restored.

The clerk of the court, the tipstiffs, and the other petty officers, waited on him in their proper habits, in order to refund the four hundred ounces of gold, pursuant to the king's express order; modestly reserving *only* three hundred and ninety ounces, part thereof, to defray the fees of the court.

The domestics also swarmed about him, in hopes of some *small consideration*.

Zadig saw how dangerous it was sometimes to appear too wise, and was determined, for the future, to be very circumspect both with respect to his words and behaviour.

An opportunity soon offered for the trial of his resolution.

A prisoner of state had just made his escape, and passed under the window of Zadig's house. Zadig was examined thereupon, but made no answer.

However, as it was plainly proved that he had looked out of the window at the time the prisoner passed, he was sentenced to pay five hundred ounces of gold for that misdemeanor; and moreover, was obliged to thank the court for their indulgence; a compliment which the magistrates of Babylon expect to be paid to them.

"Good God!" said Zadig, "how unfortunate it is to walk near a wood through which the queen's dog and the king's horse have passed! and how dangerous to look out of a window! In a word, how difficult for a man to be truly happy in this life!

CHAPTER IV.

THE ENVIOUS MAN.

ZADIG having met with such a series of misfortunes, resolved to ease the weight of them by the study of philosophy, and the agreeable company of a few select friends. He had a small house in the suburbs of Babylon, commodiously furnished; where every artist met with a favourable reception, and wherein he enjoyed all the rational pleasures that a virtuous man could desire. His library was every morning open to the learned, and at night the most cheerful companions surrounded his table; but he presently found how dangerous it was to associate with the sons of science. In the course of conversation, a warm dispute arose about a certain law of Zoroaster, in which griffins were prohibited to be eaten. "But wherefore that prohibition," said one of the company, "since there never was such an animal?" Others again insisted that such an animal must necessarily exist, otherwise Zoroaster would never have been so absurd as to give his disciples such a caution. To put an end to this affair, Zadig thus addressed them: "Friends, if there really are such creatures, let us never touch them; and if there are not, it is very certain we cannot touch them: therefore, however it be, we shall act agreeably to the law of Zoroaster."

A learned man, at the head of the table, who had written thirteen volumes displaying the properties of the griffin, took this affair in a very serious light, and threatened to accuse Zadig before one of the principal of the magi, named Yebor, who would have impaled Zadig, to do honour to the sun, and then would have recited the breviary with greater satisfaction.

His friend Cador (a friend of more value than a hundred magi) went to old Yebor, and said to him—"Long live the sun and the griffins! take care of punishing Zadig, for he is a saint; he has griffins in his inner court, and does not eat them; and his accuser is an heretic, who dares to maintain that rabbits have cloven feet, and are not unclean."—"Well," said Yebor, shaking his bald pate, "we must impale Zadig for having spoken disrespectfully of griffins, and the other for having spoken contemptuously of rabbits." Cador, however, put a stop to the affair, by means of a maid of honour, by whom he had a child, and who had great credit in the college of the magi; so that nobody was punished: whereupon many of the doctor's murmured, and presaged the ruin of Babylon. Zadig said to himself—"On what does happiness depend? I am persecuted by every thing in this world, even on account of beings that have no existence." He cursed the sons of learning, and, ever after this dispute, Zadig distinguished and preferred good before learned company, associating with the most conversable men, and the most accomplished ladies, in Babylon. He frequently made grand entertainments, which were generally preceded by a concert of music, and enlivened by the most agreeable conversation, in which, as he had experienced the disagreeable consequences of it, he laid aside all thoughts of appearing to be witty, which is not only the most certain proof that a man has no wit but the surest way to spoil all good company.

Neither the choice of his friends, nor that of his dishes, was the result of pride or ostentation. He took delight in appearing to be what he actually was, and not in seeming to be what he was not; and by that means obtained a greater character than he actually aimed at.

Opposite to his house lived Arimazes, a person elated with pride, who not meeting with success in the world,

sought his revenge in railing against all mankind. Rich as he was, he found it difficult to procure flatterers. Though the rattling of the chariots that stopped at Zadig's door was a perfect nuisance to him, yet the good character which every body gave him was a still higher provocation. He would sometimes intrude himself upon Zadig, and sit down at his table without any invitation: when there, he would most assuredly interrupt the mirth of the company, as harpies infect the very provisions they devour.

Arimazes invited a young lady to an entertainment; who instead of accepting his invitation, spent the evening at Zadig's. Another time, as Zadig and he were conversing together at court, a minister of state came up to them, and invited Zadig to supper, but took no notice of Arimazes. The most implacable aversions have seldom a more solid foundation. This person, who was called the *envious man*, resolved, if possible, to ruin Zadig, because he was generally distinguished by the title of the *happy man*.

"An opportunity of doing mischief," says Zoroaster, "offers itself a hundred times a day, but that of doing good but once a year."

Arimazes called one day on Zadig, when he was walking in his garden with two friends, and a young lady to whom he said many fine things, with no other design but the innocent pleasure of saying them. Their conversation turned upon a war that the king had happily put an end to, between him and his vassal, the prince of Hyrcania. Zadig having signalized himself in that short warfare, commended his majesty very highly, but was more lavish of his compliments on the lady. He took out his pocket-book, and wrote four extempore verses on that occasion, and gave them to the lady to read. The company then present begged to be obliged with a sight of them as well as the lady. But either through modesty, or rather a consciousness that he had not happily succeeded, he gave them a refusal. He was sensible, that extempore verses are seldom approved, but by those in whose honour they are written, and therefore, he snapt the tablet in two whereon the lines were written, and threw both pieces into a rose bush, where they were sought for in vain by his friends. A small rain falling shortly after, all the company returned to the house, except Arimazes, who, notwithstanding the shower, continued in the garden, till he had found one moiety of the tablet, which was unfortunately broken in such a manner, that even the half lines were good metre, though very short. But what was still more remarkably unfortunate, they appeared at a first view to be a severe satire upon the king; the words were these:—

To flagrant crimes
His crown he owes;
To peaceful times
The worst of foes.

This was the first moment that ever Arimazes was happy. He had it now in his power to ruin the most virtuous and innocent of men. Filled with his execrable joy, he hastened to his majesty with this virulent satire of Zadig's under his own hand.

Not only Zadig, but his two friends and the lady, were immediately close confined. His cause was soon over: for the judges turned a deaf ear to what he had to say. When sentence of condemnation was passed upon him, Arimazes, still revengeful, was heard to say, as he went out of court, with an air of contempt, that Zadig's lines were treason indeed, but nothing more.

Though Zadig did not value himself on account of

his genius for poetry, yet he was almost distracted to find himself condemned for the worst of traitors, and his two friends and the lady locked up in a dungeon, for a crime of which he was innocent. He was not permitted to speak one word for himself. His pocket-book was sufficient evidence against him.

So strict were the laws of Babylon! He was carried to the place of execution, through a crowd of spectators, who durst not condole with him, and who flocked about him, to observe whether his countenance changed, or whether he died with becoming fortitude. His relations were the only real mourners: for there was no estate in reversion for them; three parts of his effects were confiscated for the king's use, and the fourth was devoted, as a reward, to the use of Arimazes, the informer.

Just at the time he was preparing himself for death, the king's parrot flew from her balcony into Zadig's garden, and alighted on a rose-bush. A peach, that had been blown down, and driven by the wind from an adjacent tree, just under the bush, had fallen on a piece of the tablet to which it adhered. Away flew the parrot with her booty, and alighted on the king's hand. The monarch, being somewhat curious, read the words on the broken tablet, which had no meaning in them as he could perceive, but seemed to be the broken parts of a tetrastic. He was a great admirer of poetry; and the odd adventure of his parrot put him upon reflection.

The queen, who recollected full well the lines that were written on the fragment of Zadig's tablet, ordered that part of it to be produced: both the broken pieces being put together, they answered exactly the indentures; and then the verses which Zadig had written, in a flight of loyalty, ran thus:

Tyrants are prone to flagrant crimes;
To clemency his crown he owes,
To concord and to peaceful times;
Love only is the worst of foes.

Upon this the king ordered Zadig to be instantly brought before him; and his two friends and the lady to be immediately released from confinement. Zadig, as he stood before the king and queen, fixed his eyes upon the ground, and begged their majesties pardon for his little, worthless, poetical attempt. He spoke, however, with such a becoming grace, and with so much modesty and good sense, that the king and queen ordered him to be brought up again; when they gave him all the immense estate of Arimazes, who had so unjustly accused him; but Zadig generously returned the whole to the infamous informer. The envious man, however, felt no other sensation than the pleasure which arose from the restoration of his effects. Zadig every day grew more and more in favour at court. He was made a party at all the king's pleasures, and nothing was done in the privy council without him. The queen, from that very hour, shewed him so much respect, and spoke to him in such soft and endearing terms, that, in process of time, it proved of fatal consequence to herself, her royal consort, to Zadig, and the whole kingdom. Zadig now began to think that the attainment of happiness was not so difficult as he had formerly imagined.

CHAPTER V.

THE FORCE OF GENEROSITY.

A grand festival was held at Babylon at the end of every five years, and it was now near at hand. The design of it was, to distinguish that citizen from all the rest,

in the most solemn manner, who had performed the most generous action; and the grantees and magi always sat as judges. The first satrap, who had the care of the city, made known the most laudable actions that had passed in his district. All were put to the vote, and the king himself pronounced the definitive sentence. Persons of all ranks and degrees came to this solemnity, from the most remote parts of the kingdom. He who had the good fortune to be victor, received from his majesty's own hand a golden cup, ornamented with precious stones; and, upon the delivery, the king thus addressed him: "Accept of this as a reward for your generosity, and heaven grant that I may have thousands of such valuable subjects as you are!"

Upon this memorable day, the king appeared on his throne of state, dressed in all the pomp imaginable, and surrounded by his grantees, the magi, and the deputies from all the neighbouring nations, of every province that attended these public diversions, where honour was to be acquired, not by the swiftness of the best race horse, or by bodily strength, but by real merit. The chief satrap proclaimed, with a loud voice, such deeds as would entitle the victor to the glorious prize; but never took notice of Zadig's commendable action, in restoring to the envious man the possession of his fortune, notwithstanding he did all in his power to take away his life; that was but trifling, and not worth mentioning.

A judge was the first who was presented for the prize; he had been the occasion of a citizen's losing a very considerable cause, through some mistake, for which he was not responsible, and made him restitution out of his own private fortune.

The next candidate was a youth, who, notwithstanding he was greatly enamoured of a lady, and intended shortly to espouse her, yet resigned her to his friend, whose passion for her had almost brought him to his grave, and, at the same time, even bestowed on her a very considerable portion!

The next who stood forth was a soldier, who had executed a more praise-worthy action than that of the lover. In the Hyrcanian war, a party of the enemy having made his mistress prisoner, he attacked them with great bravery, and rescued her from their possession. A short time after, hearing that a band of the same party had carried off his mother to a place not far distant, he left his mistress, weeping bitterly, and flew to the succour of his mother. This skirmish being also ended, he came back to his mistress, and found her just at the point of death. Upon which he resolved to die with her, and was about to plunge a dagger in his breast; but his mother represented to him, that, should he die, she would have no support in her old age; and therefore, through affection for her, he had courage to live a little longer!

The judges were about to decide in favour of the soldier, but his majesty prevented them, by saying, that the soldier's action was unquestionably commendable, as were those of the rest, but none of them very remarkable. "I was infinitely surprised," said his majesty, "at what Zadig did yesterday: but I shall give you another instance. Not long since I banished my prime minister, Coreb, from the court, that he might feel my resentment. I complained greatly of his conduct, and every one of my sycophants told me that I behaved too mercifully to him, and loaded him with the keenest invectives. I desired Zadig's opinion of him, and he had the courage to give him an excellent character. I have undoubtedly read, in our public records, of instances where restitution has been often made for injuries done by mistake; where one has

resigned his mistress to another; and where a son has preferred his mother before his mistress; but I never found an instance of a courtier, who, like Zadig, had the courage to speak in behalf of a minister in disgrace, and with whom the king was displeased. Each candidate that has been proclaimed to-day shall receive twenty thousand pieces, but Zadig alone deserves the cup."

"Sire," replied Zadig, "it is yourself to whom the cup is due; you alone have done an action of unparalleled generosity: since you, who are the king of kings, was not offended with your slave when he contradicted you in the heat of passion." This discourse drew the eyes of all the multitude upon the king and Zadig. The judge, who had generously made restitution for his mistake; the lover, who had resigned his mistress to his friend; the soldier, who had preferred his mother's before his mistress's welfare; received the promised donation from the king, and saw their names entered in the book of fame: but the cup was given to Zadig. His majesty was universally beloved, but it was not of long duration. This glorious day was solemnized with festivals beyond the time by the law established. Tragedies were performed there that made the generality of spectators weep, and comedies that excited their laughter; entertainments of which the Babylonians were quite ignorant: the commemoration of it is still preserved in Asia.

"I have now," said Zadig, "arrived at perfect happiness," but he was most egregiously mistaken.

CHAPTER VI. THE JUST JUDGE.

Notwithstanding Zadig's youth, he was constituted chief judge of all the tribunals throughout the empire. He filled the place like one whom the gods had endowed with the strictest justice, and the most solid wisdom.

It was to him the surrounding nations were indebted for that generous maxim, "that 'tis much more prudent to acquit two persons, though actually guilty, than to pass sentence of condemnation on one that is virtuous and innocent."

It was his firm opinion, that the laws were intended to honour those who did well, as much as to be a terror to the vicious. It was his peculiar talent to render truth as obvious as possible; whereas most men study to render it intricate and obscure.

On the first day of his entrance into his high office he exerted this peculiar talent.

A rich merchant, and a native of Babylon, died in the Indies. He had made his will, and appointed his sons joint heirs of his estate, as soon as they had settled their sister, and married her with mutual approbation. Besides he left a legacy of 30,000 pieces of gold to that son who should, after his decease, be proved to love him best.

The eldest erected to his memory a very costly monument. The youngest appropriated a considerable part of his bequest to the augmentation of his sister's fortune: every one, without hesitation, gave the preference to the elder, allowing the younger to have the greatest affection for his sister. The legacy therefore was doubtless due to the elder.

Their cause came before Zadig, and he examined them apart.

To the elder, said Zadig, "Your father, Sir, is not dead, as is reported, but being happily recovered, he is on his return to Babylon."

"God be praised," said the young man. "But I hope the expence I have been at in raising this superb monument will be considered."

After this Zadig repeated the same story to the younger.

"God be praised," said he. "I will immediately restore all that he has left me; but I hope my father will not recal the little present I have made my sister."

"You have nothing to restore, Sir; you shall have the legacy of thirty thousand pieces; for it is you that have the greatest veneration for your deceased father."

A young lady, that was very rich, had entered into a marriage-contract with two magi; and having received instructions from both parties for some months, she proved with child. They were both ready and willing to marry her. "But," said she, "he shall be my husband, that has put me into a capacity of serving my country, by adding one to it."

"Tis I, Madam, that have answered that valuable end," said one; but the other insisted it was his operation.

"Well!" said she, "he that will give the child the most liberal education, I will acknowledge as its father."

In a short time after, the lady was delivered of a son. Each of them insisted on being tutor, and the cause was brought before Zadig. The two magi were ordered to appear in court.

"Sir," said Zadig to the first, "what method of instruction do you propose to pursue for the improvement of your young pupil?"

"He shall first be grounded," said this learned pedagogue, "in the eight parts of speech; then I will teach him logic, astrology, magic, the wide difference between the terms substance and accident, abstract and concrete, &c. &c."

"For my part, Sir, I shall take another method," said the second; "I will do my utmost to make him an honest man, and acceptable to his friends."

Upon this Zadig said, "You, Sir, shall marry the mother, let who will be the father."

Daily complaints came to court against the Itimadoullet of Media, whose name was Irax.

He was a person of quality, and possessed a very considerable estate, notwithstanding he had squandered away a great part of it, by indulging himself in all manner of expensive pleasures. It was seldom that he suffered an inferior to speak to him, and no person whatever dared to oppose his will.

No peacock was more gay; no turtle more amorous; no tortoise more indolent and inactive. He made false glory and false pleasures his sole pursuit.

Zadig, undertaking to cure him, sent him, as by express order from the king, a music master, with twelve vocal performers, and twenty-four violins, as his attendants; a house-steward, with six men cooks, and four chamberlains, who were never to be out of his sight. The king issued his writ for the punctual observance of his royal will; and thus the affair proceeded.

The first morning, as soon as the voluptuous Irax awoke, his music master, with the vocal and instrumental performers, entered his apartment. They performed a cantata, that lasted two hours and three minutes. Every three minutes the chorus or burthen of the song, was to this effect:

'Tisn't in words to speak your praise;
What mighty honours are your due;
To worth like yours we altars raise;
No monarch's happier, Sir, than you.

After the cantata was over, the chamberlain addressed him in a formal harangue for three quarters of an hour without ceasing; wherein he extolled every virtue to which he was a perfect stranger.

When the oration was over, he was conducted to dinner, where the musicians attended, and began to play as soon as he was seated at table.

Dinner lasted three hours before he condescended to speak a word. When he did speak, "You say right, Sir," said the chief chamberlain. Scarce had he uttered four words more, but "right, Sir," said the second. The other two chamberlains continually laughing with admiration at Irax's smart repartees, or at least at such as he ought to have made.

After the cloth was drawn, the adulating chorus was repeated.

The first day Irax was all in raptures; he imagined, that this honour done him by the king of kings, was the sole result of his exalted merit. The second was not altogether so agreeable. The third proved somewhat troublesome; the fourth insupportable; the fifth was tormenting; and, at last, he was perfectly outrageous at the continued peal in his ears of "no monarch's happier, Sir, than you."—"you say right," &c., and at being daily harangued at the same hour.

Whereupon he wrote to court, and begged of his majesty to recal his chamberlain, his music master, with all his retinue, his house steward, and his cooks; and promised, in the most submissive manner, to be less vain, and more industrious for the future.

Though he did not require so much adulation, nor such grand entertainments, he was much happier; for, as Sadler has it, "one continued scene of pleasure is no pleasure at all."

Zadig every day gave incontestible proofs of his amazing penetration, and the goodness of his heart; he was adored by the people, and beloved by the king. The little difficulties that he met with in his first stage of life, served only to augment his present felicity.

Every night, however, he had a dream, that gave him disturbance. One while he imagined himself extended on a bed of withered plants, amongst which there were some that were sharp pointed, and made him very restless and uneasy; another time, he fancied himself reposed on a bed of roses, out of which rushed a serpent that stung him to the heart with his envenomed tongue. "Alas!" said he, waking, "I was recently upon a bed of hard and nauseous plants, and this very moment I reposed on a bed of roses. But then the serpent!"

CHAPTER VII.

THE FORCE OF JEALOUSY.

The preferment of Zadig, or rather his intrinsic merit, was the principal cause of all his future misfortunes. He discoursed familiarly every day with his sovereign, and his beloved consort, Astarte; and the pleasure arising from thence was greatly enhanced by an intimate desire of pleasing, which is to the mind the same as dress is to beauty.

The youth and graceful deportment of Zadig had a much greater influence on the queen than she really perceived: and she cherished an affection which she was by no means conscious of. Astarte would say, without the least reserve or apprehension, that she was delighted with the company of one, who was not only greatly esteemed by her august consort, but was the favourite of the whole empire.

She daily praised him in her royal consort's presence; he was her favourite topic amongst the ladies of honour, whose eulogiums of him even exceeded her own. Such repeated encomiums, however innocent, made a deeper impression on her heart than she at that time apprehended.

She made presents to Zadig, in which there was more of gallantry than she imagined. She spoke no more in his praise, as she imagined, than a queen might innocently do, who had good assurance of his attachment to her husband; sometimes, indeed, she would speak with that tenderness and affection which resemble the expressions of a woman enamoured.

His royal mistress was more beautiful than either Semira, who had such an aversion to a husband with but one eye: or Azora, his late affectionate spouse, who would innocently have robbed him of his nose. The pleasing familiarity of Astarte, her tender expressions, which sometimes crimsoned her cheeks, the glances of her eyes, which she would turn away, if perceived, and which she fixed upon his, all conspired to kindle in Zadig's heart a fire, at the thought of which he trembled. He used his utmost efforts to extinguish it; he called up all the philosophy he was master of to his aid; but all to no purpose, for those reflections afforded no consolation.

Duty, gratitude, and an injured sovereign, appeared incessantly before him, as avenging deities; he struggled resolutely; he even triumphed; but this conquest over his passions, which he was obliged continually to check, cost him abundance of sighs and tears. He durst not again speak to the queen with that freedom which had hitherto proved but too agreeable to them both: his eyes were veiled with a mist; his conversation was forced, unconnected, and had the appearance of constraint; he kept his eyes off her as much as possible; and when they undesignedly met those of Astarte, he found, that though drowned in tears, they darted flames of fire; in silence they seemed to say, "We adore each other, and yet are afraid to love: we equally burn with a fire which we equally condemn."

Zadig retired from her presence, full of perplexity and despair; his heart was overcharged with a burthen too great for him to bear.

In the heat of his conflict, he disclosed the secrets of his heart to his faithful friend Cador, as one who, having long groaned under the weight of an inexpressible anguish of mind, at once makes known the occasion of his torments by the groans extorted from him, and by the drops of cold sweat which hang on his brow.

"I have long," said Cador to him, "observed that secret passion which you have fostered in your bosom, and yet endeavoured to conceal even from yourself. The passions are generally accompanied with such strong impressions that they cannot be concealed. Confess ingenuously, therefore, Zadig, since I have made this discovery, whether his majesty has not shewn some visible marks of his resentment. His only foible is that of being the most jealous of mankind. You are more careful of checking the violence of your passion than the queen herself is; because you are a philosopher; because you are Zadig. Astarte is no more than a weak woman; and though her eyes speak too visibly, and with too much imprudence, yet she does not imagine herself to blame. Convinced of her innocence, to her own misfortune, as well as yours, she keeps not a sufficient guard over herself. I tremble for her, because I am certain her conscience acquits her. If you were both agreed, you might conceal your regard for each other from the whole world. A rising passion, that is smothered, breaks out into a flame; when once love is gratified, it knows how to conceal it with art."

Zadig trembled at the thought of violating the bed of his royal benefactor; and never was there a more loyal

subject to a prince, though guilty of an involuntary crime. Her majesty, however, so often mentioned Zadig's name, and blushed so much whenever she uttered it; at one time she was so much delighted, and at another so much dejected, when he became the topic of conversation in the presence of the king; she was in such a reverie, so confused and absent, when he went out of their presence, that her behaviour made her royal spouse very uneasy. He was convinced of every thing he saw, and formed in his mind an idea of numberless things which he saw not. He took particular notice of Astarte's sandals, which were blue, Zadig's being of the same colour; he also observed, that as the queen wore yellow ribbands, Zadig's turban was of the same colour also. These were dreadful prognostics for the sovereign of his disposition to think on. In a mind so distempered as his, suspicions are converted into real facts.

All court slaves and sycophants are so many spies upon kings and queens: they presently discovered that Astarte was fond, and Moabdar jealous. Zadig's envious foe, Arimazes, had not corrected his malevolent disposition; for flints never soften, and venomous animals always preserve their poison. He wrote an anonymous letter to the king, the base recourse of sordid spirits, who are universally despised; but in this case a very important affair; because this letter agreed with the dreadful suggestions Moabdar had conceived.

All his thoughts were now bent upon seeing himself revenged; for which purpose he resolved to take off his wife by poison on a certain night, and to have Zadig strangled by day-break.

A merciless, inhuman eunuch, the ready executioner of the king's vengeance, received orders for that purpose. While his majesty was disclosing this horrid plot to the eunuch, there happened to be a dwarf, who was dumb, but not deaf, in the royal chamber. No one regarded him; he saw and heard every thing that passed, and yet was no more suspected than any irrational domestic animal.

This dwarf, who had a great regard for Astarte and Zadig, heard with equal horror and surprise the orders for their deaths, but how to prevent those orders from being put into execution was his principal concern, as the time was so short, and no opportunity was likely to offer for effecting that purpose. He could not write, but he had fortunately been taught to draw, and take a likeness.

He employed himself a good part of the night, in delineating with crayons, on a piece of paper, the great danger that thus attended her majesty. He displayed in one corner the king very much enraged, and commanding the barbarous eunuch to put his design in execution; in another a bowl and a cord upon a table; in the centre was the queen, expiring in the arms of her maids of honour, with Zadig strangled, and laid breathless before her. The rising sun was just making its appearance in the horizon, to denote that this dreadful scene was to be transacted at day-break. When his piece was finished, he ran with it to one of Astarte's female favourites then in waiting, awakened her, and gave her to understand, that she must immediately carry the draught to the queen.

Meanwhile, her majesty's attendants, though it was in the middle of the night, knocked at the door of Zadig's apartment, waked him, and gave him a letter from Astarte.

He at first was doubtful whether it was not a dream, but presently read the letter, with a trembling hand, and a heavy heart: it is impossible to express his astonish-

ment, and the agonies of despair he was in, upon reading the following words:

"Depart from Babylon, dear Zadig, immediately, for your life is in danger. I conjure you to depart, dear Zadig, in the name of that fatal passion with which I have long struggled, and which I now venture to disclose to you, as I shall in a little time make atonement for it with the loss of my life. Although I am not conscious of having committed any crime, I find I am to feel the weight of the king's resentment, and suffer the most cruel of deaths."

It was with the utmost difficulty that Zadig could speak. Having ordered his friend Cador to be called, as soon as he entered the room, he presented him the billet, without saying a word.

Cador urged him to pay all due attention to the contents, and to set out that moment for Memphis. "If you hope to have an interview with Astarte first, you inevitably hasten her execution; or if you wait upon his majesty, the fatal consequence will be the same. I shall use my utmost efforts to prevent her wretched fate; do you therefore follow your own. I shall report it in the city, that you are gone to the Indies; and when the pursuit of you shall be discontinued, I will come and inform you of every occurrence."

Thus saying, Cador immediately ordered two of the swiftest dromedaries to be ready at a private door belonging to the court; he helped Zadig to mount his beast though ready to faint. He had no more than one faithful servant to attend him; and Cador, very much grieved at this unfortunate affair, soon lost sight of his worthy friend.

In a little time our illustrious fugitive reached the top of a small hill, from whence he had an extensive view of all the city of Babylon; and looking towards her majesty's palace, he fainted away; but soon recovering his senses, his cheeks were bathed with tears, and he eagerly wished for death.

In short, after he had reflected, with horror, on the wretched fate of the most amiable of women, and the most worthy queen that ever reigned, he, sighing, thus exclaimed:

"What is this mortal life! What the better am I, O virtue, for following thy dictates! Two women, a mistress and a wife, have proved false to me; a third, innocent as the child unborn, and far more beautiful than either of them, has probably before this time suffered death on my account! All the acts of benevolence which I have shewn, have been the foundation of my sorrows; and I have been exalted to the height of grandeur for no other purpose than to be hurled down with the greater precipitation. Had I led a wicked life, like some other miscreants, I had now, like them, been happy."

Filled with these melancholy reflections, his eyes obscured with the veil of grief, the paleness of death on his countenance, and his soul swallowed up in the blackest despair, he continued his journey towards Egypt.

CHAPTER VIII.

THE WIFE BEATEN.

ZADIG directed his course by the stars. The constellation Orion, and the radiant dog-star, guided him towards the Pole of Cannopæa. He beheld with amazement those large globes of light, which appeared to the naked eye no more than small twinkling sparks, whereas the earthly globe he was then traversing, which, in reality, is no more than an imperceptible point in nature, seemed, according to the imperfect idea we generally

entertain of it, something very immense and extremely grand. He next turned his thoughts upon mankind, and regarded them, truly, as insects, devouring each other on a small atom of clay. He greatly alleviated his misfortunes, by reflecting in this manner, and recollecting the nothingness, if we may be allowed the expression, of his own being, and even of Babylon itself. His capacious soul now soared into infinity; and he contemplated, with the same freedom as if she was disencumbered from her earthly partner, on the unchangeable order of the universe. But presently resuming her native seat, he began to think that Astarte might probably have lost her life for his sake; upon which, his thoughts of the universe immediately vanished, and his whole attention was busied in imagining that he beheld the queen at the point of death, and himself overwhelmed with troubles.

Giving himself up to this flux and reflux of sublime philosophy and anxiety of mind, he insensibly found himself on the frontiers of Egypt; and his faithful servant had, unperceived by him, stepped into the first village, and sought a proper lodging. Meanwhile Zadig made the best of his way to the neighbouring gardens; where he beheld, at a small distance from the highway, a woman weeping bitterly, and begging the aid of heaven and earth in her distress, and a man in a violent passion, pursuing her. He now overtook her, and she, falling on her knees before him, implored his forgiveness: but she received only blows and reproaches.

The Egyptian's barbarous violence, and the woman's reiterated entreaties for pardon, made Zadig imagine that the man was a jealous husband, and that the fair one was an inconstant, and had defiled his bed: but when he reflected that she was extremely handsome, and, in his eyes, not unlike the wretched Astarte, he felt a compassion glowing within him towards the lady, and became enraged at her tyrant. "For heaven's sake, sir, assist me!" said she to Zadig, weeping bitterly. "Oh! deliver me from this hard-hearted man. Save, sir, O save my life."

Zadig hearing her lament so bitterly, interposed between the injured lady and her cruel tormentor, and thus expostulated with the Egyptian in his own language: "Dear sir, if you are possessed of the least degree of humanity, I beg you will have some compassion upon so charming a creature; pay some regard, I beseech you, to the weakness of her sex. How can you use so cruelly a woman, who lies weeping at your feet for forgiveness?"

"What!" exclaimed the jealous man, "are you too one of her gallants? I shall immediately revenge myself on you."

Thus saying, he left the lady, whom he had before held by the hair, furiously seized his lance, and endeavoured to bury it in the stranger's bosom. Zadig, however, being cool, easily warded the intended blow. He caught hold of his lance towards the point. One strove to recover it, and the other to make himself master of it by force. In the contest they broke it. Upon which the Egyptian drew his sabre. Zadig did the same; they fought: the former made a number of precipitate passes, which the latter dexterously parried. The lady seated herself upon a grass-plot, adjusting her head-dress, and looking on the combatants.

Zadig was not so strong as the Egyptian, but he was more alert. The former fought as a man whose arm was guided by judgment; the latter as a mad-man, who dealt about his blows at random. Zadig, took the advantage, and disarmed him; and perceiving the Egyptian

became more enraged than ever, and tried frequently to lay him on the ground by dint of strength, Zadig dexterously tripped up his heels; then holding the point of his sword to his breast, like a man of honour, gave him his life. The Egyptian, fired with rage, drew a dagger, and wounded his generous antagonist, at the very instant he granted him his pardon. Zadig was greatly incensed at this unexpected action, and immediately plunged his sabre into his heart. The Egyptian groaned in a dreadful manner, and expired upon the spot.

The victor then approached the lady, and told her, in the tenderest terms, that he was obliged to kill the man who had assaulted her, though much against his will. "I have avenged your cause," he said, "and freed you from the tyranny of the most brutish of men. Now, madam, inform me of your farther will and pleasure with me."

"You shall die, villian," said the lady; "you have slain my lover. Oh! I could tear you to pieces."

"Indeed, madam," said Zadig, "you had one of the most fiery lovers I ever beheld. He beat you most unmercifully, and would have killed me because I came to your aid."

"I wish he was alive to beat me again," said she, weeping; "he had just reason for so doing. His jealousy was but too well grounded. Would to God he had beat me, and you had perished in his place."

These words greatly surprised Zadig, who was much exasperated. "Really, madam," said he, "you assume such extravagant airs, that you tempt me, handsome as you are, to give you a severe chastisement in my turn, but I scorn to trouble myself any farther about you." Thus saying, he remounted his dromedary, and advanced towards the village; but before he had proceeded an hundred yards, he turned back upon an outcry that was made by four couriers from Babylon, who were riding full speed. As soon as one of them saw the young widow, he cried out, "There she is; that is she. She perfectly answers the description we had of her." They took not the least notice of her dead gallant, but immediately secured her. "Oh! Sir," cried she frequently to Zadig, dear Sir, most generous stranger, once more deliver me from these horrid ruffians. I humbly beg pardon for my ungenerous behaviour to you. Assist me at this critical moment, and I shall be your most obedient slave till death."

Zadig had no inclination to endanger his life for one who was so undeserving. "Find some other to be your dupe, now, Madam," replied he; "you shall not dupe me a second time; I am now better acquainted with your artifice." Besides the wound which he had received, so fast, that he stood in need of assistance himself; and probably the appearance of the Babylonian couriers, who were sent by king Moabdar, might greatly disturb him. He therefore hastened to the village, not being able to conceive what could be the meaning of the Babylonish officers securing the young widow: and still more at a loss to account for her ridiculous behaviour.

CHAPTER IX.

SLAVERY.

The moment Zadig entered the Egyptian village, he was surrounded by the people. The universal cry was, "See! see! there is the person who ran away with the beautiful Lady Missouf, and assassinated Cletosis."

"God forbid," said Zadig, "that I should ever entertain a thought of running away with the lady you speak of: she is too capricious; nor did I assassinate Cletosis, but killed him in self-defence. He endeavoured to take

away my life, because I entreated him to have compassion on the beautiful Missouf, whom he was beating without mercy. I am a stranger fled hither for shelter; and it is highly improbable that, upon my first entrance into a country where I came for safety and protection, I should be guilty of two such enormous crimes, as that of running away with the partner of another man, and clandestinely assassinating him on her account."

The Egyptians at that time were just and humane. The populace hurried Zadig to the town gaol; but they took care, in the first place, to stop the bleeding of his wounds; and afterwards examined the supposed delinquents apart, in order to discover, if possible, the real truth.

They acquitted Zadig of the charge of wilful and premeditated murder; but as he had taken a subject's life away, though in his own defence, he was sentenced to be a slave, as the law directed.

His two dromedaries were sold in open market, for the service of the hamlet; what money he had was distributed among the inhabitants; and he and his attendant were exposed in the market place to public sale.

An Arabian merchant, named Setoc, purchased them both, but as the valet, or attendant, was a robust man, and better qualified for hard labour than the master, he fetched the most money. There was no comparison to be made between them. Zadig therefore was a slave subordinate to his valet; they were linked together by a chain upon their legs; and in this condition accompanied their master home.

Zadig, as they were on the road, comforted his fellow slave, and exhorted him to bear his misfortunes with patience: but, according to custom, he made several reflections on the vicissitudes of human life.

"I am now sensible," said he, "that my unpropitious fortune has some malignant influence over thine; every occurrence of my life hitherto has proved strange and unaccountable. I have been condemned to pay a fine for having seen the traces left by the feet of a dog. I have suffered the fear of being impaled on account of a griffin. I was sentenced to die at Babylon, for writing a short panegyric on the king, my master. I narrowly escaped being strangled, for the queen his royal consort's speaking a little too much in my favour; and here I am a joint slave with thyself, because a turbulent gallant would beat his lady. However, comrade, let us march on boldly; let not our courage be cast down; all this may possibly have a happier issue than we expect. It is absolutely necessary that these Arabian merchants should have slaves, and why should not you and I, as we are but men, be slaves as thousands of others are? This master of ours may not prove inexorable. He must treat his slaves with some thought and consideration, if he expects them to do his work."

This was the substance of the discourse which Zadig made to his comrade; but his mind was more engaged on the misfortunes of the queen of Babylon.

Two days afterwards Setoc set out with his two slaves and his camels for Arabia Deserta. His tribe dwelt near the desert of Horeb. The way was long and tedious. Setoc, during the journey, paid a much greater regard to Zadig's valet than to himself, because the former was the most able to load the camels; and therefore what little distinctions were made, they were in his favour.

It so happened that one of the camels died upon the road; the load which the beast carried was immediately divided, and thrown upon the shoulders of the two slaves: Zadig had his share. Setoc smiled at seeing his two slaves crouching under their burthen. Zadig

took the liberty to explain the reason; and convinced him of the laws of the equilibrium. The merchant was astonished at his philosophical discourse, and looked upon him with a more favourable eye than at first.

Zadig, perceiving he had raised his curiosity, redoubled it, by instructing him in several material points, which were in some measure advantageous to him in his way of business: such as the specific gravity of metals, and other commodities of various kinds of an equal bulk; the properties of several useful animals, and the best means to make such as were wild, tame by degrees, and fit for service. Zadig indeed was looked upon by his master as a perfect oracle.

Setoc now thought the master much the better man of the two. He used him courteously, and had no cause to repent of his indulgence towards him.

Arriving at their journey's end, the first step that Setoc took, was to claim a debt of five hundred ounces of silver of a Jew, who had borrowed it in the presence of two witnesses; but both of them were dead; and as the Jew was conscious he could not be cast, for want of evidence, he appropriated the merchant's money to his own use, and rejoiced that it lay in his power for once to defraud an Arabian with impunity.

Setoc discovered to Zadig, who was now become his confident, the unhappy situation of his case.

"Where was it," said Zadig, "that you lent this large sum to that ungrateful infidel!"

"Upon a large stone," said the merchant, "at the foot of Mount Horeb!"

"What is the character of your debtor," said Zadig?

"That of a notorious villain," replied Setoc.

"That I suppose," said Zadig: "but is he a lively, active man; or is he dull, heavy, and plegmatic?"

"He is the worst pay master in the world," replied the merchant; "but the merriest, most sprightly fellow I ever met with."

"Very well!" said Zadig: "let me be one of your counsel when your cause comes to be heard!" Setoc consented, and summoned the Jew to attend the court; and Zadig thus opened the cause:

"Thou impartial judge of this court of equity, I come here in behalf of my master, to demand of the defendant five hundred ounces of silver, which he refuses to pay."

"Have you your witnesses to prove the loan?" said the judge.

"No, they are dead," answered Zadig; "but there is a large stone remaining, on which the money was deposited; and if your excellence will be pleased to order the stone to be brought into court, I doubt not but the evidence it will give, will be sufficient proof of the fact. I hope your excellence will order, that the Jew and myself should be obliged to attend the court till the stone comes, and I will dispatch a special messenger for it, at my master's expense."

"Your request is very reasonable," said the judge. "Do as you propose:" and so called another cause.

When the court was ready to break up, "Well!" said the judge to Zadig, "is your stone come?"

The Jew, with a sneer, replied, "your excellence may wait here till to-morrow, before the stone will appear in court: for it is above six miles off, and it will require fifteen men to remove it from its place."

"It is well!" replied Zadig. "I told your excellence that the stone would be a very material evidence. Since the defendant can point out the place where the stone lies, he tacitly confesses, that it was upon that stone the money was deposited."

The Jew, thus unexpectedly confuted, was obliged to acknowledge the debt. The judge ordered that the Jew should be tied fast to the stone, without meat or drink, till he should advance the five hundred ounces of silver, which were accordingly soon paid, and the Jew released. From that time the slave Zadig, and this remarkable stone witness, were in great repute throughout Arabia.

CHAPTER X.

THE FUNERAL PILE.

SETOC, transported with his success, made Zadig his favourite companion and confidant: he esteemed him as much, and found him as necessary in the conduct of his affairs, as the king of Babylon had in the administration of his government: and, fortunately for Zadig, Setoc had no wife.

He discovered that his master was benevolent, strictly honest, and a man of good understanding; but was concerned that a person whom he so highly esteemed should pay divine adoration to a host of created though celestial beings, according to the ancient custom of the Arabians, to the sun, moon, and stars.

He discoursed with his master, at first, with great precaution on so important a topic. But at last told him, in direct terms, that they were created bodies, and that there was no more adoration due to them than to a tree or a rock.

"But," said Setoc, "they are eternal beings, to whom we are indebted for all the blessings we enjoy; they animate nature; they regulate the seasons; and they are at such an infinite distance from us, that it would be impious not to adore them."

"You are more indebted," said Zadig, "to the waters of the Red Sea, which transport so many valuable commodities into the Indies. Why may they not be deemed as ancient as the stars? And if you are fond of paying your adoration on account of their vast distance, why do you not adore the land of the Gangarides which lies in the utmost extremities of the earth?"

"No," said Setoc; "there is something so surprisingly more brilliant in the stars than in what you speak of, that one is compelled to adore them."

At the close of the evening, Zadig fixed a long range of candles in the front of the tent, where Setoc and he were to sup. As soon as he perceived his patron at the door, he fell prostrate on his knees before the wax-lights. "O ye everlasting, ever-shining luminaries, be always propitious to your votary," said Zadig. Having repeated these words so loud as Setoc might hear him, he sat down to table, without taking the least notice of his patron.

"What!" said Setoc, astonished at his conduct; "Are thou at thy prayers before supper?"

"I act just as inconsistently, Sir, as you do," replied Zadig; "I worship these candles without reflecting on their makers, or yourself, who are my most beneficent patron."

Setoc comprehended the sense of this apology, and was conscious of the reproof that was concealed so delicately under a veil. The superior wisdom of his slave enlightened his mind; and from that hour he was less lavish than ever he had been of his incense to those created beings; and, for the future, paid his adoration to the eternal God, their Creator.

At that time there was a most horrid custom in high repute all over Arabia, which came originally from Scythia; but being established in the Indies by the sanction of the bigotted Brachmans, threatened to spread its infection all over the east.

On the death of a married man, if his dearly beloved widow ever expected to be deemed a saint, she was constrained to throw herself upon her husband's funeral pile. This was looked upon as a solemn festival, and was called the widow's sacrifice. That tribe which could boast of the greatest number of burnt widows, was looked upon as the most meritorious.

An Arabian, who was of the same tribe as Setoc, happened just at that juncture to die, and his widow, whose name was Almona, who was a rigid devotee, published the day, nay the hour, that she proposed to throw herself, according to custom, on her deceased husband's funeral pile, attended by a concert of drums and trumpets. Zadig remonstrated to Setoc, observing what a shocking custom this was, and how directly repugnant to human nature; by permitting young widows, almost every day, to become wilful self-murderers, when they might be of service to their country, either by the addition of new subjects, or by the education of such as demanded their maternal indulgence. And, by arguing seriously with Setoc, for some time, he forced from him, at last an ingenuous concession, that the barbarous custom then subsisting, ought, if possible, to be abolished.

"It is now," replied Setoc, "above a thousand years since the widows of Arabia have been indulged in this privilege of dying with their husbands; and how shall any one dare to abrogate a law thus consecrated by time? Is there any thing more inviolable than even an ancient error?"

"Reason," replied Zadig, "is of more ancient date than the custom you plead. Do you communicate these sentiments to the sovereigns of your tribes, and in the mean time, I will endeavour to discover the widow's inclinations."

He accordingly paid her a visit, and having insinuated himself into her favour, by compliments on her beauty; after urging what a pity it was that a young widow, mistress of so many charms, should destroy herself, for no other reason than that of mingling her ashes with a husband's that was dead, he notwithstanding, applauded her for her constancy and heroic fortitude. "I perceive, Madam," said he, "you were excessively fond of your deceased spouse."

"Not I, truly," replied the young Arabian devotee. "He was a tyrant, a wretch infected with a groundless and insupportable jealousy; but notwithstanding, I am determined to comply with our custom, and throw myself on his funeral pile."

"Surely then, Madam," said Zadig, "there is a sort of secret pleasure in being burnt alive."

"Alas!" cried Almona, with a sigh, "it is a shock to nature, but must be complied with. I am a professed devotee! and should I show the least reluctance, my reputation will be lost for ever: all the world would despise me."

Zadig having induced her ingenuously to confess that she parted with her life more out of regard to what the world would say of her, than out of pure love for the deceased, talked to her for some time so rationally, and used so many prevailing arguments to justify her due regard for the life which she was about to throw away, that she began to wave the thought, and entertain a secret affection for her friendly monitor.

"Tell me, Madam," said Zadig, "how would you dispose of yourself, upon the supposition that you should shake off this vain and barbarous notion?"

"Why," said the lady, with an amorous glance, "I verily think I should accept of thee for a second husband."

The Memory of Astarte had made too lively an impression on his mind to accept of this warm declaration. He took his leave, and immediately waited on the chiefs, to whom he communicated the substance of their private conversation, and prevailed with them to make it a law, for the future, that no widow should be allowed to fall a victim to a deceased husband, till she had admitted some young man to converse with her, in private, for an hour together. The law was passed accordingly; and not one widow in all Arabia, since that time, has observed the custom.

It was to Zadig alone that the Arabian dames were indebted for the abolition, in one hour, of a custom so very inhuman, and which had been practised a number of ages. Zadig, therefore, with the strictest justice, was looked upon by all the fair sex in Arabia, as their most bountiful benefactor.

CHAPTER XI.

THE SUPPER.

Setoo, who never went out without his bosom-friend, in whom alone, as he thought, all wisdom centered, resolved he should accompany him to Balzora fair, where the richest merchants, from all parts, used annually to resort.

Zadig was delighted to see such a concourse of substantial tradesmen, from all countries, assembled in one place. It appeared to him as if the whole universe was but one large family, and all happily assembled at Balzora.

On the second day of the fair, he sat down to table with an Egyptian, an Indian that lived on the banks of the river Ganges, an inhabitant of Cathay, a Celt, and several other foreigners, who, by their frequent voyages towards the Arabian Gulf, were so far conversant with the Arabic language, as to be able to discourse freely, and to be mutually understood.

"What an abominable place is this Balzora!" said the Egyptian, greatly exasperated, "where they refuse to lend me a thousand ounces of gold, upon the best security that can possibly be offered."

"What may the property be that you would deposit as a pledge for the sum you mentioned?" said Setoo.

"The corpse of my deceased aunt," said he, "who was one of the finest women in all Egypt. She was my constant companion in my journeys, but unhappily died upon the road. I have made her one of the choicest mummies we have amongst us, and was I in my own country, I could be furnished with whatsoever I pleased, were I disposed to mortgage it. It is a strange thing that no one here will advance so small a sum as a thousand ounces of gold upon so valuable a commodity."

Having thus expressed his resentment, he was proceeding to cut up a boiled fowl, when an Indian laid hold of his hand, and, with deep concern, cried out, "Consider what you are about!"

"About!" said the Egyptian; "I design to make a wing of this fowl one part of my supper."

"Good Sir, consider what you are doing," said the Indian. "It is very possible that the soul of the deceased lady may have taken its residence in that fowl; and you would not surely run the risk of devouring your aunt? To boil a fowl is, doubtless, a most shameful outrage done to Nature."

"What a noise you make about boiling a fowl, and flying in the face of Nature," replied the Egyptian, in anger. "Though we Egyptians pay divine adoration to the ox, yet we can make a hearty meal on a piece of roast beef."

"Is it possible, Sir, that your countrymen should act

so absurdly as to pay an ox the tribute of divine worship?" said the Indian.

"Absurd as you may think it, said the other, "the ox has been the principal object of adoration all over Egypt for a hundred and thirty-five thousand years, and the most abandoned Egyptian has never yet been so impious as to gain say it."

"Ay, Sir, an hundred and thirty-five thousand years, say you," replied the Indian. "Surely you must be out a little in your calculation. It is but about fourscore thousand years since India was first inhabited. I am certain we are a more ancient people than you, and our Brama prohibited the eating of beef long before your nation erected an altar in honour of the ox, or even put one upon a spit."

"What a disturbance you make about your Brama! Is he able to stand in competition with our Apis?" said the Egyptian. "Let us hear what mighty feats have been done by your boasted Brama?"

"He first taught his votaries to write and read," replied the Bramin: "and it is to him alone the world is indebted for the invention of the noble game of chess."

"You are quite mistaken, Sir, in your opinion," said the Chaldean, who sat near; "all these invaluable blessings were derived from the fish Oannes; and it is that alone to which the tribute of divine adoration is justly due. Every one knows that it was a divine being, whose tail was pure gold, whose head resembled that of a man; though indeed the features were much more beautiful; and that he condescended to visit the earth three hours every day, for the instruction of mankind. He had a numerous issue, as is well known, all of whom were powerful monarchs. I have a picture of it at home, to which, as in duty I ought, I say my prayers at night before I sleep, and in the morning when I rise.

"There is no harm, Sir, as I can conceive, in partaking of a piece of roast beef; but, doubtless, it is a horrid sin to touch a piece of fish. Besides, you cannot justly boast of so illustrious an origin, and you are both of you mere moderns, in comparison to the Chaldeans. The Egyptians claim no more than one hundred and thirty-five thousand years, and the Indians but eighty thousand, whereas we have almanacks that are dated four thousand centuries back. Rely upon it, I speak nothing but the truth! renounce your errors, and I will make each of you a present of a fine portrait of our Oannes."

The Chinese, or man of Cathay, entering into the debate, said, "I have a very great veneration not only for the Egyptians, Chaldeans, Greeks, and Celts, but for Brama, Apis, and the Oannes, but in my humble opinion the Li*, or, as it is by some called, the Tien,* is an object more deserving of divine adoration than the ox or the fish.

"I shall only remark, in regard to my native country, that it is of much greater extent than all Egypt, Chaldea, and the Indies put together. I shall lay no stress on the antiquity of my country, for I imagine it is of much greater importance to be the happiest people than the most ancient. However, since you were talking of the almanacks, I must take the liberty to inform you, that our's are esteemed the best all over Asia; and that we had several very correct ones before the science of arithmetic was ever heard of in Chaldea."

"You are all of you a set of illiterate, ignorant bigots," cried a Grecian: "it is plain you know nothing of the

* "Li" is a Chinese term, signifying natural light, or reason; and "Tien" the Heavens, or the Supreme Being.

Chaos, and that the world, as it is now stands, owing wholly to matter and form."

The Greek ran on for a considerable time, but was at last interrupted by a Celt, who, having drank deep during the whole time of this debate, thought himself much wiser than any of his antagonists, and, with a great oath, insisted that all their gods were nothing, if set in competition with the Teutath, or the misletoe on the oak. "As for my part, I carry some of it always in my pocket. My ancestors were Scythians, and the only men worth talking of in the world. It is true, indeed, they would now and then make a meal of their countrymen, but that ought not to be urged as any objection to the country; and if any one of you, or all of you, dare to speak disrespectfully of Teutath, I will defend its cause with my life."

The quarrel grew warmer and warmer, and Setoc expected that the table would be upset, or probably stained with blood.

Zadig, who had kept silence during the whole controversy, at last rose up, and addressed himself to the Celt, in the first place, as being the most noisy and outrageous.

"Sir," said he, "your notions in this affair are very just: oblige me with a piece of your misletoe." Then turning about, he expatiated on the eloquence of the Grecian, and softened in the most judicious manner all the contending parties. He said but little indeed to the Cathayan, because he was more cool and sedate than any of the others.

At length he addressed them in general terms, to this effect:

"My dear friends, you have been contesting all this while about an important topic, in which it is evident you are all unanimously agreed."

"Agreed!" cried they, in an angry tone. "How so?"

"Why," said he to the Celt, "is it not true that you do not in effect adore this misletoe, but that Being who created that misletoe, and the oak, to which it is so closely united?"

"Doubtless, Sir," replied the Celt.

"And you, Sir," said he to the Egyptian, "revere, through your venerable Apis, the great Author of every ox's being."

"We do so," said the Egyptian.

"The mighty Oannes, though the sovereign of the sea," continued he, "must give precedence to that Power who made both the sea and every fish that dwells therein."

"We allow it," said the Chaldean.

"The Indian and the Cathayan acknowledge one Supreme Being, or first cause, as well as you. What that profound, worthy old man, the Grecian, has advanced is, I must own, a little above my weak comprehension; but I am fully persuaded he will allow there is a Supreme Being, on whom his favourite matter and form are entirely dependent."

The Grecian, who was looked upon as a sage amongst them, said, with abundance of gravity, "that Zadig had put a just construction on his meaning."

"Now I appeal to you all," said Zadig, "whether you are not unanimous to a man, in the debate, and whether there are any just grounds for the least divisions or animosities amongst you?"

The whole company, cool at once, caressed him; and Setoc, after he had sold off all his goods and merchandize at a good price, took his friend Zadig home with him to the land of Horeb.

Zadig, upon his first arrival, was informed that a pro-

secution had been carried on against him during his absence, and the sentence pronounced against him was, that he should be burned alive before a slow fire.

CHAPTER XII.

THE RENDEZVOUS.

WHILE Zadig attended his friend Setoc to Balzora, the priests of the stars determined to punish him.

As all the costly jewels, and other valuable ornaments, in which the young widows, that sacrificed themselves on their husbands' funeral pile, were their customary fees, it is no great wonder they should be inclined to burn Zadig, for having so severely struck at the root of their interest. He was, therefore, accused of holding heretical and erroneous tenets, in regard to the Celestial Host. They deposed, that he had been heard to deny that the stars ever set in the sea.

This horrid blasphemy so astonished the judges, that they were ready to rend their mantles at the sound, and would have made Zadig, had he been a man of affluence, pay very severely for his heretical opinions. But, in the height of their compassion for even such an infidel, they would lay no fine upon him, but content themselves with roasting him alive before a slow fire.

Setoc, though without hopes of success, used all the interest he had to save his bosom friend from so shocking a death. They, however, turned a deaf ear to all his remonstrances, and obliged him to be silent.

The young widow Almona, who by this time was not only reconciled to live a little longer, but had some taste for the pleasures of life, and knew that she was entirely indebted to Zadig for it, resolved, if possible, to free her benefactor from the funeral pile, of the abuse of which he had fully convinced her.

She revolved her design in secret, without imparting it to any one. Zadig was to be executed the next day, and she had only the night in which she could save him. Her scheme for effecting this was as follows:—

To render her charms conspicuous and attractive, she decorated herself with great splendour, and made use of the choicest perfumes; and, thus attired, demanded an audience of the high priest of the stars. Upon her first admittance into his august and venerable presence, she addressed herself to him in the following terms:

"O thou first-born and well-beloved son of the great bear, brother of the bull, and first cousin to the dog, (these were the pontiff's high titles) I come to confess myself before you: my conscience is my accuser, and I am terribly afraid I have been guilty of a mortal sin, by declining the stated custom of burning myself on my husband's funeral pile? What could tempt me to a prolongation of my life, I cannot imagine? I, who am grown a perfect skeleton, all wrinkled, and deformed."

She paused, and pulling off, with a negligent but artful air, her long silk gloves, she displayed a soft, plump, naked arm, which for whiteness rivalled the snow.—"You see, Sir," said she, "that all my charms are decayed."

"Decayed, Madam!" said the lascivious pontiff; "no! your charms are still resistless." His eyes, and his mouth, with which he kissed her hand, confirmed their power. "Such an arm, by the great Orasmades, I never saw before!"

"Alas!" said the widow, with a modest blush, "My arm, Sir, perhaps, may have the advantage of any hidden part; but see, good father, what a neck is here; as yellow as saffron! An object not worth the least regard."

She then displayed the most snowy, panting bosom,

that Nature ever formed. A rose-bud on an ivory apple, if set in competition with her spotless whiteness, would have appeared like madder upon a shrub; and the whitest wool, just out of the laver, would seem but of a light brown hue.

Her neck, her large black sparkling eyes, that languishingly rolled with the lustre of a tender fire; her lovely cheeks, glowing with white and red; her nose, which resembled the tower of Mount Lebanon; her lips, which appeared like two borders of coral, inclosing two rows of the best pearls in the Arabian sea; such a combination, I say, of charms, made the old priest imagine he was scarce twenty years of age; and, in a kind of flutter, he began to make her a declaration of his tender regard. Almona, perceiving him enamoured, begged his interest in favour of Zadig.

"Alas! my dear charmer, my interest alone, when you request the favour, would be but a poor compliment; I will take care his acquittance shall be signed by three more of my brother priests."

"Do you sign first, however," said Almona.

"With all my soul," said the amorous priest, "provided—you will be kind, my dearest."

"You do me too much honour," said Almona: "but should you think proper to pay me a visit after sun-set, as soon as the bright star Sheat twinkles on the horizon, you shall find me, most venerable father, reposed upon a rose-coloured sofa, embroidered with silver, where you shall use your pleasure with your humble servant."

With that she made him a low curtesy; took up Zadig's general release, as soon as duly signed, and left the old dotard, full of love, though somewhat diffident of his own abilities.

He spent the remainder of the day in the bagnio; he drank large enlivening draughts of a water distilled from the cinnamon of Ceylon, and the costly spices of Tidor and Ternate, and waited with the utmost impatience for the rising of the brilliant Sheat.

In the mean time, Almona went to the second priest. He assured her that the sun, moon, and all the starry host of Heaven, were but languid fires to her bright eyes. He put the question to her, in short, at once, and agreed to sign upon her compliance.

She suffered herself to be over-persuaded, and made an assignation to meet him as soon as the star Angenib should make its appearance.

From him she repaired to the third and fourth pontiffs, taking care, wherever she went, to see Zadig's acquittance duly signed, and made fresh appointments at the rising of star after star.

When she had carried her point thus far, she sent a message to the judges of the court, who had condemned Zadig, requesting their attendance at her house, that she might advise with them upon an affair of the last importance. They waited on her accordingly, and she produced Zadig's discharge duly signed by four several hands, and told them the definitive treaty between all the contracting parties.

Each of the pontifical gallants observed their summons to a moment. Each was startled at the sight of his rival; but still more struck at seeing the judges before whom the widow had laid open her case. Zadig procured an absolute pardon; and Setoc was so charmed with the artful address of Almona, that he married her the next day.

Zadig went afterwards to throw himself at the feet of his benefactress. Setoc and he took their leave of each other with tears in their eyes, and vowed an eternal mutual friendship should be preserved between them; and

that should fortune at any time prove more propitious than could be expected to either party, the other should partake of an equal share of his success.

Zadig steered his course towards Syria; for ever pondering on the hard fate of the justly admired Astarte, and reflecting on his own stars, that so obstinately darted down their malignant rays, and continued daily to torment him.

"What," said he, "to pay four hundred ounces of gold for only seeing a dog pass by me; to be condemned to be beheaded for four trifling verses in praise of the king; to be strangled to death, because a queen was pleased to look upon me; to be made a prisoner, and sold as a slave, for saving a young woman from being grossly abused by a brute; and being upon the brink of being roasted alive, for no other offence than saving, for the future, all the widows in Arabia from becoming idle burnt offerings, and mingling their ashes with those of their deceased worthless husbands."

CHAPTER XIII.

THE ROBBER.

ZADIG, arriving at the frontiers which separate Arabia Petrea from Syria, and passing by a very strong castle, a party of armed Arabians rushed out upon him, and surrounding him, cried out: "Whatever you have belonging to you is our property, but your person is entirely at our sovereign's disposal."

Zadig, instead of replying, drew his sword: and his attendant being a man of courage, drew likewise. Those who first attacked them fell a sacrifice to their fury: their number redoubled; but Zadig and his servant were determined not to yield till death. When two men defend themselves against a whole gang, the contest doubtless cannot hold long.

The master of the castle, whose name was Arbogad, having beheld from his window, the intrepidity and surprising exploits of Zadig, greatly admired him. He descended therefore, in haste, and giving orders himself to his vassals to desist, delivered the two travellers out of their hands.

"Whatever passes over my territories," said he, and whatever I find that is valuable upon the premises of others, is my free booty; but, as you appear, Sir, to be a man of uncommon courage, you shall prove an exception to my general rule." He then invited Zadig into his magnificent mansion, and in the evening they supped together.

The lord of the mansion was one of those Arabians who are called free-booters; but a man who, amidst a number of bad actions, occasionally did a good one.

He plundered without mercy; but was liberal in his benefactions. In action he was intrepid; in traffic, easy; in his eating, a perfect epicure; and in his drinking an absolute debauchee; but in his disposition very frank and generous. Zadig pleased him extremely, so that his conversation prolonged the repast. At last, Arbogad said to him, "I would advise you to enlist yourself in my troop; you cannot do better. My profession is not a despicable one, and in time you may perhaps become as great a man as I am."

"May I presume," said Zadig, "to ask you one question—How long may you have followed this honourable profession?"

"From my youth," replied his host. "I was only a valet, at first, to an Arabian, who indeed treated me kindly; but servitude was a state of life to me insupportable. It exasperated me to see, in a wide world, which ought to be divided fairly between mankind, that fate

had reserved for me so scanty a portion. I communicated my grievances to an old sage Arabian.

"Son," said he, "do not despair: there was a grain of sand that lamented itself as a worthless atom of the deserts, but in process of time, it became a diamond, and is now the richest ornament of the Indian crown."

"The old man's discourse fired me with some ambition; I was conscious that I was at that time the atom he mentioned, and was determined if possible to become the diamond.

"At my first setting out I stole two horses; then I associated myself with a gang who stopped and robbed the small caravans; thus I gradually lessened the wide disproportion which there was at first between me and the rest of mankind. I enjoyed not only my share of the good things of this life, but was even recompensed with usury for my former sufferings. I was looked upon as a man of consequence, and I procured this castle by my military achievements. The satrap of Syria had intended to dispossess me; but I was then too rich to be afraid of him; I gave the satrap a sum of money, upon condition that I kept quiet possession of my castle. And at the same time, I aggrandized my domains; for he constituted me treasurer of the imposts that Arabia Petræa paid to the king of kings. I executed my trust in every respect as I ought, in the capacity of a collector; but I never did, nor ever intended, to balance my account.

"The grand desterham of Babylon sent hither, in the name of the king Moabdar, a petty satrap with a commission to strangle me. He and his attendants arrived here with his royal warrant; but I was apprised of the affair and accordingly ordered his whole retinue, consisting of four inferior officers, to be strangled before his face, after the manner of my intended execution.

"I then asked him what he thought the commission with which he was entrusted might reasonably be valued at; he answered, that he presumed his premium, had he succeeded, might have amounted to about three hundred pieces of gold. I made him sensible, that it would be for his interest to be a commissioned officer under me. I made him accordingly deputy free booter. He is at this day not only the best officer, but the richest I have in all my court. If my word may be credited, I will raise your fortune, as I have done his. There never was a better season for robbery than the present; for Moabdar is killed, and all Babylon is in the greatest confusion!"

"Moabdar killed, said you!" cried Zadig. "And what is become of his royal consort, Astarte?"

"I am ignorant of that," replied Arbogad. "All I know is, that Moabdar became a perfect madman, and was murdered! and that the people of Babylon are destroying one another, and that the whole empire is laid waste; and there is still an opportunity for making several bold strokes; and let me tell you, Sir, I have been pretty successful."

"But the queen, Sir," said Zadig: "pray favour me so far as to inform me if you know any thing of her majesty."

"I have heard something," said he, "of a certain prince of Hyrcania; it is very possible she may have listed herself among his concubines, if she had the good fortune to escape the resentment of those popular tumults; but my head is more devoted to plunder than to news; I have taken several ladies prisoners in the course of my excursions; but I seldom keep them; and such as are handsomer than ordinary, I make the best market I can of them, without enquiring who they are. Their quality or titles will fetch no price at all: a queen, if she is homely, is worth nothing. Perhaps I may have sold the queen, or she may be dead; but that it is of little

importance to me, and I suppose you have no more reason to trouble yourself about it than I have."

After this he drank so plentifully, that all his ideas were too much confused for Zadig to gain any farther information: he was struck dumb, confounded and remained motionless as a statue.

Arbogad continued drinking, told a number of merry stories, incessantly repeated that he was the happiest man alive, and invited Zadig to become as cheerful as himself. At length, being overcome by the fumes of his liquor, he sank into a profound sleep, while Zadig passed the night in the most violent agitations.

"What," said he, "the king then has lost his senses, he is slain! I cannot but lament his fate. The empire is torn to pieces, and yet this robber is happy! O Fortune! O Destiny! A man who lives by rapine is happy; and the most amiable creature that Nature ever framed has, perhaps, either suffered an ignominious death, or lives in a state worse than even death itself! O Astarte! O Astarte! what is become of thee?"

As soon as the day appeared, he went out, and enquired about Astarte of every one he saw. But the whole gang were too intent upon other matters to return him any answer. By virtue of their night's excursion, they had brought in some fresh booty and were busy in dividing the spoil.

All the favour he could procure, in their hurry and tumult, was a permission to depart without the least examination. He took the advantage of their remissness, and left the premises, but more overwhelmed with grief and deep reflection than ever.

Zadig, in his journey, was very restless and uneasy. His thoughts were for ever employed on the unfortunate Astarte; the king of Babylon; his bosom-friend, Cadore; the happy free-booter Arbogad; the fair coquette, that was taken prisoner on the confines of Egypt, by the Babylonian courtiers; in a word, on the various scenes of misfortunes and disappointments which he had successively experienced.

CHAPTER XIV.

THE FISHERMAN.

WHEN Zadig had travelled a few leagues from Arbogad's castle, he found himself on the banks of a little river, still continuing to deplore his unhappy fate, and looking upon himself as the most unfortunate man existing.

He perceived at a little distance a fisherman, reclined on a verdant bank, by the river side, trembling, scarce able to hold his net in his hand, which he seemed but little to regard, and with uplifted eyes imploring Heaven's assistance.

"I am certainly," said the fisherman, "the most unhappy wretch that ever lived! No merchant in all Babylon was ever so noted for selling cream cheeses, and yet I am ruined. No man ever had a more beautiful wife; but I have been treacherously deprived of her. I had still left a poor, pitiful cottage, but that I have seen plundered and destroyed, and am now immured in a cell: I have nothing to depend upon but my fishery, and not a single fish have I caught. Thou unfortunate net! I will never throw thee into the water more; sooner will I throw myself in."

The words were scarcely out of his mouth, but he started up, and ran to the river side, like one resolutely bent on finishing his wretched existence.

"Is it possible!" said Zadig. "Is there then a man in being more wretched than I?"

His resolution to save the poor man's life was as quick as his reflection. He ran to his assistance, and asked

him, with an air of pity and concern, the cause of his rash intention.

It is a trite remark, that a person is less happy when he has a companion in his misfortunes. But, if we may credit Zoroaster, this is not from a principle of malignity, but the effect of necessity; for we then find ourselves attached to an unfortunate person, as to our own likeness. The transport of a happy man would be a kind of insult; but two persons in distress are like two slender trees, which, by supporting each other, are fenced against the storm that blows around them.

"Why are you thus cast down?" said Zadig to the fisherman. "Never sink under the weight of your burthen."

"I cannot avoid it," said the fisherman. "I have not the least prospect of redress. I was once, Sir, the most considerable person in the whole village of Derlbach, near Babylon, where I lived, and, with the help of my wife, made the best cream cheeses in the Persian empire. Her majesty, the queen, Astarte, and the famous prime-minister, Zadig, were very fond of them. I served the court with about six hundred, and went the other day to receive my money; but, before I had got into the suburbs of Babylon, I was informed that not only the queen, but Zadig too, had privately left the court; whereupon I ran directly to Zadig's house, where I found the officers of the grand disterham plundering, by virtue of his majesty's mandate, all his effects, in the most loyal and orderly manner. From thence I made the best of my way to the queen's kitchen, where, applying myself to the steward of her household and his inferior officers, one of them told me she was dead; another, that she was confined in prison; a third, indeed, said she had made her escape by flight; all, however, assured me that my cheeses would never be paid for. From thence I went, with my wife, to Lord Orcan's, who was another of my court customers; of whom we begged for protection in our distress. The favour, I confess, was readily granted to my wife; but I was rejected. She was fairer, Sir, than the fairest cheese I ever sold; from whence I date all my misfortunes; and the bloom that adorned her blushing cheeks was ten times more lively than any Tyrian purple. For this reason Orcan detained her, and refused his protection to me. In the agonies of my despair, I wrote to my dear wife, who said to the bearer Oh! I have some little knowledge of this man: I have heard he makes excellent cream cheeses. Desire him to send some, and tell him I will take care he shall be paid."

"In my misfortunes, I determined to seek redress in a court of equity: I had but six ounces of gold left: two went for a fee to my counsellor; two to the solicitor who took my cause in hand; and the other two to the judge's clerk. Notwithstanding this, my cause was not yet begun; and I had already expended more money than all my cheeses and wife were worth. I returned therefore to my native habitation, with a full resolution to sell it for the ransom of my wife.

"My little cot, with the appurtenances, were worth about threescore ounces of gold; but as the purchasers found I was necessitous, the first whom I applied to offered me thirty ounces; the second twenty, and the third, but ten. Just as I came to terms of accommodation with one of them, the prince of Hyrcania came to Babylon, and laid all waste before him. My little cottage, with all its furniture, was first plundered of all that was valuable, and at last reduced to ashes.

"Having thus lost my money, my wife, and my house,

I withdrew to the desert. I have since endeavoured to procure a subsistence by fishing; but the fish, as well as all mankind, desert me. I scarcely catch one in a day; I am dying with hunger; and had it not been for your generous interposition, I had, ere this, perished in the river."

This long detail of particulars, was not delivered without several interruptions; "for," said Zadig, with great warmth and confusion, "have you ever heard what became of the queen Astarte?"

"No, Sir," said the disconsolate fisherman; but this I know, to my sorrow, that neither the queen, nor Zadig, ever paid me for my cream cheeses, that my dear wife is taken from me; and that I am driven to the very brink of despair."

"I am persuaded," said Zadig, "that you will not lose all your money. I have heard much of that same Zadig; he is reputed to be very honest; and if ever he returns to Babylon, he will discharge his debts with interest, like a man of honour. But, as for your wife, who appears to be not so very honest, I would advise you to take no farther trouble about her. Make the best of your way to Babylon. I shall be there before you. Make your applications to the illustrious Cador; tell him you met his friend upon the road; and stay there till I arrive. Observe my orders, and it is very probable it may turn out to your advantage.

"O puissant Orosmales," continued Zadig, "you have made me an instrument of comfort to this poor man; but what friend will you raise for me to alleviate my sorrows?" Having uttered this short expostulation, he gave the distressed fisherman a part of the money he had brought with him from Arabia.

The fisherman astonished and transported with joy at so unexpected a benefaction, kissed the feet of Cador's friend, and exclaimed, "Surely you are a messenger of heaven, sent down to save me."

In the mean time, Zadig frequently asked him questions, and wept as he asked them.

"What! Sir," said the fisherman, "can you, who are so bountiful a benefactor, be in distress yourself?"

"Alas!" said he, "friend, I am infinitely more unhappy than thou art."

"But pray, Sir," said the good man, "how can it possibly be, that he, who is so lavish of his favours, should be overwhelmed with greater misfortunes than the man he so generously relieves?"

"Your greatest uneasiness," replied Zadig, "arose from the narrowness of your circumstances; but mine proceeds from an internal and much deeper cause."

"Pray, Sir," said the fisherman, "has Orcan robbed you of your wife?"

This interrogatory put Zadig in a moment upon a retrospection of all his past adventures. He recollected the whole series of his misfortunes—commencing from that of the eunuch and the huntsman, to his arrival at the castle of Arbogad the free-booter.

"Alas!" said he to the fisherman, "Orcan, it is true, deserves severely to be punished; but, for the generality, we find such worthless barbarians are favourites of Fortune. Be that as it will, go as I bade you, to my friend Cador, and wait there till I come." They took their leave; the fisherman blessing his propitious stars; and Zadig cursing, every step he went, the hour he was born.

CHAPTER XV.

THE BASILISK.

As Zadig was traversing a verdant meadow, he perceived several young female Syrians, intent on searching for something that lay concealed, as they imagined, in the grass. He took the freedom to approach one of them, and asked her, in the most courteous manner, if he might have the honour to assist her in her researches.

"Take care," said she. "What we are hunting after, Sir, is an animal that will not suffer itself to be touched by a man."

"That is surprising," said Zadig. "May I be so bold as to ask what you are in search of, that shuns the touch of any thing but the hands of the fair sex?"

"It is, Sir," said she, "the basilisk."

"A basilisk, fair one!" said he. "And with what view are you searching after a creature so very difficult to be met with?"

"It is, Sir," said she, "for our lord and master Ogul, whose castle you see situated on the river side, at the bottom of the meadow. We are all his vassals. Ogul is in a very ill state of health, and his first physician has ordered him, as a specific, to eat a basilisk, boiled in rose-water: and as that animal is very hard to be caught, and will suffer nothing to approach it, but one of our sex, our sovereign Ogul has promised to honour her that shall be so happy as to catch it for him, so far as to make her his consort. This being the case, Sir, I hope you will not interrupt me any longer in the search, lest my rivals here in the field should happen to circumvent me."

Zadig withdrew, and left the Syrian ladies in quest of their imaginary booty, in order to pursue his intended journey. But as he came to the banks of a rivulet, at the remotest part of the meadow, he perceived another female, reclined on the grass, and entirely disengaged. Her stature seemed majestic, but her face was covered with a veil; and her eyes were fixed on the river, while the deepest sighs heaved from her bosom. In her hand she held a small wand, with which she was tracing out some characters on the dry sand, that lay between the flowery bank she sat on and the purling current.

Zadig's curiosity induced him, unperceived, to observe her operations at some distance. But approaching nearer, and perceiving very distinctly the first character to be the letter Z the next A and the third a D he started; but when he saw the additional capitals of I and G, his astonishment was too great for words to express. He stood for some time immovable; at last, in a soft faultering tone, he cried, "O generous lady, forgive a stranger, overwhelmed with sorrow, if he presumes to ask, by what amazing accident he finds the name of Zadig delineated by so lovely a hand."

At the sound of these words the fair one arose, and with a trembling hand lifting up her veil, and seeing Zadig, she uttered a cry of tenderness, surprise, and joy, till, sinking under the various emotions which at that instant agitated her soul, she fell senseless in his arms. It was Astarte herself; it was the queen of Babylon; it was the very goddess whom Zadig adored; whose hard fate he had so long deplored; and for whose sake he had felt so many agonizing pains.

For a few minutes Zadig stood senseless, and deprived of speech, his eyes fixed on Astarte, who, beginning to revive, cast a tender glance on him, attended with some confusion. "O ye immortal powers," cried he, "who preside over the destiny of frail mortals! have ye indeed restored me my Astarte! but alas! at what a conjuncture,

in what a place, and in what a state and condition do I view her!"

He threw himself prostrate on the ground, and kissed the dust of her feet. The queen of Babylon raised him up, and obliged him to sit by her on the flowery bank whereon she was reposed. Often did she endeavour to renew her discourse; but her tears and sighs as often interrupted her: she pressed him to relate the hardships he had undergone since their separation, and by what chance he traversed that solitary meadow; but, repeating question upon question, she prevented any answer.

At last, both of them having, in some measure, appeased the tumult of their souls, Zadig related in a few words the motives that brought him to that place."

"But tell me, O unfortunate, but ever-worthy queen," said he, "how it is I find you in this solitary place, dressed in this servile habit, accompanied by other female slaves, who are in quest of a basilisk, which, as I understand, is, by order of a celebrated physician, to be dissolved in rose-water, as a specific medicine for his dying patient?"

"While they are busy in their fruitless search," said the beautiful Astarte, "I will relate to you the sorrows I have undergone since last we parted; and since heaven has thus unexpectedly blessed me once more with the sight of my dear Zadig, I will no longer exclaim against my fate."

"You are not insensible, that the jealous king, my husband, was disgusted to find you the most amiable of all mankind, and that, for no other reason, he determined to strangle you and poison me. You know well too, that heaven inspired my little dwarf with artful means to give me timely notice of the rash resolutions of the king my husband."

"No sooner had the faithful Cadore obliged you to obey my orders, and to fly the court, but he ventured to enter my apartment in the dead of the night, through a private door. He snatched me up, and conveyed me directly into the temple of Orosmales, where the holy magus, who was his brother, locked me up in that august and awful statue that stands erect upon the pavement of the temple, and, Colossus like, touches the lofty ceiling with his head. There I lay concealed, or rather buried for some time; furnished with all the necessities of life by that venerable priest."

The king's apothecary at day-break entered my apartment, with a potion in his hand, composed of opium, black hellebore, aconite, and other ingredients still more baneful. Whilst this mercenary officer of the king's vengeance was thus employed, another, as inhuman as himself, went to your lodgings with the silken cord. Our flight, however, happily frustrated their design.

Cadore, the more artfully to deceive the king, accused us both as perfidious traitors, and informed him that you had taken your flight towards India; and that I was fled to Memphis. The guards were immediately ordered to pursue us both.

The couriers, who were sent after me, know nothing of my features, for, by the king's express orders, I had never exposed my face unveiled to any but yourself. Having no other marks to distinguish me but my stature, a young woman, just of my size, presented herself to their view on the frontiers of Egypt. She was found alone, and in a very disconsolate condition. They therefore entertained no doubt but this was the queen of Babylon; and therefore conveyed her instantly to my husband Moabdar. Their gross mistake at first incensed his majesty to the last degree: but, after having viewed her with an attentive eye, he found she was extremely beau-

tiful, and was reconciled. Her name was Missouf. I have been since informed, that her name, in the Egyptian language, signifies the *Fair Coquet*, a title to which she certainly had a just claim. She had, however, as much art as caprice; for she pleased the king of kings, and had such influence over him, that he made choice of her for his wife.

She now threw aside all disguise, and indulged in every caprice her vain imagination could suggest. She insisted that the chief of the magi, aged and diseased as he was, should dance before her; and on his refusal, she caused him to feel the effects of her resentment. She ordered his majesty's grand master of the horse to make her a pie of sweetmeats. He represented to her that he was no cook; a tart, however, he must make; and she discharged him for being so careless as to burn one corner of the crust. She gave his post to her favourite dwarf, and made her page the keeper of the great seal. Thus she reigned arbitrary; was the female tyrant of Babylon; and the people in general regretted my departure.

The king, who never acted the part of a tyrant till the moment he would have imprisoned me, and strangled you, seemed to have drowned all his good qualities in his dotage on this capricious woman. He came to the temple on the solemn festival of the sacred fire. I saw him prostrate on the pavement before the statue wherein I was enclosed, imploring the gods to shower down their choicest blessings on his beautiful Missouf.

"I, with an audible and distinct voice, addressed myself thus, like an oracle, to the king of kings." "The god disregards the prayers of a monarch, who is become a tyrant over his subjects; has sought the life of his innocent consort, and has suffered one to supply her place, who is distinguished only by her folly."

At these words the king trembled, and his brain became disordered. In a few days, through the conduct of Missouf, and the effect of the oracle, his reason entirely forsook him. This was the signal for revolt; the people arose, and ran to arms, and Babylon, that had so long indulged herself in indolence and ease, became the theatre of a sanguinary civil war.

I was now taken from my magnificent prison, in the hollow of the statue, and set at the head of a very powerful party. Your friend Cador hastened to Memphis, in hopes to find you there, and bring you back to Babylon.

The prince of Hyrcania, hearing of these intestine broils, came with a powerful army, in order to form a third party among the Babylonians. He attacked the king, who, with his fair, but fickle, Egyptian, fled before him. Moabdar, however, was so closely pursued, that he died of the wounds he received in his retreat; and Missouf became the fair victim of the conqueror.

As for my part, I had the misfortune to be overpowered likewise, and taken prisoner by an Hyrcanian party, who brought me into the presence of the young prince, at the moment Missouf stood before him. You will smile when I tell you the prince considered me as the most amiable captive of the two; but you will be distressed to hear, that my hard fate doomed me to be a vassal in his seraglio.

He then informed me, that as soon as he had concluded a military expedition, he would honour me with a visit. Judge the dreadful apprehensions I was under, upon his making such a declaration. My obligations to Moabdar were all cancelled, I had the opportunity of being the bride of Zadig and was fallen into the power of a barbarian.

I answered him with all the resentment becoming one

of my high character and exalted sentiments. I had always heard that heaven bestowed on persons of my rank such peculiar majesty and grandeur, that, with a bare word, or the glance of an angry eye, they could abash the pride of those rash beings who dared oppose their inclinations.

I spoke like a queen, but was treated like the most servile domestic. The haughty Hyrcanian, without ever condescending to address himself to me, turned to his black eunuch, and told him that I was very impertinent; but he thought me very handsome. He gave him therefore particular orders to take care of me, and put me under the same regimen as one of his favourites, in order that I might recover my colour, which was somewhat too languid, and that I might become worthy of his royal favours, and be qualified to receive him, when he should honour me so far as to fix the day. I told him, I would rather suffer death. He replied, with a sneer, that life was a blessing too valuable to be thrown away; that young women, like me, seldom killed themselves; and that they were made for enjoyment. He then left me with as much carelessness, as if he had shut up a parrot in her gilded cage. What a shocking state for the first queen of the universe! Nay, I will say more, for a heart that was wholly devoted to Zadig!

At these endearing words, Zadig prostrated himself at her feet, and bathed them with his tears. Astarte immediately raised him in the most courteous manner, and thus continued her narration.—"I too plainly perceived that I was subject to the tyranny of a barbarian, and the rival of a coquet, that was a slave like myself. She related to me all her past adventures in Egypt.

"From the description she gave of her gallant, the time and place, the dromedary on which he was mounted, and from every other minute circumstance, I imagined it was Zadig that fought for her." As I had no doubt but that you resided somewhere in Memphis, I determined to retire there. Beateuse Missouf, said I, "you are of a much sprightlier disposition than I; you will be able to amuse the gay young prince of Hyrcania much better than I shall. Find out some way therefore for my escape; you will then reign alone, and while you render me happy, you will be exempt from the fear of a rival." Missouf agreed to my measures; and I took my departure, with no other attendant than an old Egyptian slave.

"No sooner had I reached the borders of Arabia, than a notorious free-booter, named Arbogad, seized me, and sold me to some merchants, who conveyed me to this castle, the residence of the Emir Ogul, whence I was purchased without being known. He is a perfect debauchee; and imagines that the Almighty sent him into the world for no other purpose, than to gratify his sensual appetites. He is so excessively corpulent, that he is in continual danger of suffocation. His physician can persuade him to take any thing for his relief; though he laughs at him, and despises his advice when he is well. He has intimated to him, that at present his life is in danger, and nothing can save him but a basilisk boiled in rose-water. The grand Ogul has therefore promised his last favours to that slave who shall first procure him a basilisk. You see I leave others to struggle for the honour proposed; and I never had less inclination to find out the basilisk than at present, since I have once more met with my dearest Zadig."

After this declaration, Astarte and Zadig renewed with warmth the virtuous affection which they had long conceived for each other; and reciprocally uttered the tenderest expressions that love in distress could devise. And the genii, who preside over all the soft passions, wafted

their mutual vows of eternal constancy and truth to the sphere of Venus.

The train of slaves returned to Ogul, having searched in vain for the basilisk. Zadig was introduced to this illustrious prince, and addressed him to this effect.

"May immortal health descend from heaven to preserve a life so precious as yours. I am a physician; I hastened to your palace, on the first news of your dangerous situation, and have brought with me a basilisk distilled in rose water. As I can have no benefit from the high reward you have offered, in case I succeed in my application: all the favour I request, is the release of one of your Babylonish slaves, who has been in your highness's retinue for a short time. And I am willing to be your slave in her stead, if I fail of restoring the most illustrious and potent Ogul to his pristine state of health."

The proposal was accepted. Astarte was instantly discharged, and set out for Babylon, with a proper attendant according to Zadig's direction. Their parting was affectionate, tender and expressive of the strongest obligations to each other.

The moments of meeting, and those of parting, are according to the book of Zend, the two most remarkable epochs of a lover's life. Zadig's affection for the queen and the queen's love for Zadig, had made a deeper impression on her heart than she thought proper to discover.

In the mean time, Zadig again addressing himself to Ogul: "my basilisk, Sir, is not to be eaten; all its virtues must penetrate through your pores; I have inclosed it in a bladder, full-blown, and carefully covered with the softest leather. You must kick this bladder, Sir, once a day, about your hall for a whole hour together, with all possible vigour and activity. This exercise must be repeated every morning, and I will attend the operation: upon your due observance of the regimen I shall prescribe to you, I doubt not, but with the blessing of heaven, I shall give you ample demonstration of my skill in physic."

Ogul on the first experiment, was ready to expire with fatigue and loss of breath. The second day he was less fatigued, and slept better at night. In short, in about eight days, our doctor performed an absolute cure. His patient recovered all the strength and vigour, that he enjoyed in the bloom of youth.

"Now, Sir," said Zadig "I will be ingenuous with you, and disclose to you the important secret. You have played at foot-ball these eight days; and you have lived, during that time, within the bounds of sobriety and moderation. Know, Sir, that there is no such animal in nature as a basilisk; that health is to be secured by temperance and exercise; and that the art of making health consistent with luxury is impracticable, and, in all respects, as idle and chimerical, as those of the philosopher's stone, judicial astrology, or the theology of the magi."

Ogul's former physician, apprehensive that this unexpected cure, thus wrought by a stranger, through such an anti-medicinal preparation, might possibly not only render himself the object of contempt in the eye of his great master, but cast a stigma on his whole fraternity, convened a set of petty doctors and apothecaries, who were his vassals, and entirely devoted to his interest, to find out some means to cut off in private his dreadful rival; but while they were concerting their wicked plot, Zadig received a message by a courier from the queen Astarte.

CHAPTER XVI.

THE TOURNAMENTS.

THE queen was received at Babylon with all those transports of joy usually felt in favour of injured beauty and innocence. This city was now perfectly tranquil. The young prince of Hyrcania had been slain in battle; and the victorious Babylonians declared that Astarte should wed such person as they might chose to appoint their sovereign.

They were determined that the first office in the world that of Royal Consort to Astarte, and King of Babylon, should not be obtained by party faction, or court intrigue but should depend on superior value and distinguished wisdom.

A circus was marked out, a small distance from the city, and surrounded by a commodious amphitheatre. Thither the combatants were to repair completely armed. Each had a distinct apartment behind the amphitheatre, by which means his person could not be known. They were to enter the lists four times; and those who vanquished four knights, competitors, were afterwards to engage each other in single combat, in order that he who should remain master of the field should be proclaimed the conqueror.

Four days after they were to meet again, armed as before, and to explain such enigmas as the magi should think proper to propose; and if they could not explain them, they were again to enter the lists, till a person should be found who was triumphant in both these contests; for it was their determinate resolution, to have a king of the greatest valour, and the most consummate understanding.

The queen all this time was to be strictly guarded, and only permitted to be a distant spectator, covered with a veil; but was not to converse with the competitors, so that they might neither receive favour nor suffer injustice.

Astarte found means to acquaint her lover of all these preliminary articles, doubting not, on such an occasion, of the most gallant display of his superior courage and wisdom. Zadig accordingly set out for Babylon, imploring Venus not only to fortify his courage, but to enlighten his understanding.

On the eve of this great day Zadig arrived on the banks of the Euphrates. He inscribed his device among the list of combatants; concealing his person and name as the laws of the election required; and then withdrew to the apartment allotted him.

His friend Cador, who was just returned to Babylon, after a fruitless search for Zadig in Egypt, sent a complete suit of armour into his lodge, which was a present from the queen, and also one of the finest horses in Persia. Zadig was convinced these presents came from the queen, and was thereby animated with fresh vigour and more sanguine hopes.

The next day the queen being seated under a canopy of jewels, and the amphitheatre filled with all the people of rank in Babylon, the combatants appeared in the circus and each advancing towards the chief grand magi, deposited his device at his feet. They were drawn by lot, and Zadig's happened to be the last.

The first that advanced was a nobleman, of the name of Itobad, very rich and vain, but a stranger to real courage; very awkward, and a man void of mental accomplishments.

His attending sycophants flattered him, that so worthy a man as he could not fail of victory: and he himself imperiously said, "A man of so much merit as I am must be king:" upon which they armed him cap-a-pee. His

armour was made of pure gold, enamelled with green. He had a grand plume of feathers, and his lance was ornamented with green ribbands.

When the spectators saw the manner in which Itobad managed his horse, they were persuaded he was not destined to sway the sceptre of Babylon. He was thrown out of his saddle by his first combatant. The second threw him entirely over the horse's crupper, and laid him extended on the ground, with his legs shaking in the air.

Notwithstanding this ill success Itobad remounted, but in so awkward a manner, that the whole amphitheatre resounded with laughter. The third, disdaining to use his lance, made only a feint at him; then catching hold of his right leg, and whirling him round, threw him flat on the sand. His attendants flew to his assistance, and with a sneer, remounted him. The fourth combatant caught hold of his left leg, and unhorsed him again.

He was conveyed, with scornful shouts from the hissing multitude, to his lodge, where he was to pass the night, agreeable to the law in that case provided. In his way there, he said, "what an unfortunate adventure is this to one of my character and birth!"

The rest of the combatants acquitted themselves with more credit. Some conquered two antagonists, and others three. Prince Otamus, was the only one who vanquished four.

Zadig, at last, entered the lists, and alternately dismounted all his four opponents with the utmost ease, and in so graceful a manner, that he was universally admired.

The case standing thus, Zadig and Otamus were to end the day's entertainment in single combat. The latter's armour was of a blue colour, mixed with gold, with a plume of the same colour. Those of the former were white.

The spectators were divided in their wishes. Astarte who was in a dreadful uncertainty, put up her secret prayers to the Goddess Venus for her beloved Zadig.

These two heroes made their passes and vaults so dexterously, and remained so firm in their saddles, giving each other such repulses with their lances, that every one present, except the queen, wished for two kings of Babylon. Their horses being now tired and both their lances broken, Zadig made use of the following stratagem, of which prince Otamus was not apprized.

He passed artfully behind his antagonist, sprang nimbly upon his horse, seized the knight in his arms, threw him to the earth, then jumped into his seat, and wheeled round him, while he lay extended on the ground. On this the whole amphitheatre exclaimed, "Victory! Victory!" in favour of the champion in white.

Otamus, greatly enraged, arose, and drew his sword. Zadig sprang from his horse with his sabre in his hand. Now behold the two chieftains commencing a fresh trial of their skill, where each alternately had the advantage; for both were strong, and both were active.

The feathers of their helmets, the studs of their bracelets, their coats of mail, flew about in pieces, occasioned by the furious blows which they repeated a thousand times. Sometimes they struck at each other with the edge of their swords, at other times they thrust with their points. Now on the right, then on the left; now on the head, then at the breast: they retreated, they advanced; they kept at a distance, they closed again; they grasped each other; turning and twisting like two serpents; and engaged each other with the fierceness of two Lybian lions fighting for their prey; their swords striking fire at every blow.

At last, Zadig, to recover his breath, paused for a moment, and afterwards, making a pass at the prince, threw him on his back, and disarmed him. Zpon this Otamus cried out, "Thou alone, O knight of the white armour, are destined to be blest with the crown of Babylon."

Astarte was transported with joy. The two champions were re-conducted to their separate apartments, agreeable to the laws prescribed. Several mutes were ordered to attend the combatants, and furnish them with proper refreshment. It may be easily imagined that her majesty's dwarf was appointed to wait on Zadig.

Supper being ended, the mutes withdrew, and left the combatants to rest their wearied limbs till the next morning; when the victor was to produce his device, before the principal of the magi, in order to compare notes, and discover the victor.

Zadig being fatigued with his day's labour, slept very soundly, notwithstanding his affectionate regard for Astarte. Itobad, who lodged in the apartment next to his, could not compose himself to rest, so much was he mortified at his ill success. He arose therefore in the middle of the night, stole imperceptibly into Zadig's apartment, and carrying off his white armour and device, left his green one in its place.

At day break, he went boldly to the principal of the magi, to declare himself the potent hero, the thrice happy conqueror. Accordingly he gained his point, and was proclaimed victor before Zadig awoke. So unexpected a disappointment greatly dispirited the queen, and she returned to the Babylonian court filled with melancholy and despair.

The greatest part of the company had left the amphitheatre before Zadig arose from his bed. He searched every corner of the room for his arms; but could not find none but those in green, which he was obliged, though much against his inclination, to put on, having nothing else to appear in.

Confounded, and swelled with resentment, he drest himself, and in that despicable equipage made his appearance. The people who remained in the circus received him with hootings and hisses; they made a ring about him, and treated him with every mark of ignominy and contempt.

He could bear their insults no longer, and therefore cut his way through the mob with his rivals sabre; but he knew not what measures to pursue, or how to rectify so dreadful a mistake.

He could not procure a sight of Astarte, nor could he reclaim the white armour he received from her; that being the compromise, to which the combatants had all agreed. Thus he was on the one hand plunged in an abyss of sorrow, and on the other almost distracted with vexation and resentment.

In this solitary state, he withdrew to the banks of the Euphrates, fully persuaded that his unlucky star had shed its most baleful influence on him, and that his misfortunes were irretrievable, revolving in his mind all his disappointments, from his first adventure with Semira, who had such an aversion to every person that had but one eye, to the late loss of his white armour.

"How severely," said Zadig, "have I experienced the fatal consequences attendant upon a sluggard! If I had been more watchful, I had been Astarte's blessed consort, and been happy in her tender embraces. All the knowledge of books or mankind, all the personal bravery that I can boast of, has only proved an aggravation of my sorrows."

He at last carried his reflections so far as to repine at

the unequal dispensations of Divine Providence: and even began to imagine that all occurrences were governed by a malignant deity, which continually oppressed the virtuous, and crowned the actions of such miscreants as the knight in green with success.

In one of his frantic fits he dressed himself in this unhappy armour, which had gained him so many enemies; and a merchant accidentally passing that way, he sold it to him for a trifle, taking in exchange nothing more than a mantle and a cap.

In this dress he walked along the banks of the Euphrates filled with the deepest sorrow, and reflecting on Providence for involving him in so many afflictions.

CHAPTER XVII.

THE HERMIT.

As Zadig was ruminating and rambling along, he met with a hermit, whose white and venerable beard descended to his girdle, and whose attention seemed fixed on a book he held in his hand. Zadig approached with profound obeisance, and the hermit returned the compliment with such an air of majesty and benevolence, that Zadig's curiosity prompted him to converse with him.

Addressing the venerable stranger, "Sir," said he, what may be the contents of the treatise you are reading with such attention?"

"It is the Book of Fate," said the hermit: and asking him if he wished to peruse it?—he put the book into the hands of Zadig, who, though a perfect master of several languages, could not decipher a single character. This raised his curiosity still higher.

"You seem dejected," said the good father to him.

"Alas! I have sufficient cause," said Zadig.

"If you will permit me to accompany you," said the hermit, "perhaps I may be of service to you. I have sometimes administered consolation to the minds of the afflicted."

Zadig entertained a great regard for the air, the beard, and the book of this venerable old man. He found him the most learned person he had ever met. He discoursed on destiny, justice, morality, the sovereign good, the frailty of nature, on virtue and vice, with such persuasive eloquence, that Zadig was attached to him by an irresistible charm. He begged he would favour him with his company to Babylon.

"That favour I was going to ask myself," said the hermit.

"Swear, by Orosmales, that whatever I do you will not leave me, for some days at least."

Zadig took the oath, and they pursued their journey together.

The two travellers arrived that evening at a superb castle. The hermit entreated an hospitable reception for himself and his young comrade. The porter, who might have been mistaken for a lord, admitted them with a kind of disdainful air, and conducted them, however, to the head steward, who showed them his master's magnificent apartments.

At supper the two travellers were seated at the lower end of the table, where they were served with as much delicacy and profusion as any of the other guests, but received no marks of attention from the host. When they arose from table, they washed their hands in a golden bason, set with emeralds and rubies. At last, they were conducted into a bed-chamber richly furnished; and the next morning, two pieces of gold being presented to them, they were dismissed.

"The proprietor of this castle," said Zadig, as they

were upon the road, "appears to be a very hospitable man; though somewhat haughty, and too imperious."

No sooner had he uttered these words, than he perceived the pocket of his comrade's garment, though large, much swelled, and greatly distended; and upon viewing it more nearly, he discovered he had brought away the golden bason.

He feared to take notice of the fact, but the thought of it gave him much concern.

At noon, the hermit knocked with his staff at the door of a little cottage, the apparent residence of an old rich miser, and desired that he and his companion might refresh themselves there for a few hours. An old servant let them in, with apparent reluctance, and showed them into the stable, where all their fare was a few musty olives, and a draft of sour beer.

The hermit seemed as contented with his repast as he was the night before.

At last, rising from his seat, he paid his compliments to the old servant, (who narrowly watched them the whole time, and frequently pressed them to depart), and gave him the two pieces of gold he had received that morning, as a token of his gratitude for his hospitable entertainment. Adding, "I would willingly speak with your master before I go."

The servant complied with his request. "Most hospitable Sir," said the hermit, "I could not depart without returning you my grateful acknowledgement for the friendly reception we have met. Please to accept this golden bason, as a small token of my gratitude and esteem."

The miser started, and was ready to fall at the sight of so valuable a present; but the hermit leaving him to recover of his surprise, immediately departed with his young comrade.

"Father," said Zadig, "What have I seen? You seem to act in a manner different from the generality of mankind. You take from him who entertained you with profusion, and give to a covetous wretch, who treated you with indignity."

"Son," replied the old man, "this vain lord, who receives strangers with no other view than to gratify his pride, will henceforward learn to be wiser; and the miser, in future, will show the traveller more hospitality: be not surprised, but follow me."

Zadig was at a loss to determine whether his companion was a man of greater wisdom than ordinary, or a madman. But the hermit spoke with such an authoritative air, that he knew not how to leave him.

At night they came to a house very commodiously built, but neat and plain, without the appearance of either want or profusion. The master was a philosopher, that had retired from the busy world, to live in peace, and form his mind to wisdom and virtue.

He built this little house for the reception of strangers, in an hospitable manner, but without ostentation.

He went himself to introduce the two travellers, and conducted them to a commodious apartment, where he desired them to rest themselves.

In a short time he invited them to a frugal, yet elegant repast; during which he talked very intelligently about the late revolutions in Babylon. He seemed to be entirely in the queen's interest, and heartily wished that Zadig had entered the list for the regal prize; "But Babylon," said he, "does not deserve a king of so much merit."

A modest blush appeared in Zadig's face at this unexpected compliment, which served only to remind him of his misfortunes.

It was agreed, that the affairs of this world took sometimes a different turn to what the wisest men would wish them.

The hermit replied, "the ways of Providence are intricate and obscure, and mortals err in judging of the whole upon the bare imperfection of the minutest parts."

Their next topic was the passions. "Alas!" said Zadig, "how fatal in their consequences!"

"They are the winds that swell the sails of the vessel," replied the hermit. "Sometimes, it is true, they overset it; but there is no sailing without them. The bile makes us peevish and sick, but there is no living without it. Though every thing here below is dangerous, yet every thing is necessary."

Their discourse was turned on pleasures; and the hermit demonstrated that they were the gifts of heaven; arguing that man cannot bestow either sensations or ideas on himself; but must receive them all, as well as his being, from a superior cause.

Zadig was astonished that a man, who had committed such vile actions, could argue so well on morality.

At last, after a pleasing and instructive conversation, their host conducted them to their bed-chamber, thanking heaven for directing two strangers of so much wisdom and virtue to his house.

He offered them money to defray their expences on the road, but with such air of respect and benevolence, that it was impossible to give the least disgust.

The hermit, however, refused it, and took his leave, as he proposed to depart early in the morning for Babylon.

Their parting was very affectionate.

Zadig, in particular, expressed a more than common regard for a man of so amiable a disposition.

"When the hermit and he were alone, they passed much time in bestowing praises on the new host.

At break of day, the hermit, waking his comrade, said, "It is time to be gone; but as all in the house are fast asleep, I will leave a token behind me of my respect for the master of it."

No sooner had he uttered these words, than he set the building in a flame.

Zadig, in the utmost consternation, shrieked, and would have prevented him.

The hermit, however, dragged him away by a superior force, and the house was soon in a blaze.

When they had reached a convenient distance, the hermit, with an amazing serenity, turned back, and surveyed the destructive flames. "Behold," said he, "our fortunate friend! In the ruins he will find an immense treasure, that will enable him henceforth to exert his beneficence, and render his virtues more and more conspicuous."

Zadig was now tempted at one and the same instant, to ridicule, to reproach, to chastize, and leave the reverend Father, but, subdued by the authority he had assumed, he attended him to the next stage, which was the cottage of a virtuous widow, who had a nephew about fourteen years of age. This youth was the darling of her heart.

She entertained her two guests in the best manner her little house afforded.

In the morning she ordered her nephew to attend them to an adjacent bridge, which, having been lately broken, rendered the passage dangerous to strangers. The youth, being very attentive, went foremost.

As they were on the middle of the bridge, "Come hither, my little boy," said the hermit. "I must show my gratitude to your aunt for her last night's favours."

He then seized him by the hair, and, with great calmness, threw him into the river.

The youth sunk, arose again to the surface, but was soon lost in the stream.

"O monster! O villain!" cried Zadig.

"Did not you promise," said the hermit, "to view my conduct with patience? Know then that under the ruins of that house, which Providence has consumed by fire, the master has found immense treasure, which will enable him to exert his beneficence: Learn also, that this youth, whom Providence has taken away by an untimely death, had he lived, another year, would have been the murderer of his aunt."

"Who told you so, barbarian?" said Zadig: "and when did you read that inhuman event in your black Book of Fate? Who gave you permission to drown so innocent a youth, who never did you injury?"

While Zadig was thus exclaiming, he observed the old man's beard vanish, and that his face discovered the traces of blooming youth; the hermit's habit disappeared, and four angelic wings covered a majestic form resplendent with light.

"O thou messenger of heaven! O thou angelic form!" cried Zadig, and fell prostrate at his feet, "thou art descended from the Empyrean to instruct a poor frail mortal how to submit to the orders of the Eternal."

"Man," said the angel Jefrad, "judges of the whole, only viewing a part. Thou, of all the human race, most deserves to have thy mind enlightened."

Zadig begged leave to speak. "I am diffident of myself," said he; "but may I presume, Sir, to beg the solution of one scruple? Would it not have been better to chastise the youth, and by that means reform him, than to have cut him off thus unprepared?"

Jefrad replied, "Had he been virtuous, and had he lived, it was his fate not only to have murdered himself, but his wife, and the little infant that was to have been the pledge of their mutual affection."

"Is it necessary then, venerable guide," said Zadig, "that there should be wickedness and misfortunes in the world, and that those misfortunes should fall with weight on the heads of the righteous?"

"The wicked," replied Jefrad, "are always unhappy. Misfortunes are intended only as a touchstone, to try a small number of the just, thinly scattered about the earth, nor is there any evil from which some good does not proceed."

"But," said Zadig, "suppose there was only good, and no evil?"

"Then," said Jefrad, "this world would be another world; the chain of events would be another arrangement conducted by wisdom; and that other order, which would be perfect, must of necessity be the everlasting residence of the Supreme Being, whom no evil can approach. He has created an infinite number of worlds, and no two of them alike. This vast variety is an attribute of his divine Omnipotence. There are no two leaves on the trees of the earth, nor any two globes of light amongst the myriad of stars that deck the infinite expanse of heaven, which are perfectly alike. And whatever you see on that small atom of earth, whereof you are a native, must exist in the place, and at the time appointed according to the immutable decrees of him who comprehends the whole.

"Mankind imagine, the youth whom I plunged into the river was drowned by chance! and that our generous benefactor's house was reduced by chance; but know there is no such thing as this chance or accident; all misfortunes are intended either as severe trials, judg-

ments, or rewards; and are the result of foreknowledge.

"You remember the poor fisherman, who thought himself the most unhappy of mortals. The great Orasmades sent you to amend his situation. Frail mortal! cease to contend with what you ought to adore!"

"But," said Zadig—While the sound of the word but dwelt upon his tongue, the angel took his flight towards the tenth sphere.

Zadig sunk down upon his knees, with the profoundest submission to an over-ruling Providence.

The angel, as he soared towards the clouds, exclaimed, "Proceed to Babylon."

CHAPTER XVIII.

THE ENIGMAS.

ZADIG, like a man deprived of his senses by loud peals of thunder, wandered at random. He entered, however, into the city of Babylon on the day those combatants who had been engaged in the circus were assembled in the spacious outer-court of the palace, in order to solve the enigmas, and give the most proper answers they could to such questions as the magi should propose.

All the knights were present, except the knight of the green armour.

The moment Zadig made his appearance in the city, the people assembled round him. They were not satisfied with gazing on him; all were lavish of their praises, and in their hearts wished him their sovereign.

The envious man, who saw him pass, sighed, and turned his head aside.

The populace, with loud acclamations, attended him to the palace gate.

The queen, who had heard of his arrival, was greatly agitated by alternate hope and despair. She could neither conceive why Zadig should appear without his accoutrements, nor imagine by what means Itobad could procure the white armour.

At the sight of Zadig, a confused murmur ran through the whole place. Every eye was surprised, though charmed, to see him; but none were admitted into the assembly-room except the knights who had fought.

"I have fought as successfully as any one of them!" said Zadig; "though another appears clad in my armour: but, before I can prove my assertion, I demand admission into court, to give my solutions to such enigmas as shall be produced."

His demand was put to the vote; and his strict honour and veracity were so strongly imprinted on their minds, that it was carried in the affirmative, without opposition.

The first question the principal of the magi proposed was this:

"What is the longest and yet the shortest thing in the world; the swiftest and the most slow; the most divisible, and the most extended; the least, valued and the most regretted; without which nothing can be done; which devours every thing, however small, and yet gives life and spirit to every object however great?"

Itobad replied, that a man of his merit had something else to think on than idle riddles; it was enough for him, that he was acknowledged the *hero* of the circus.

One said, the solution of the *enigma* proposed was *Fortune*; others said the *Earth*; and others the *Light*; but Zadig pronounced it to be *Time*.

"Nothing," said he, "can be longer, since it is the measurement of eternity; nothing is shorter, since *Time* is always wanting to accomplish what we aim at. Nothing passes so slowly as *Time* to him who

is in the perfect enjoyment of his wishes. Its extent is to infinity, in the whole; and divisible into infinite smallness. All men neglect it, and all regret its loss; nothing can be done without it; it buries in oblivion whatever is unworthy of being transmitted to posterity; and it renders illustrious actions immortal."

The assembly agreed unanimously that Zadig was in the right.

The next question was:—

"What is the thing we receive, without ever being thankful for it; which we enjoy without knowing how we came by it; which we give away to others without knowing where it is to be found: and which we lose, without being conscious of our misfortune?"

Every one gave his explanation.

Zadig was the only person that concluded it was *LIFE*.

He solved every *enigma* that was proposed with equal facility.

Itobad, when he heard the explication, always said that nothing in the world was more easy than to solve such obvious questions; and that he could interpret a thousand of them without the least hesitation, were he inclined to trouble his head about such trifles.

Other questions were proposed in regard to justice, the sovereign good, and the art of government.

Zadig's answer still carried the greatest weight.

"What a pity it is," said some who were present, "that one of so comprehensive genius should make so bad a knight!"

"Illustrious lords," said Zadig, "I had the honour of being victor at your circus; the white armour was mine. That awkward warrior, Lord Itobad, stole it while I slept. He imagined it would do him more honour than the green. Unaccoutred as I am, I am ready, before this august assembly, to give them incontestible proof of my superior skill; to engage with the usurper of the white armour with my sword only, in my mantle and bonnet; and to testify that I only was the happy victor of the justly admired Otamus."

Itobad accepted the challenge with assurance of success. His head being guarded by a helmet, his breast and back by his cuirass, and his arms by his brassards, he doubted not but he should be able to subdue an antagonist in his mantle and no weapon of defence but a sabre.

Zadig drew his sword, and saluted the queen, who viewed him with transport mixed with fear. Itobad drew his without any salutation. He approached Zadig, as one whom he imagined incapable of making any considerable resistance. He concluded it was in his power to cut Zadig in twain.

Zadig, however, received his adversary's blow on the strongest part of his sword, by which means Itobad's sword was broke in two. Zadig upon this closed his adversary, and, by his superior strength and skill, laid him on the ground, and holding the point of his sword to the opening of his cuirass, "Submit to be stript of your borrowed plumes, or you are a dead man."

Itobad, always surprised that any disappointment should attend a man of such exalted merit as himself, very tamely permitted Zadig to rob him by degrees of his pompous helmet, his superb cuirass, his rich bracelets, his brilliant cuisses, and other martial accoutrements.

When Zadig had equipped himself in his new recovered armour, he flew to Astarte, and threw himself prostrate at her feet.

Cador proved that the white armour was Zadig's property. He was thereupon acknowledged king of Baby-

lon, by the unanimous consent of the whole court; but more particularly with the approbation of Astarte, who, after such a long series of misfortunes, had the supreme happiness of seeing her beloved Zadig thought worthy, in the opinion of the whole kingdom, to be the partner of her royal bed. Itobad withdrew, and contented himself with being called my lord within the narrow compass of his own domestics.

Zadig was elected king, and was elevated to the summit of happiness. He now began to reflect on what the angel Jefrad had said to him. He even remembered the grain of sand that became a diamond. The queen and he adored the Divine Providence. Zadig permitted Missof, the fair coquet, to make her conquests where she could. He sent for the freebater Arbogad, and gave him an honourable commission in his army, with a promise of promotion to the highest dignity. He assured him, however, if did not conduct himself like a soldier of honour, and discontinue his profession of robbing, he would make a public example of him.

Setoc, with his bride Almona, were sent for from Arabia, to preside over the commercial affairs of Babylon.

"ZADIG; or, the BOOK OF FATE," is the production of VOLTAIRE. The Episode of the Angel Jefrad, however, is evidently borrowed from PARNELL's "Hermit," which we give below to show the resemblance. The Story is originally oriental, according to DR. GOLDSMITH; and is found in "More's Dialogues," and "Howell's Letters." It is a beautiful illustration of the Universal Truth, that "God is the Author of Evil as well as of Good."

THE HERMIT. BY DR. PARNELL.

FAR in a wild, unknown to public view,
From youth to age a rev'rend Hermit grew;
The moss his bed, the cave his humble cell,
His food the fruits, his drink the crystal well;
Remote from man, with God he passed his days,
Pray'r all his business, all his pleasure raises.

A life so sacred, such serene repose,
Seem'd heav'n itself till one suggestion rose—
That vice should triumph, virtue vice obey;
This sprung some doubt of Providence's sway:
His hopes no more a certain prospect boast,
And all the tenour of his soul is lost.
So, when a smooth expanse receives impress
Calm Nature's image on its wat'ry breast,
Down bend the banks, the trees depending grow
And skies beneath with answering colours glow;
But, if a stone the gentle sea divide,
Swift ruffling circles curl on ev'ry side,
And glimm'ring fragments of a broken sun,
Banks, trees, and skies, in thick disorder run.

To clear this doubt, to know the world by sight,
To find if books, or swains, report it right,
(For yet by swains alone the world he knew,
Whose feet came wand'ring o'er the nightly dew)
He quita his cell; the pilgrim staff he bore,
And fix'd the scollop in his hat before!
Then, with the rising sun, a journey went,
Sedate to think, and watching each event.

The morn was wasted in the pathless grass,
And long and lonesome was the wild to pass;
But, when the southern sun had warm'd the day,
A youth came posting o'er a crossing way;
His raiment decent, his complexion fair,
And soft in graceful ringlets wav'd his hair:

Then, near approaching, "Father, hail!" he cried,
And, "Hail, my son!" the rev'rend sire replied:
Words follow'd words, from question answer flow'd,
And talk of various kind deceived the road;
Till each with other pleas'd, and loath to part,
While in their age they differ, join in heart.
Thus stands an aged elm in ivy bound,
Thus youthful ivy clasps an elm around.

Now sunk the sun; the closing hour of day
Came onward, mantled o'er with sober gray;
Nature in silence bid the world repose;
When, near the road, a stately palace rose.
There, by the moon, through ranks of trees they pass,
Whose verdure crown'd their sloping sides with grass.

Cador was advanced to one of the highest offices in the state, as the reward of his distinguished service: indeed he was strictly the friend of the king: and Zadig was the only monarch in the universe that could boast of such an attendant.

The dwarf, though dumb, was not wholly for-otten.

The fisherman was put in possession of a very handsome house; and Orcan was sentenced not only to pay him a very considerable sum, for the injustice done him in detaining his wife, but to resign her likewise to the proper owner. The fisherman, however, softened the rigour of the sentence, and took the money only.

He left not so much as Semira wholly disconsolate, though she had such an aversion to a blind eye; nor Azora comfortless, notwithstanding her affectionate intention of shortening his nose; for he soothed their sorrows by munificent presents. The envious man, indeed, died with shame and vexation. The empire was glorious abroad, and in the full enjoyment of peace and plenty at home. This, in short, was the true golden age. The whole country was governed by love and justice. The people blest Zadig, and Zadig blest Heaven.

It chanc'd the noble master of the dome
Still made his house the wand'ring stranger's home;
Yet still the kindness, from a thirst of praise,
Prov'd the vain flourish of expensive ease.
The pair arrive: the livery'd servants wait;
Their lord receives them at the pompous gate;
The table groans with costly piles of food,
And all is more than hospitably good.

Then led to rest, the day's long toil they drown,
Deep sunk in sleep, and silk, and heaps of down.
At length 'tis morn, and, at the dawn of day,
Along the wide canals the zephyrs play;
Fresh o'er the gay parterres the breezes creep,
And shake the neighbouring wood to banish sleep.
Up rise the guests, obedient to the call;
An early banquet deck'd the splendid hall;
Rich luscious wine a golden goblet grac'd,
Which the kind master forc'd the guest to taste.
Then, pleas'd and thankful from the porch they go,
And, but the landlord, none had cause of woe:—
His cup was vanish'd; for in secret guise,
The younger guest purloin'd the glitt'ring prize.

As one who spies a serpent in his way,
Glist'ning and basking in the summer ray,
Disorder'd stops to shun the danger near,
Then walks with faintness on, and looks with fear;
So seem'd the Sire, when far upon the road,
The shining spoil his wily partner show'd:
He stopp'd with silence, walk'd with trembling heart,
And much he wish'd, but durst not ask to part:
Murm'ring he lifts his eyes and thinks it hard
That gen'rous actions meet a base reward.

While thus they pass, the sun his glory shrouds,
The changing skies hang out their sable clouds;
A sound in air presag'd approaching rain,
And beasts to covert scud across the plain.
Warn'd by the signs, the wand'ring pair retreat
To seek for shelter at a neighb'ring seat.
'Twas built with turrets on a rising ground,
And strong, and large, and unimprov'd around;
Its owner's temper, timorous and severe,
Unkind and gripping, caus'd a desert there.
As near the miser's heavy door they drew,
Fierce rising gusts with sudden fury blew;
The nimble lightning, mix'd with show'rs, began;
And o'er their heads loud rolling thunders ran.
Here long they knock, but knock or call in vain,
Driv'n by the wind, and batter'd by the rain.

At length some pity warm'd the master's breast
(Twas then his threshold first receiv'd a guest);
Slow creaking turns the door with jealous care,
And half he welcomes in the shiv'ring pair;
One frugal faggot lights the naked walls,
And Nature's fervour thro' their limbs recalls:
Bread of the coarsest sort, with meagre wine,
(Each hardly granted) serv'd them both to dine;
And when the tempest first appear'd to cease,
A ready warning bid them part in peace.

With still remark the pond'ring Hermit view'd,
In one so rich, a life so poor and rude;
And why should such (within himself he cried)
Lock the lost wealth a thousand want beside?
But what new marks of wonder soon take place
In every settling feature of his face,
When, from his vest, the young companion bore
That cup, the gen'rous landlord own'd before,
And paid profusely with the precious bowl,
The stinted kindness of this churlish soul!

But now the clouds in airy tumult fly;
The sun emerging opes an azure sky;
A fresher green the smelling leaves display,
And, glitt'ring as they tremble, cheer the day:
The weather courts them from their poor retreat,
And the glad master bolts the weary gate.

While hence they walk, the pilgrim's bosom wrought
With all the travail of uncertain thought:
His partner's acts without their cause appear;
'Twas there a vice, and seem'd a madness here:
Detesting that, and pitying this, he goes,
Lost and confounded with the various shows.

Now night's dim shades again involve the sky; }
Again the wand'ers want a place to lie;
Again they search, and find a lodging nigh. }
The soil improv'd around, the mansion neat,
And neither poorly low, nor idly great;
It seem'd to speak its master's turn of mind,
Content, and not for praise, but virtue, kind.

Hither the walkers turn their weary feet,
Then bless the mansion, and the master greet.
Their greeting fair, bestow'd with modest guise,
The courteous master hears, and thus replies:

"Without a vain, without a grudging heart,
"To him who gives us all, I yield a part;
"From him you come, for him accept it here,
"A frank and sober, more than costly cheer!"
He spoke, and bid the welcome table spread,
Then talk'd of virtue till the time of bed;
When the grave household round his hall repair,
Warn'd by a bell, and close the hours with pray'r.

At length the world, renew'd by calm repose,
Was strong for toil, the dappled morn arose;
Before the pilgrims part, the younger crept
Near a clos'd cradle where an infant slept,
And with'd his neck: the landlord's little pride,
O strange return! grew black, and gasp'd, and dy'd!
Horror of horrors! what! his only son!
How look'd our Hermit when the fact was done?
Not Hell, tho' hell's black jaws in sunder part,
And breathe blue fire, could more assault his heart.

Confus'd, and struck with silence at the deed,
He flies, but trembling, fails to fly with speed.
His steps the youth pursues, the country lay
Perplex'd with roads, a servants show'd the way;
A river cross'd the path; the passage o'er
Was nice to find; the servant trod before;
Long arms of oaks an open bridge supply'd,
And deep the waves beneath them bending glide.
The youth who seem'd to watch a time to sin,
Approach'd the careless guide, and thrust him in;
Plunging he falls, and rising lifts his head,
Then, dashing, turns and sinks among the dead.

While sparkling rage inflames the father's eyes,
He bursts the bands of fear, and madly cries:
"Detested wretch!"—but scarce his speck began,
When the strange partner seem'd no longer man!

His youthful face grew more serenely sweet;
His robe turn'd white, and flow'd upon his feet;
Fair rounds of radiant points invest his hair;
Celestial odours breathe thro' purpled air;
And wings, whose colours glittered on the day,
Wide at his back their gradual plumes display.
The form ethereal bursts upon his sight,
And moves in all the majesty of light.

Tho' loud at first the pilgrim's passion grew,
Sudden he gaz'd, and wist not what to do;
Surprise, in secret chains, his words suspends,
And in a calm his settling temper ends.
But silence here my beauteous angel broke
(The voice of Music ravish'd as he spoke):

"Thy pray'r, thy praise, thy life to vice unknown,

"In sweet memorial rise before the throne:

"These charms success in our bright region find,

"And force an angel down to calm thy mind;

"For this commission'd, I forsook the sky:

"Nay, cease to kneel—thy fellow servant I.

"Then know the truth of government divine,

"And let these scruples be no longer thine.

"The Maker justly claims that world he made,

"In this the right of Providence is laid;

"Its sacred majesty thro' all depends

"On using second means to work his ends:

"'Tis thus, withdrawn in state from human eye,

"The pow'r exerts his attributes on high,

"Your action uses, nor controls your will,

"And bids the doubting sons of men be still.

"What strange events can strike with more surprise,

"Than those which lately struck thy wond'ring eyes?

"Yet, taught by these, confess the Almighty just,

"And, where you can't unriddle, learn to trust.

"The great vain man, who far'd on costly food,

"Whose life was too luxurious to be good;

"Who made his iv'ry stands with gobblets shine,

"And forc'd his guests to morning draughts of wine;

"Has, with the cup, the graceless custom lost,

"And still he welcomes, but with less of cost.

The mean suspicious wretch, whose bolted door,

Ne'er moved in pity to the wand'ring poor;

With him I left the cup to teach his mind

That Heav'n can bless, if mortals will be kind.

Conscious of wanting worth, he views the bowl,

And feels compassion touch his grateful soul.

Thus artists melt the sullen oar of lead,

With heaping coals of fire upon its head;

In the kind warmth the metal learns to glow,

And loose from dross the silver runs below.

Long had our pious friend in virtue trod,

But now the child half-wean'd his soul from God;

(Child of his age) for him he liv'd in pain,

And measur'd back his steps to earth again.

To what excesses had his dotage run!

But God, to save the father, took the son.

To all but thee, in fits he seem'd to go,

(And 'twas my ministry to deal the blow.)

The poor fond parent, humbled in the dust,

Now owns in tears the punishment was just.

But how had all his fortunes felt a wreck,

Had the false servant sped in safety back?

This very night (by secret plot contriv'd)

Of life and wealth his master he'd depriv'd;

Had he in this conspiracy prevail'd,

What funds of charity would then have fail'd!

Thus Heav'n instructs thy mind: this trial o'er,
Depart in peace, resign, and sin no more.

On sounding pinions here the youth withdrew,

The sage stood wond'ring as the seraph flew.

Thus look'd Elisha, when to mount on high,

His master took the chariot of the sky:

The fiery pomp ascending, left the view;

The prophet gaz'd, and wish'd to follow too.

The bending Hermit here a pray'r begun:

'Lord! as in Heav'n, on Earth thy will be done,

Then gladly turning, sought his ancient place,

And spent a life of piety and grace.

THE
S H E P H E R D,

CONDUCTED ON

The Principles of Universal Analogy.

VOL. III.

BY THE REV. J. E. SMITH, M.A.



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THE HISTORY OF THE

PROGRESS OF THE

ART OF PRINTING



BY

JOHN WATSON, ESQ. OF THE MIDDLE TEMPLE

AND

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 1, Vol. III.]

SATURDAY, JULY 1, 1837.

[PRICE 1½d.

THE SHEPHERD.

ONCE more we run before the wind, spreading our sails for another adventure on the rolling seas of public opinion. But we shall not congratulate either ourselves or others upon our resuscitation. It is merely a fact, and the matter-of-fact gentlemen may make a note of it in their memorandum books.

We call this Volume 3rd, on account of the huge gulf of time that lies between its commencement and our last number. The eight numbers which constitute Vol. 2, will stand as a memorial of the difficulties we have surmounted, in once more pursuing our destiny. They are the eight persons which were saved in the ark, when the flood came and inundated the earth. They constitute also a sort of Apocrypha to the Old and New Testaments of the *Shepherd*, which Apocrypha being the representative of the second person in the trinity, has been crucified by the Protestant Church for the salvation of the souls of the people, and received by the Holy Mother Church for the same purpose. There will, no doubt, be a similar difference of opinion upon our transition series. Some will bind it up with the first volume. Others, not knowing what to do with it, will deny its authenticity, and exclude it from the canon.

We beg leave to state, in the introduction of this new series, that we do not consider ourselves as rivals to those who are attempting to re-constitute society upon more equitable principles. We are perfectly willing to co-operate with any party that aims at such a happy result, for we have laid down no political form of society in the *Shepherd*, which can prevent us from lending our aid to any other form which is an improvement upon the present. Our doctrine is more a revelation of what is taught us by our Universal Mother Nature, than a scheme or plan of our own. No plan will stand but the ultimate, which is guarded and supported by all the laws of our physical, moral, and intellectual nature; but mankind may be obliged to make many unsuccessful attempts before they arrive at this ultimate, if indeed it can be attained. Acting upon these principles, we are not political bigots, and cannot quarrel with other men upon financial, commercial, or jurisprudential speculations: for if they be determined to quarrel with us, we follow the advice of the snail species, by drawing in our horns, or mayhap, like the pen-bug, we roll ourselves up, and wait till the blusterer has expended his wrath; but against all conservatives we make a determined push, because we want to move on.

Be it understood, however, that our doctrine has a political end. It is the foundation of a new universal political system. But we are not political tinkers; we take no delight in soldering an old pan; and perceiving that this old-pan-soldering system is the rage of the day, and that, with the exception of Mr. Owen, no political agitator reverts at all to first principles, but builds his expectations upon means alone, without a preparation of mind to use the means to advantage, we have adopted a course of our own, and resolved to point out *some* first principles of thought and action, without the universal adoption of which, no means, whether they be ballot, universal suffrage, or any other boon, will be of any value to the people. It must always be remembered, that the power which employs means is *mind*, an invisible, spiritual principle, and if that power is not qualified by right principles to use the means judiciously, the

means will prove a curse instead of a blessing. The foundation, therefore, of politics is a spiritual foundation—it is the building only which is material.

Our principal objection to Mr. Owen is, that he has materialized society, or rather, that he *would*, if he could, materialize it. Mr. Owen has a moral end in view, and a very good and benevolent end. He has also based his system upon an abstract principle, viz. the principle of moral necessity in the formation of character. But this is not an ultimate principle, neither is it a living principle, nor an intelligent principle, nor an intelligible principle; it is a most profound and horrific mystery, and it is made more mystical, more horrific, than *necessity* requires, by being wrapt up in a winding sheet, and painted without eyes, without ears, and void of all the elements of life, except *motion*; a walking spectre—the great power of Nature, which confers all life and consciousness, and yet seems to have none. Perhaps this is not positively asserted, but it is silently implied; and implied, too, upon the curious plea, that we know nothing of God! Do we know any thing of Necessity? Is death preferable to life, or can a philosophy be based on a principle of Universal Death, as the *prime mover*? Then, again, we are told we are the creatures of "CIRCUMSTANCES." Here is a whole population of these dead, eyeless, earless, brainless, *moving* spectres. Circumstances! a kind of heathen gods, no doubt—a system of polytheism, which would degenerate into a sort of Egyptian idolatry in the course of a century. Creatures of circumstances! Any thing but life in the Creator! What extreme caution is employed to exclude the principle of Universal Vitality from the system! Sometimes it is *necessity*, sometimes *circumstances*, or a *combination* of circumstances—but never, never, never is the principle of universal life adopted as a basis. Upon this latter principle we take our stand.

It is for want of this *principle of universal life* that Owenism cannot live. It reminds us, at present, of the story of the creation of Adam. It appears that the body was formed first, but it was of no use alone. It could not move. It lay like a torpid snake where it was made, until "God breathed into its nostrils the breath of life, and man became a living soul." In these few words are comprised an epitome of the whole history of Owenism, if ever it succeed. It is also said of darkness, that it existed first; but of what use was it till light, the principle of life, asserted its supremacy as the *moving principle*? The Owenites may laugh at these analogies; we use them not as authorities, but as illustrations.

Owenism is susceptible of this principle of life. It is not positively, but rather negatively atheistical. We believe, indeed, that Mr. Owen himself would be very happy to see the living principle called into vivid action within his original and infinite abyss of Necessity, and her innumerable offspring of Circumstances. But the particular training of his mind, and his *experiences*, to use a Methodist phrase, have not qualified his mind for that mission, and though he may perceive the policy, he does not perceive the natural necessity of the graft of faith. He does not even see the difference between universal and sectarian faith. We judge from his lectures. He is in the transition state of infidelity, which is the principle of destruction in respect to old faiths, but not a principle of union, or gathering.

Owen has many friends, who abjure infidelity as a 'principle of action. Mr. Finch, one of his ablest and most devoted adherents, has frequently attempted to engraft the Social System upon the stock of Christianity. We have read with pleasure his late letters in the *New Moral World* upon the subject, and we have read the editorial remark, which says that the Editor "does not know to what conclusions Mr. Finch may come, but it is evident, from what he has already said, that Christianity is of no use whatever." This is what Mr. Finch himself partly acknowledges, but he desires to make it of use as an element of human society, to which it belongs, and of which it constitutes the very spinal marrow, running down the back-bone of time from the beginning to the end. But let Mr. Finch proceed. There is no fear of success—it is only a question of time. The demonstrations of science and of sober reason, combined with the evidences of human testimony, are not to be put down by a superficial philosophy, which the learned have now almost entirely abandoned, and left, like their old clothes, to be worn as usual by those who either cannot or will not wear better. We must now have breadth of colouring, a wide expansion, a universality, of vision, a universal principle of life, and a plan of Providence; and instead of making schemes and plans of our own, *our whole business must be to discover the plan of Providence respecting Human Society from the analogies of history and of general science.*

This is the object of the *Shepherd*. The Editor, therefore, speaks not of himself, and does not wish to be personified in the discussion of such high matters. He is not the Shepherd: he is merely the Editor. The *Shepherd* is the *Principle of Universal Life*. In his name we write. His work we do—his commission we hold. We write when he commands, and cease when he puts his interdict upon us. We are passive, and wish to be so. But the work of human progression can never stop, and we are always glad when we have a post assigned us for urging it on.

We are materialists, in so far as we work with materials; but we do not consider lumps of dirt as first principles. The strongest elements of Nature are those which *seem to be nothing at all*. *Vanity* itself, which is the very type of nothingness, is one of the most puissant principles that we know of. What can be more substantial than a stone, or a greater reality than a brick? yet they are poor, helpless things, when an idea or a passion takes hold of them. Your somethings are mere nothings, but your nothings are powerful realities—autocrats, whose authority there is no gainsaying. These *nothings* we deal with, and verily, we will kick your somethings about, like so many rotten turnips and frost-bitten potatoes, if you do not acknowledge that the nothings are somethings, and the somethings mere nothings.

In this volume of the *Shepherd*, we mean to give an abstract of all the principal Social Systems that have been proposed to the world—such as those of Plato, More, Campanella, St. Simon, Fourier, and Owen. The reader will then have it in his power, within the boards of one book, to form a very accurate estimate of the value of each, and, perhaps, to fill up the "*vacua*" of one, by the tuberosities of another. But we shall, in an especial manner, come into contact, sometimes collision, with Owenism; and the principle upon which we shall be guided in treating of this system is—the most fervent respect for Mr. Owen, as a man—respect, also, for his system, as a beau-ideal of social mechanical morality—but in respect to Imagination, and all its charming offspring, we must treat the system as a vacuum which Nature abhors, and which must be filled up. Imagination is too strong to be put down. It is the strongest power in Nature. It is the very essence of living being. If it is not a reality, as some people choose to express themselves, it is at least the father, the creator of realities, and therefore above, beyond, greater than, a reality. All progress is moved by it—all being is elevated by it—rudeness is polished by it—it beautifies deformity, and makes beauty more enchanting—it illuminates darkness, and makes light itself more visible—it alleviates pain, and enhances pleasure—and, whenever it is actively engaged, either in productive industry, or in the cultivation of the fine arts, or in the working out of the inspirations of a univer-

sal faith, it is sure to be productive of pleasurable sensations both to ourselves and others. In these three departments we claim for it free scope, and that free scope it cannot have in any system of doctrine now taught in the world. The poets are the only priests who offer a free and a willing sacrifice to the God; but their native inspiration is too often exasperated by the blow-pipe of a fretful sectarianism, or extinguished by the fire-damp of lurid infidelity. The Mab of Shelley is the high-priestess of Nature, and the Satan of Hæraud is the personification of moral and intellectual liberty. They are far above the spirit of the age to which they are addressed; but it would be a pity to bring down such imaginative minds to the level of the vulgar, if by any possibility the vulgar mind could be elevated to their's, or impregnated by their thoughts.

We had just finished the preceding paragraph on the 19th of June, when the news (it was a false report, but only a few hours too early) from the city reached us, of the death of the late King, and the commencement of a female reign. It is with no small pleasure we reflect that the third volume of the *Shepherd* appears under the shadow of a woman's wing. We have always regarded woman as the representative of the moral department of Nature; as the end of progress, which finishes in the emancipation of her sex, and in the full development of her peculiar excellencies. These being cultivated by the male, and reflected upon him, at the same time elevate his character by his participation of the feminine virtues, which must ultimately put a check upon the horrid brawls of intellect, and the savage contentions of physical outrage, and international warfare. This typical character of woman is not a conceit, it is a principle of Nature. It was in following out this principle rather too eagerly ("he that believeth shall not make haste,") that the St. Simonians, under *Enfantin*, one of the most splendid doctrinists of the age, amused the French, and confounded themselves, by looking out for what they called the Free woman, the representative of the *aspect materiel* of industry and production. They longed to find such a woman; the very existence of their doctrine and system depended on such a woman. They could not find her—a sad confutation of the prejudgment of those who assert that impostors are easily found, when a people is prepared to receive them. Here was a people, here was a vacant seat set apart for the purpose. But neither France nor England could furnish an occupant. To England they all looked for such a character. Their doctrine taught them that England must produce her. Nay, even the friends of Mr. Owen in Paris, who are now eager for his appearance in the French capital, and whom he has sadly disappointed by his indifference to their earnest invitation, look also to England for the personification of the female principle in a woman. Their mode of reasoning is different from that of the St. Simonians but the two facts are the same. Now, all England, the very government of England, is womanized. We are not augurs, neither do we regard omens, especially those on a small scale, when we are treating of great matters, but we like to trace analogies upon a large scale, when we are treating of large subjects, and now we say to both St. Simonians and Owenians, now is your time, seek out this woman, for the spirit of woman has now ascended the throne of England.

Is there a woman in England who can represent her sex? If there be, let her come forth, for be assured that until she appear, there is no salvation even for man. It is needless to reproach man for not doing woman's work. He cannot. He is not a woman; woman has a work of her own to do. She has her own feelings, she only can express them; she has her own wrongs, she only can describe them. Man is waiting for woman, and actually fighting with man, because woman does not intervene to terminate the quarrel.

We have many clever women amongst us—but what are they? Gossips, who can prate well, syrens, who can sing well, and blue stockings, who can write well on everything but salvation—women, who write for personal fame, for money, or merely to give vent to their own vagaries. But there is scarcely a woman amongst them who writes for any great social purpose, in whom the selfish principle is absorbed in the social, and who seems willing to make a sacrifice of her fair fame for a time, that she may ameliorate the condition of her sex and species.

They are either not conscious of their degradation, or they want the moral courage to assert their rights. Talent is not wanting. It is the faith in the moral progression, and final destiny of the species that they lack.

THE STATE OF RELIGION.

It is no easy matter to determine the state of religion in a country, especially in a Protestant country, where such a variety of sects and opinions are to be found. If we give credit to the magazine reports of the Home Missionaries, and Church Extensionists, there must be a considerable increase yearly added to the ranks of the faithful, and a great revival of faith in the land. On the contrary, if we credit the statements of Socialists and Infidels, and political agitators, there is a large slaughter of church-game committed every year by these theological and metaphysical sportsmen, which is gradually weakening the strength of the church, by thinning its ranks, and drying up its sources of nourishment. The statistics of religion cannot be depended upon. The reports are generally drawn up by interested parties, and small Disenters use no small craft in making themselves appear larger than Providence has ordained them. Thus chapels and congregations have been inserted in official reports which had ceased to exist as such, before the reports were printed.

But the number of churches and of attendants is a trifle, compared to the vital question of the state of religion. The motives to church-going, in more than one half of the population, are very suspicious, and certainly by no means religious. Not long ago we heard a gentleman confess, that he had a family who had no religion at all, but were regular church-goers. When they return, they mimic the preacher, imitate his tones, criticise his discourse, ridicule his looks and his attitudes, and pour out torrents of abuse upon the music. But still, he said, they go to church, chiefly because other people go—they go to see, and to be seen; to spend the time, and perhaps to avoid the reproach of avowed Deism, or something worse. This class of people is very numerous. They would worship the Devil, if it were fashionable. They are mostly ladies; and two-thirds at the least, perhaps three-fourths of the church-goers of London, are females. It is not uncommon to see several adjoining seats filled with women, without a single male convoy.

We have made the same observation in Exeter Hall, at the religious meetings in May. They are certainly splendid assemblages at times. Compared to a Radical public meeting at the Crown and Anchor, where there are no forms to sit upon, and where the people crowd around the platform, and stow one another, with their hats on their heads, and their hands cautiously keeping guard in their pockets, the difference, in point of comfort, order, and respectability, must make a deep impression on those who have witnessed both. The room is, we believe, the largest in the kingdom. It is frequently crowded in the holy month of May, and then we have observed that ladies' bonnets seem to floor the wide expanse of space before the chair, leaving only a few dark openings, in which appear the uncovered heads and sable-coloured shoulders of an obliging male, who has condescended to escort a bouquet of females. The Hall presented such a sight as this when O'Sullivan and Macgee made their last appeal at the Great Protestant Meeting in May. This was an exciting occasion. Some of the May meetings are but thinly attended.

The best criterion for determining the power of religion is the funds, which are raised upon the voluntary principle. These are certainly in a prosperous and growing condition. The Bible Society raised upwards of £108,000 last year, and the London Missionary £64,000. When we consider the vast number of spiritual taxes that are levied upon the people by the Religious Parliaments of Exeter Hall, one is astonished to find that a single society can call in its hundreds of pounds from a single congregation. The following are a few of the last contributions to the Missionary Society from some of the London chapels. We do not pick them, but read right on, omitting only the odd shillings and pence:—

| | |
|------------------------------|---------|
| Orange Street..... | £116 |
| Paddington..... | 20 |
| Peckham..... | 172 |
| Pimlico..... | 68 |
| Poultry Chapel..... | 200 |
| Queen Street, Radcliffe..... | 25 |
| Sion Chapel..... | 22 |
| Silver Street..... | 80 |
| Spa Fields..... | 39 |
| Stepney..... | 182 |
| Stockwell..... | 140 |
| Stoke Newington..... | 55 |
| Surrey Chapel (Ladies)..... | 111 |
| Tabernacle..... | 215 |
| New Tabernacle..... | 154 &c. |

This is a pretty fair specimen of London and its vicinity, beginning about the middle at the letter O; and these are only the contributions for one single society. We know nothing in the political world to parallel this, except the "rint," and there is a religious principle at the bottom of it, for O'Connell takes care to season all his speeches with the extreme unction of the church—"Without faith ye can do nothing." Are you sorry that it is so, reader? You may just as well be sorry that the earth moves round the sun, and that a day is only twenty-four hours long. Your business is to study the laws of Nature, not to legislate for Nature. It is an eternal law of Nature, that faith shall rule the world, and if men cannot get a good faith, they will take up with a bad one.

But what is all their zeal doing, and where are its fruits to be seen? Reader, if thou imaginest that Nature ever does any thing in vain upon so large a scale as this, or even upon an insignificant scale, thou hast some philosophy to learn yet. Perhaps thou dost not contribute to these societies; perhaps thou dost not read their reports, and knowest nothing of their proceedings; and for this reason thou, perhaps, imaginest that they are of no use. It is thus that the religious world also judge of the movements of the irreligious. There are few men as universalized in their views of Nature, as to admit that their opponents are of any use to society. We have no such prejudices. We think the Bible, Missionary, and Tract Societies eminently useful, especially the latter, in foreign countries. The little tracts do wonders abroad, in breaking in upon the strongholds of Pagan idolatry. The missionaries are opening up channels of communication between all the scattered tribes of humanity; and the Bible Society is collating their different languages, and presenting to each, in his own tongue, the only respectable history of the human race which is to be found in the world. Whether it be literally correct or not, is nothing to the purpose at present. It is of great importance that mankind should have common ideas upon such a subject. But the discoveries of science, especially of Egyptian archaeology, are bearing so powerfully at present upon the Old Testament history, and producing such marvellous confirmations of its general accuracy, that for some years past, especially since the discoveries of Young, Champollion, Rosellini, Letronne, and others, opposition has been entirely hushed, and the question of the authenticity of the historical records of the Bible set almost at rest. The principal, if not the only field of battle at present is the account of the creation, and that is not history, but revelation. The distinction is of great importance. Geology will force it upon the world. The coincidence between old Moses and new science is very remarkable, considering the antiquity of the former. Moses begins at the bottom of the scale, at darkness and chaos; thence he rises by gradation to the highest order of being. Science confirms this. The chief point on which the two quarrel at present is the word "day." It is lucky that there is a difference. It is fortunate, also, for the same reason, that there are chronological errors and historical contradictions in the Bible; for if the letter were faultless, the spirit might be overlooked, and conservatism might succeed in preserving old relics of superstitious rites and ceremonies for ever. *The spirit of progress lies in the blunders and the mysteries.* These are the whip and the spur which goad on the stationaries.

Of this book the Bible Society of London has dispersed

between ten and eleven millions since its first institution. The greater proportion of these are sold. Of tracts relating to this book, the Tract Society has distributed upwards of sixteen millions within the last year; and the three Missionary Societies, viz., the London, Wesleyan, and Baptist, have levied an income of £151,038 during the same period, for the support of missionaries and missionary stations in all parts of the world, to propagate the contents of this book. The total voluntary income of the five societies, for the last twelve months, was £270,000, and rapidly increasing. This amount is doubled by the sales.

If we are asked our opinion of the fruits of these societies, we reply, that any thing which tends to approximate the inhabitants of heathen countries to those of civilized and Christian nations, is a universal good; for unanimity is always a blessing, independent of truth or error. This approximation may take place, either by infidelizing the heathen, in respect to their own religion, as has already been done to a considerable extent in India, or by Christianizing them, as has been done to a very small extent. In either case a considerable barrier of superstition has been removed, and to all appearance there is at this present moment over the whole world, a universal spirit of disaffection arising, which is playing fearful havoc with olden systems. The rising generations are refusing to do those dirty jobs in which their fathers have gloried, and our Christian missionaries are encouraging them in rebellion. An Indian missionary (Mr. Crisp) at the last May meeting, speaking of the supineness, and even opposition of the natives to their established religion, says,

"But one of the most painful circumstances connected with this system is the great car feasts. By whom is the car prepared? Is it by the spontaneous contributions of the natives? Is the power vested entirely in their hands, of making all the arrangements which are intended to give an imposing effect to idolatry? No; when a feast is anticipated, a public document is sent to the "Presence," as it is called, that is, to the chief magistrate, stating that on such a day, and at such an hour, a particular feast is to be celebrated, and requesting that the money necessary may be granted; that bamboos, and coconut trees, and other things required for the car, may by compulsion be supplied: and these are brought in by compulsion from the surrounding districts. When so brought in, the person engaged in preparing the car for the feast, is the local representative of the British Government, and *he it is who directs the workmen what to do*. The whole concern is regarded by the natives, and in good faith it really is, a Government work. When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You may imagine, and many do suppose, that such is the zeal of the Hindoos for their idolatry, that when they come together to their great festivals, they are all anxious to draw this car; but it is no such thing. These cars have all been drawn by persons driven in by a *peon* armed with a whip. I testify to you what I have seen. I have seen them by hundreds pass the gate of my residence. And what for? that they might be compelled to draw the idol car. And after they have laid hold of the cables, who have been the persons to urge them onward? The Government *peons*, with long canes, which they apply to those that seem dilatory. It does, indeed, appear, from the memorial lately presented to the Governor of Madras, that in consequence of a lamentable disaster which occurred at the Conjevaram feast, the compulsory attendance of the natives is no longer to be insisted upon, and if this be adhered to, most certainly shall we rejoice. But the system, up to the present time, has been that just described to you."

Thus you see the same spirit of discontentment, which has shaken the ecclesiastical institutions of Europe, prevails also in India, originating also in the same cause—compulsory rating and personal oppression. Yet still the people of India are attached to their religion! So are the people of England! How is this to be explained? In the same manner as the emptiness of churches, and the fulness of religious Societies' funds, are to be reconciled. The popular mind, both in India and Europe, is powerfully propelled towards a reformation, not a destruction of the prevailing religion. Thus a writer in the *Asiatic Journal* discussing the question, whether Christianity or Deism, or re-

formed Hindooism, will be the future religion of Hindostan, decidedly fixes on the latter. And so say we; and we say, also, that reformed Islamism will be the future religion of Turkey, and reformed Christianity of Europe. But all these three are one. Every religion contains the elements of the everlasting religion of Nature, and, by progressing, as certainly arrives at final truth, as a river, by progressing, arrives at the sea. It matters not which way the river runs, to the sea it goes. Carry out any religion you please to its ultimate principles, and you find it vibrate in unison with Nature's universal and everlasting laws. No religion has ever yet been destroyed; the religion of the Greeks and Romans is all alive in Catholicism, and will live for ever in Pantheism.

Religion is progressing inwardly; and by pushing any religion inward to the heart and soul, away from outward forms and ceremonies, you arrive at the true religion of Paradise—Universal brotherhood, Universal faith, the religion of Nature and the God of Nature. But the theology of the most civilized and scientific people must necessarily take the lead in the work of progression.

THE TRANSCENDENTALIST'S DIALOGUES. No. I.

[*Note*.—The object of these dialogues is chiefly to lead to a negative or hypothetical result. They are designed chiefly to show the absurdities of the common-sense school, who fancy, by their own uncultivated arguments, that they are able to discourse on the most abstract subjects. I intend to exhibit the contradictions, to which their definitions, &c., inevitably lead, and occasionally to give hints of a higher philosophy.—T.]

A DIALOGUE ON "THE ONE."

SCENE.—*Transcendentalist sitting at a table with a newspaper.*

Trans.—And so it will appear again! The good old *Shepherd* will be published again; The best news contained in this paper.

Enter Materialist.

Oh, here you are, my good Materialist; here is a piece of news for you. The *Shepherd* is coming out again.

Mat.—Indeed; then, I assure you, I am very glad of it.

Trans.—How so! A Materialist rejoiced at the re-appearance of the *Shepherd*?

Mat.—Why to tell the truth, I have been reflecting on a conversation we had together last March, and I find that a man may be an Idealist, and not be so very absurd a creature after all. In short, I am not such an *of-course* Materialist as I used to be.

Trans.—Then, you will soon cease to be a Materialist altogether. Ah, I little thought when I sent that dialogue to the *Shepherd* that it would be the last paper that would appear there.

Mat.—Now I'll tell you a plan. You know we still differ on certain points; suppose we meet, and discuss now and then, on some philosophical subject, and occasionally send our dialogues to the *Shepherd*.

Trans.—I have not the slightest objection, provided the Editor is kind enough to insert them; and as there is no time like the present, let us have a discussion now. Here is a slate hung up against the wall; on it I will write. (*T. writes*).

AXIOM.

Every word that is not sheer nonsense, has a signification.

Mat.—Come! That is profound! Well, I agree to that!

Trans.—My dear friend, if every one had been aware of that sentence, numberless religious discussions would have been saved. But now I will write a word. (*Writes "ONE."*) There, that is a word, and must have a signification as well as others.

Mat.—Of course! And a signification most easy to find. Here, for instance, is *one* piece of wood.

Trans.—Is that a single atom, or is it composed of a number of particles?

Mat.—Hem! It is six inches square. It is composed of a great number of particles.

Trans.—In other words, it is an aggregate of particles, and to this aggregate you give the name of *one*, just, as we say *one* army, *one* mob, though we know that there are *many* individuals in the army and the mob. Thus, it would seem, this piece of wood is at the same time *many* and *one*; many, with respect to the number of its particles, *one*, if we regard their combination.

Mat.—Exactly. Few would differ on this point.

Trans.—Now, can you fancy some explosion taking place, and their particles being separated and scattered?

Mat.—Certainly. This happens to a certain extent every time a violent explosion happens.

Trans.—Then the piece of wood, considered as a *one*, would be destroyed; but the component particles would not be destroyed.

Mat.—No. In other words, the union would cease, and the particles would exist in a separate state.

Trans.—The *many* would still continue, but the *one* would be annihilated. Now, supposing the piece of wood again to be one united whole, if we destroyed all the component particles, would the *one* piece exist?

Mat.—What, after every particle was destroyed? Of course not! What trifling questions you ask!

Trans.—Perhaps so. But let us see the result. The *many* is necessary to the existence of the *one*, but the *one* is not necessary to the existence of the *many*.

Mat.—Stay, stay; the multitude of particles could not exist, did not *one* single particle exist. The *many* is itself but a multitude of *ones*. Each of these *ones* has a separate existence of its own, and it is on the existence of these, that that of the *many* depends.

Trans.—So, then, it appears, that there are two significations to the word, "*one*." In the first sense, it means an union of a multitude, in the second signification, each of the particles which constitute the multitude, is in itself a *one*.

Mat.—Yes, and we might distinguish them by the words "*One* of composition," "*One* of ultimate division." And it appears to me that the "*One* of ultimate division" is the purer "*one*" of the two, for it is *one* without being *many*, while the "*one*" of composition is at the same time *many* and *one*.

Trans.—Good. Now we see the aggregate *one* every day; us, for instance, your piece of wood. This aggregate *one* may, as we well know, be resolved into a *many*. Now have we ever seen the *one*, which is the result of ultimate division, and which is so pure a *one* that it cannot be resolved into *many*?

Mat.—No, we never saw it; but it is plain that it does exist. Thus I have not instruments fine enough to reduce this wood to its ultimate particles, nor eyes acute enough to perceive them after the division, but still I am induced to infer their existence, nor do I think the infinite divisibility of space any argument against it.

Trans.—There I thoroughly agree with you. Although space be infinitely indivisible, and hence *theoretically* every particle is infinitely divisible, it does not follow that the particles are *actually* so. For we can readily conceive of a body occupying a certain quantity of space, and yet being self-existing.

Mat.—Of course; and we must come to that at last: for the existence of every body must depend on the existence of its parts—the existence of these parts on that of their smaller parts, till we come to ultimate particles, whose existence depends on nought but themselves, that is, are self-subsisting.

Trans.—I see; but you do not arrive at these ultimate particles by the evidence of your senses, but by a process of inference.

Mat.—Exactly, and by a very just process; for if the existence of one thing depends on that of another, and the existence of that other depends on that of a third, we must come at length to a thing self-subsisting, or our whole fabric will fall for want of a foundation.

Trans.—Very good; but the form, colour, &c. of this particle are unknown.

Mat.—Oh, certainly, it has never been perceived by our senses; it is too minute.

Trans.—True, but we are to consider that as no argument

against its existence, but rather a proof of the imperfection of our faculties, or scientific machines.

Mat.—That is precisely my view.

Trans.—Then let us call the ultimate particle of this piece of wood X, and let us try if, by a reasoning process, we can discover what qualities X possesses. In the first place, it is self-subsisting, and, with a number of other particles which are equally self-subsisting, composes this piece of wood. Does it occupy any portion of space?

Mat.—Oh, yes, certainly; for as the piece of wood occupies space, the particle which arises by division must occupy space also, though a very small portion.

Trans.—Then I'll write as follows:—X is a self-existing body, co-existing with other self-subsisting bodies, and occupying a portion of space.

Mat.—That seems right enough.

Trans.—As other bodies exist with it, it is very evident that it occupies only a portion of space, and not the whole abyss.

Mat.—Quite clear. It is self-evident that only a portion of space is occupied.

Trans.—If X only occupies a portion of space, it must be bounded in space, and that which is bounded in space has a form.

Mat.—Yes, yes; X has some form or other; what form in particular I do not know.

Trans.—And to constitute a form (*i. e.* the form of a body), it is necessary, not only that a body should exist, but also that it should be *enclosed*. Thus a plane figure (*e. g.* a triangle) is formed by one part of a surface bounding another.* And if form is necessary to a body, and a boundary is necessary to constitute a form, it follows that X is not self-existing, as the subsistence of the bodies which bound it are necessary to its own existence. And hence we find that our proposition respecting the ultimate particle leads to a contradiction.

Mat.—It appears so, indeed, and I will reflect further on this matter. But time grows late. I will bid you adieu for the present. Next time we meet, we will discourse further on "*the One*."

THE TRANSCENDENTALIST.

* *Shepherd*, vol. ii. page 52.

CURIOUS SPECIMEN OF INDIAN IMPOSTURE.

From Lieutenant Bacon's *Hindustan*. London: W. H. Allen and Co., 1837.

AMONG the lower orders it is no uncommon thing to find men who can counterfeit so skilfully the semblance of death as to deceive even a medical man, until the hand is applied either to the heart or pulse. These men are frequently at very great pains to acquire this faculty, and practise it for many purposes. It serves sometimes as a means of concealment, but more frequently it is made available for the purpose of imposition.

The imitator of death is laid upon a *charpâhi*, or light native bed, and being painted as if covered with wounds and bruises, he is carried in a state of complete nudity to the house of an European magistrate, or other civil functionary; here a pitiable story is related of his having been murdered in some remote village, and with bitter tears and lamentations the magistrate is entreated to send officers to make official investigation of the case, and if possible to bring the perpetrators to an expiation of the outrage. In the mean time, the friends of the unfortunate murdered man, having excited the compassionate interest of the Englishman, or some of the inmates of his house, solicit a gratuity for defraying the expenses of the funeral, for which they aver that they have no means; and if the trick be new to the beholders, an ample shower of donations will most likely be afforded to the poor bereaved creatures. The moment their object is secured, the sorrowing family withdraw, carrying with them the corpse of their deceased relative, who, as soon as he is out of sight of the house where the imposition has been practised, returns to the mortal world, and again condescends to make use of his limbs, taking care to appropriate an adequate share of the bounty which his ingenuity has purchased. Having then cleansed himself from the stains and artificial

wounds, the whole party disperse, to avoid apprehension when the fraud is detected.

I was once staying at the house of a civilian, when one of his servants came in and reported that a murdered man had been brought to the door by a party of his friends, in the manner related above. He intimated at the same time, that, from the appearance of the strangers, he was suspicious of their statement, and believed the dead man to be a counterfeit. We went out, and found a squalid-looking corpse, with two or three wounds upon the chest, and with many marks of violence about other parts of the person.

The bed upon which the body lay extended was placed upon the ground, and all around it squatted the relatives and friends who owned it, howling, screaming, and greening with a touching emphasis, which would have excited the sympathy of the most obdurate. My friend approached to examine the body, but was assailed with a thousand importunities not to pollute the corpse, before the rites of sepulture had been performed. He therefore refrained from touching the body with his hand, but remarking to the people that wood could not defile it, he stuck the sharp end of his billiard cue, which he had in his hand, into the side of the supposed corpse. This evidently disconcerted the surrounding throng, but as the body showed no signs of animation, or any fear of incurring a repetition of the test just inflicted, we began to think that the suspicion of the chupprassi had been unfounded. The blow was repeated with increased force, and until the sharp point of the cue penetrated the flesh between the ribs. A very slight quiver of the muscles, and an almost imperceptible movement of the head, discovered the cheat, and my friend then told the people that they had better take the body to the hospital, for that life was not yet extinct. "Wa, wa," said they, "why the man has been dead since cock-crow; how then can he be alive now?"—(An idiom quite as purely Hindostanee as it may be thought Irish.)

"Bring a tea kettle of boiling water," shouted the gentleman, to the dismay of the family.

"Sir, great Sir,—what would you do with boiling water? The man is dead."

"Exactly so, my good friends; and that is the reason that you are all weeping and sorrowful?"

"What else, Sir!"

"Why, I am a great physician, and know how to bring such dead men as these to life."

The poor fellows begged hard that the body might be spared; but the kettle was brought, and still the dead man moved not, until a small quantity was poured upon his feet, when he bounced from his *charpâhi*, and upsetting one half of his little brothers and cousins, fled like a spirit rather than an earthly body.

MARRIAGE IN THE HIMALA MOUNTAINS.

THE WIFE OF SEVEN HUSBANDS.

WHEN about a couple of miles from Missouri, I overtook a young Paharri damsel driving cows. My attention was caught by her graceful figure, and her highly picturesque costume. Her hair was gathered into a knot upon the crown of her head, and thence fell in the fashion of a horse's tail down her back; across her shoulders a bright red scarf was loosely thrown, and from her waist a short grey petticoat descended to her knees, below which a finely rounded leg and well turned ankle gave a finish to the figure, and formed by no means its least attraction. As I passed the girl, instead of screening her face from observation, as do the most modest females of the plains, she looked innocently in my face, exclaiming, "Do not drive my cows, I pray you, Sir, for they scramble off the road, and then I shall have much labour in collecting them again."

I was surprised at the freedom and simplicity of the damsel's address, and more so at her comely countenance and sparkling eye; the *Paharris* being characterized by the broad cheek bones and small twinkling eye of the Chinese.

"Well, then, my pretty lass," I replied, "you must let me amuse myself by talking to you as far as our journey may lie on the same road."

"Very well, Sir; but what can a *Feringhi Sahib* have to say to a poor girl of the mountains?"

"Why you see I am a stranger in these parts, and wish to pick up information respecting your beautiful country. Young and artless as you appear to be, you will be able to tell me much of which, though a traveller in many countries, I am yet in ignorance."

"Alas! Sir," replied she, "is it for the infant to instruct its parent? or for the young kid to direct the steps of the goat? I am but a child in knowledge, and do you bid me show you what our wise men call their own? Shall I tell you of my cows, or of the butterflies which sport over the flowers, or of the eagles sailing aloft yonder?"

"Yes, even there you could tell me much which I do not know. But have you no family or home to talk to me about? There I cannot enter, and can only learn by hearsay. Are you married?"

"Married! Certainly I am married, and have seven handsome husbands, the finest men in the village; but I cannot say they are such tall, straight fellows as the servants which follow you gentlemen from the plains."

"Seven husbands, did you say? What, all your own? or did I misunderstand you?"

"Ay! truly, seven husbands; what else should I say? We are not like the unfortunate women in the plains, who, it is said, have but one man, good or bad, belonging to them. But I am wrong to say seven; I have only six now; one of them I discharged yesterday. He was an idle, useless fellow, with only one eye, and a crooked back."

"What, do you send them away if they have any defects, or if you do not love them?"

"Certainly; or if a man should be idle or poor, a woman could not be expected to keep him, when she might have fifty better. Go your way, Sir; my cows go up this turning to the right."

"But tell me before you go, my pretty girl, if all the women in your villages are as fortunate as yourself in the number of their husbands, and if it be usual with them to turn their good men off with as little ceremony as you appear to have done?"

"Why," said the woman, "all my sisters are not considered so handsome as I am; but some have two husbands, some have three or four; few are so poor as to have only one."

"And would you have more than seven, if you could find them to please you?"

"No; if I have more than seven, it is impossible that they should be all good. Seven is a happy number."

"Then I suppose you will get another to supply the place of the seventh, whom you discharged yesterday."

"When I can find one whom I can love."

"But do not your husbands quarrel? Are they not given to jealousy one towards another?"

"No; why should they? Are they not treated according to their deserts?"

"Have you any children?"

The girl drew her red scarf over her face, and turning abruptly away, followed her cows.—*Lieut. Bacon's Hindostan.*

SELF-IMMOLATION OF GENIUS.

(From *D'Israeli's Literary Characters and History of Genius.*)

To this enthusiasm, and to this alone, can we attribute the self-immolation of men of genius. Mighty and laborious works have been pursued as a forlorn hope, at the certain destruction of the fortune of the individual. Vast labours attest the enthusiasm which accompanied their progress. Such men have sealed their works with their blood; they have silently born the pangs of disease; they have barred themselves from the pursuits of fortune; they have torn themselves away from all they loved in life, patiently suffering these self-denials to escape from those interruptions and impediments to their studies. Martyrs of literature and art, they behold in their solitude the halo of immortality over their studious heads, that fame which is "a life beyond life." Van Helmont, in his library and his laboratory, preferred their busy

solitude to the honours and invitations of Rodolphus II., there writing down what he daily experienced during thirty years. Nor would the enthusiast yield up to the Emperor one of those golden and visionary days. Milton would not desist from proceeding with one of his works, although warned by the physician of the certain loss of his sight: he declared he preferred his duty to his eyes; and, doubtless, his fame to his comfort. Anthony Wood, to preserve the lives of others, voluntarily resigned his own to cloistered studies. Nor did the literary passion desert him in his last moments, when, with his dying hands, the hermit of literature still grasped his beloved papers, and his last mortal thoughts dwelt on his *Athenæ Oxoniensia*. Moreri, the great founder of our biographical collections, conceived the design with such enthusiasm, and found such seduction in the labour, that he willingly withdrew from the popular celebrity he had acquired as a preacher, and the preferment which a minister of State, in whose house he resided, would have opened to his views. After the first edition of his *Historical Dictionary*, he had nothing so much at heart as its improvement. His unyielding application was converting labour into death; but, collecting his last renovated vigour, with his dying hands he gave the volume to the world, though he did not live to witness even its publication. All objects in life appeared mean to him, compared to that exalted delight of addressing to the literary men of his age the history of their brothers. Such are the men, as Bacon says of himself, who "are the servants of posterity,

Who scorn delights, and love laborious days,"

The same enthusiasm inspires the pupils of art, consumed by their own ardour. The young and classical sculptor who raised the statue of Charles II. in the centre of the Royal Exchange, was, in the midst of his work, advised by his medical friends to desist, for the energy of his labour, with the strong excitement of his feelings, already had made fatal inroads on his constitution; but he was willing, he said, to die at the foot of his statue. The statue was raised, and the young sculptor, with the shining eye and hectic flush of consumption, beheld it there, returned home, and shortly was no more. Drouais, a pupil of David, the French painter, was a youth of fortune, but the solitary pleasure of his youth was his devotion to Raphael. He was at his studies from four in the morning till night.—"Painting or nothing!" was the cry of this enthusiast of elegance. "First fame, then amusement," was another. His sensibility was as great as his enthusiasm, and he cut in pieces the picture for which David declared he would inevitably obtain the prize. "I have had my reward in your approbation, but next year I shall feel more certain of deserving it," was the reply of this young enthusiast. Afterwards he astonished Paris with his *Marius*. But, while engaged on a subject which he could never quit, the principle of life was drying up in his veins. Henry Houdley and Kirke White, were the early victims of the enthusiasm of study, and are mourned by the few who are organized like themselves.

"'Twas thine own genius gave the fatal blow,
And helped to plant the wound that laid thee low;
So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart.
Keen were the pangs, but keener far to feel
He nursed the pinion that impelled the steel;
While the same plumage that had warmed his nest
Drank the last life-drop of his bleeding breast."

AUSPICIOUS COMMENCEMENT OF THE NEW REIGN.

On the accession of a new Sovereign to the throne, we are naturally anxious to discover what are the leading motives which influence his mind, and what are the modes which he intends to follow in effecting his purposes. There is a certain moral influence exercised by kings over their subjects, independent of their executive authority. This moral influence it is more particularly our province to examine, as we are not

authorized by law to criticise legislative measures. The first proclamation of her present Majesty, was one of a peculiarly moral character—upon which we think we may safely venture a remark, without encroaching upon the forbidden fields of politics or ecclesiastics. Her Majesty, as becomes her sex, shows great anxiety for the moral and religious welfare of the nation. To effect this desirable end, she means to distinguish persons of piety and virtue by marks of her Royal favour. All very good, if she can discover the true from the feigned—the right sort from the wrong. The best and the wisest and the shrewdest are apt to be deceived in this respect; but our new virgin mother seems to have ideas upon this subject which are likely to excite a little controversy with even her virtuous and pious subjects.

"We do hereby require and command them (that is her subjects), and every of them, decently and reverently, to attend the worship of God on every Lord's day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law." If this is a mere matter of form, it is too bad to tantalize the Sabbatarians with hopes that are never to be realised, and promises never to be fulfilled. If it is sincere, and a plain declaration of motives and resolutions in the Royal mind, it means, that we are all to be compelled by law to go to church! "Well," as an old lady said to us, "it is all very good in a figure;" by which she meant, that we ought all to worship God in his temple (the heart). But the heart is not to be tricked into worship by proclamations, or whipped into adoration by magisterial authority. To make men religious *thus*, is to make them hypocrites. They would be better and more innocent, both to themselves and the Government, roaming at large over hill and dale, than stewed in a church or conventicle, with a posse of police, counting their heads, and calling over the roll, to see that none were absent.

The Queen, notwithstanding her excellent education, has evidently not learned the mode of making men and women religious; and the Bishops, her counsellors in pious affairs, are so screwed down by oaths, and articles, and creeds, and constitutions, and old forms, and private interests, that it is quite impossible for them to adopt any other means than those which have been employed from time immemorial, and which time immemorial has declared to be ineffectual. Threats of a similar nature are issued out against all blasphemy, cursing, swearing, profanation of the Lord's day, &c.; in fine, against numerous vices and immoralities which *really* are a curse to the nation at large. We think it most desirable that all these vices should be discountenanced. Cursing, swearing, drunkenness, gambling, are abominable crimes against the moral feelings of society; and the Sabbath is an institution of so superlative a character, that we do not think there is a sober and intelligent man in the country, who is not an advocate for its inviolability, unless society could be so organised as to make every day a Sabbath. Then the substance being come, the type might be dispensed with. But we cannot yet get the everlasting Sabbath; we must, therefore, be content with a sham Sabbath once a-week. It must be a sham Sabbath at best. But, like every other human or divine institution, it is susceptible of improvement. We wish, we heartily wish, that all labour could be abolished on the Sabbath. We wish that every servant were free on a Sabbath—that not even the Queen should have a right to extort obedience or service from her domestics on a Sabbath; that, in fact, it should be a universal jubilee throughout the nation, and that the voluntary principle should reign throughout the country without any other control than that of a well cultivated moral feeling. This is what we wish. But wishing is vain. It is a sort of beau-ideal of a Sabbath;—but in that beau-ideal is concealed the living truth—that until you get this well cultivated moral feeling, you cannot get your Sabbath. You begin at the wrong end—you put the cart before the horse—when you try to make the Sabbath first, for then you are obliged to use force to tinker up the leaking utensil. If rulers were to go the right way to work there would be no occasion for a proclamation to make a Sabbath. The people would make a Sabbath for themselves in spite of a proclamation to the contrary.

CURIOUS GEOLOGICAL CONTROVERSY.

(From Dr. Wiseman's Lectures on Science and Religion.)

EVERY one of my readers is doubtless aware, that in many parts of the world enormous bones have been found, which used to be considered those of the elephant—the *mammoth*, as it was called, from a Siberian word designating a fabulous subterranean animal. Besides these, and similar remains, vast accumulations of shells, and impressions of fishes in stones, as at Monte Bolca, have been at all times discovered in every country. All these used formerly to be referred to the deluge, and quoted as evidence that the waters had covered the entire globe, and extinguished terrestrial life, as well as deposited marine productions upon the dry land. But, perhaps, you will hardly believe me, when I say, that for many years the fiercest controversy was carried on in this country (Italy) upon the question whether these shells were real shells, and had once contained fish; or were only natural productions, formed by what was called the “plastic power of Nature” imitating real forms. Agricola, followed by the sagacious Andrea Mattioli, affirmed that a certain fat matter, set in fermentation by heat, produced these fossil shapes. Mercati stoutly maintained that the fossil shells collected in the Vatican by Sixtus V., were mere stones, which had received their configuration from the influence of celestial bodies; and the celebrated physician, Falloppio, asserted that they were formed, wherever found, by “the tumultuary movements of terrestrial exhalations.”* Nay, this learned author was so adverse to all idea of deposits, as boldly to maintain that the potsherds, which form the singular mound, known to you all under the name of Monte Testacea, were natural productions—sports of Nature to mock the works of man. Such were the straits to which these zealous and able men found themselves reduced to account for the phenomena they had observed.

* This is quite as good a reason as “circumstances,” or “combination of circumstances,” for life and organization.

CHURCH OF SCOTLAND.

THE spirit of innovation is hovering over this relic of scholastic divinity. The orthodox, or popular party, is rapidly making head against the old Tories of modernism. The orthodox are a species of Whigs in Church politics—in so far as respects popular rights, and the overthrow of old established usages; but they are stern John Calvinists and John Knoxites in faith, and seem to be several centuries behind the Whigs in gentlemanly feeling and behaviour. However, they form the movement party in the Scotch Church, and the rapidity of their progress on the question of the abolition of lay patronage, may be perceived by the following successive divisions on the question. In 1833, only 33 had the courage to vote against Patronage; in 1834, 42; in 1836, 90; in 1837, 97, there being 166 for keeping things as they are. For a reform of the eldership, which is in a most corrupt state, being, with the characteristic servility of the clergy, unscrupulously bestowed on many, especially young lawyers, who only use it for political purposes,—there were, last May, 131; 154 were in favour of things as they are. But, strange to tell, 61 elders voted for the reform, and only 56 against it—showing that the laymen are (in Scotland, as well as elsewhere) better reformers than the clergy. The Church-extension system is rapidly progressing upon the voluntary principle. Last year there were £60,000 contributed to the fund. Within the last three years £160,000 have been collected, and 157 new churches have been, or are being built, in consequence. Yet still the Church vociferously complains of the infidelity and supineness of the Whigs, in refusing to give grants from the consolidated fund, to build more.

CAVERNS IN BELGIUM.

Liege, June 13.

SOME time ago a large cavern, full of beautiful stalactical formations and incrustations, was discovered near Tilf. A se-

cond, far more splendid than the first, has just been discovered. It is a prolongation of the former, and every thing in it is grand and magnificent. The various halls, if we may so call them, resemble the naves of cathedrals. On the right and left are stalagmites, rising in stages to a great height, which look like glaciers, and extend further than the eye can reach. From the top of one of them, which is between 60 and 70 feet high, rushes a superb cascade, which falls into an alabaster basin, to which the name of Bath of the Nymphs has been given. Beyond this second grotto there is a third, which has not yet been explored. The persons who have discovered these caverns have already penetrated above a league into them.

MARCHING TO PRAYERS.

“THE British officers of the native army have no Sunday parade, as their men, being of a different religious persuasion, are not expected to attend Protestant worship. To avoid the infliction of a headache, which a two hours’ respiration of the riding-school atmosphere was sure to entail, most of the officers remained in their own dwellings. In 1830, the Commandant insisted on their attending, and ordered them to assemble every Sunday morning on the parade-ground, and march to prayers at the head of the 11th dragoons.”—*Dr. Spry's Modern India*, 1837.

TO CORRESPONDENTS.

As we shall always go early to press with the Shepherd, our Correspondents will require to be several days in advance. Our old friend, the Transcendentalist, was just in time to escape the “lock up” for a week. Hermes is remanded. T. is requested not to realize his intentions expressed in a private note. We shall be offended if he do. It is not necessary. Let him chisel away at time and space, and leave the grosser elements of sense to those who are more materialized than himself. We hope he understands mysticism; if not, he must go and take lessons at the Marylebone workhouse. We shall explain this latter allusion:—We met Mr. Wigram in the street on proclamation-day. He had just come from reading Fraser's Magazine; his eyes were bleared with the brilliancy of the critique on Transcendentalism, and the blue, red, and yellow books. He put into our hands a blue, red, and yellow bill, entitled, “Universal Picture Lessons for Infant, National, and Normal Schools, by Thomas Wigram, Esq.” &c. In this bill, he informs us, he teaches mental philosophy at the Marylebone Workhouse, where the public are invited to attend on Tuesdays, at 11 o'clock. The following announcement in the bill will be read with astonishment: “The true arena for the science of mind is the Marylebone workhouse.” If this do not make the literati of Oxford and Cambridge blush to the very occiput, they must be as devoid of shame as Eve and Adam before they fell. To be outstripped in metaphysics by a set of pauper brats! We must see this great sight, and give our readers an account of it.

Next week we will enter upon the discussion of a very important question respecting Mr. Owen and the Jesuits, which will probably occupy us for two or more weeks, and lead to other interesting topics, all of a practical nature. In one sentence we shall wipe off the reproach that the *Shepherd* has no practical tendency.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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SATURDAY, JULY 8, 1837.

[PRICE 1½d.]

ROBERT OWEN, THE PROTESTANTS, AND THE JESUITS.

SUBORDINATION is the soul of a system. In order to make a system work well, it must have superior powers to dictate, and inferiors to obey. The inferiors are the mass of the people: the superiors are few in number.

Every man should have his appointed place—his prescribed task; a task which he performs, not for his own sake alone, but for the sake of the community.

This cannot be without gradation of rank, and an absorption of the voluntary by the involuntary principle.

The Society of Jesus, i. e. the Jesuits, regarding it merely as a working system, independent of its principles, is the most perfect model of organization which has ever yet been tested by experience.

The great object primarily aimed at in its organization was unity. To produce this unity, the first sacrifice required of the members was, a renunciation of all individual property and individual affections, "*existimet sibi quicquid in mundo habebat relinquendum*," i. e. let him understand that he has relinquished every thing he has in the world; "*et ita curandum est ut omnem carnis affectum ergo sanguine junctos eruat*," &c. i. e. let him also divest himself of all predilection for blood-relations, the true principle of relationship being that of the spirit.

The individual was sunk in the universal interest.

So far Mr. Owen and Ignatius Loyola agree. But it was not enough merely to inculcate a principle; laws must be enacted to carry it out, and ministers must be appointed to execute the law, and obedience must be exacted in carrying out the plans of the institution; for if the mode of action is not uniform, there can be no important object effected. The results must then be accidental.

To accomplish this practical end, the superior was invested with supreme authority; and every inferior ruler had undisputed power over all beneath him, according to the principle of military discipline. There was no gainsaying an order; if a member were ordered to scrub pots, or wash dirty linen, he must yield without a murmur; and this humiliation was frequently employed with proud and haughty spirits, who overrated their own importance, and seemed more disposed to follow the voluntary than the involuntary principle.

Not even a private correspondence could be carried on without the privacy of a brother, appointed by the superior to read the letter, and to receive the answer.

But how was this discipline enforced? Not by magisterial authority, or bodily coercion: no, indeed. It was enforced by a higher and more ethereal principle; a mere imagination, which is the strongest of all principles. This was the very marrow of the institution. It could never have been organized without it. No practical system ever was organized without it, unless upon the principle of military coercion. If such a system be possible, the experiment has yet to be made. We should like to see it tried.

But what is this imagination, this powerful dictator, which enforces obedience to the most revolting duties, and subdues the selfish to the social motives, and how can it be produced?

There are many different species of it, both religious, social, and political. That of the Society of Jesus was religious faith—Christ was the head supreme—the Pope was second to Christ, and the representative and interpreter of his will—the Superior of the Order was next in order to the Pope—the subordinate authorities came next, and each of these authorities had power supreme over those beneath him, "who are commanded to listen to his voice, as to the voice of Christ." According to rule 39th, they were taught not to consider whom they obeyed or whom it was who ordered, but him *for* whom they obeyed, that is, Christ the Lord—the object of their obedience being the good of mankind, "universal love." (Rule 44th.)

Now the important query with us is, the possibility of organizing a practical working system upon any other model than this—without one or more of its ingredients. The principles of Jesuitism, recollect, are at present out of the question; we do not advocate them; but we think the order has been sadly misrepresented, and many of the crimes which they have committed, in the political and social world, have been wide departures from the principles of the fraternity. What we are discussing at present is a working practical system. Some people have said the *Shepherd* is not practical, it has not a practical tendency: we shall bring such people to the test, and try whether they or we best understand the principles of a practical system.

The great complaint we have against all systems at present is, their deficiency in this respect, and the new systems seem to be more defective than the old. The new carry the democratic principle to excess, the old had too little of it; but as executive power and facility of action do not belong to the democratic principle, the monarchical have always possessed more influence, in proportion to their size, than the democratical societies. A plan could be adopted, and put in force instantaneously by their means; an opportunity of action could be seized, and taken advantage of; the whole power of the body could, in a twinkling, be directed to a particular point, and that point carried, if combined energy was able to attain it. It was this combined energy which enabled the Jesuits to accomplish such immense undertakings, with apparently trifling means. They have made more converts to the Christian Church than any other Christian body. The principal conversions in the East, nay, almost all the conversions to Christianity there, have been made by the Jesuits; and Abbé Dubois, in his examination before the House of Commons, estimates the native Catholic population of Asia at 1,200,000, of which there are 600,000 in India. The Protestants never have succeeded as missionaries; not because they have not got "Christ the Lord" to inspire their zeal, but because they never have been organized upon the Catholic principle, which is the only practical system, and would still work most efficiently, even amid our own population, were it not for the obstinacy with which it adheres to obsolete forms and stupid dogmas, which the common sense of the people condemns. But what is worthy of minute observation, it is chiefly owing to a departure from the old Catholic organization that this obstinacy exists. The Pope's power has been weakened—he cannot trust to the allegiance of his subjects; he therefore merely suffers the old

wheels to roll on, oiling and greasing them a little, to keep himself easy. He dares not to make innovations, like his predecessors, suited to the spirit of the age. It was upon this principle of progression that Catholicism arose, and by forsaking this principle it must fall.

The Scotch Church has determined, that there be no acknowledged head of the Church but Christ; but as Christ never visits the assembly in person, and as there are many disputes about Christ's will in respect to particular measures, this head becomes a divided head, in the general assembly of the clergy. Were Christ really and intelligibly present, they would be united. To remedy this defect, the old Catholic principle gave Christ a representative, and put him in the vicarial seat. This at once gave unity and force to their proceedings: Christ was no longer divided. Here, now, was an interpreter of his will, and the Church universal believing that the spirit of Christ was with his Church, nothing was more natural, than for them to believe, that he would speak his mind through the visible head. Prosperity attended the system, and if it has fallen, so also have the tabernacle of Moses, the ark of the covenant, the temple of Solomon, and the working of miracles. But each did its work while it continued, and the fruits of that work are still visible, and the lessons most important.

Our English Church is, perhaps, more defective, in some respects, than the Scotch; for although the Queen (God bless her) is head of the Church, having the grace of God in her heart, and an excellent store of sound theological books in her library, still her Majesty never does act theologically in the Church, and the clergy only regard her as their head in a *passive* sense; that is, a head which *does not* rule the body, but is *ruled by it*! A brainless head, we fear, since the brain is scattered, God knows where, and is never collected for unique action; so that the English Church remains stock-still where it was first placed, retaining its old unchangeable character, and not possessing the elements of a new growth within itself, for want of an active head.

This is the case with the whole army of Protestantism. It is a miserable, sickly system, a mule begotten by Catholicism upon the mare, or she-ass, of democracy, but quite unable to propagate its own likeness, for want of the principle of germination.

Zeal is not a-wanting in the Protestant Church. The large funds of the Bible and Missionary Societies afford undeniable proof of this. The yearly income of the Wesleyan Missionary Society is nearly double that of the "Propaganda Fide." A Roman bishop in India has only £60 per annum; a priest, with a congregation of three-thousand, only £30; yet to these men all the native Christian population belongs. Zeal is like steam; it is very weak, when scattered and rarified, but very powerful when condensed under high pressure. The Protestant steam has too many valves. The directing principle of Christ the Lord is rather too accommodating, when not directed by some visible head. The invisible head is very useful as a living motive for the conscience: but the visible head is equally useful for method in action. The invisible head will never direct methodically, except through the medium of a visible head. It is a law, an eternal law of God and Nature, that power be methodically exercised *only one way*, under the direction of a visible head.

Now, observe this fact. Protestantism has rejected the visible head—Owenism rejects visible and invisible—Catholicism employs both. Which of all these three is the practical system? The natural one. There is no other system but the Catholic, the others are not systems at all, and when the Catholic fails, it fails, solely because it does not carry out its own first principles. We fear that a great proportion of our modern Reformers are disposed to reject both heads, (which are only one) and to raise an atmosphere of dust, by setting up, each individual for himself, upon the voluntary principle! Wherever such ideas prevail, there Chaos reigns supreme, with Necessity his Queen, and their family of Circumstances, Mr. McAdam as superintendent of public works, and Mr. Whirlwind as his principal assistant.

How very simple and beautiful are the fundamental practical principles of life, unity, subordination, zeal; and how

strange the infatuation that will lead men away from them, to entertain the hope of organizing a practical system without them!

The feature of insubordination at present belongs to all modern revolutionists. In fine, many of them regard it as a fundamental principle of a new, instead of an axe for hewing down an old, system. But all the sober and intelligent among them do really acknowledge the evil, and bitterly complain of it. They are already inwardly convinced, that the people can not be collected around any popular standard which is waving at present.

The strongest and best compound of zeal must reign over weaker and worse compounds. The more universal a zeal is, the stronger and better it is. A mere political zeal is not so strong as a political and religious zeal combined. "The great Missionary Association at Lyons," says Dr. Wiseman, "which realizes about £15,000 a-year to the 'Propaganda,' has entirely, from first to last, been commenced and kept together by a lady, who has not been able, from illness, even to leave her own chamber. She is a perfect cripple; and, consequently, has done it all by her correspondence, and her energetic representations." What but the religious element can afford such a lever? Radicalism and Reform have cut up the principles of human action into so many fragments, that the people do not know rightly where to blow their zeal. In the confusion they blow in opposite directions; and when they do all blow in the same direction, it is never for a first principle, but some miserable trifle, which, when obtained, only gives occasion for fresh murmurs.

Owen is more collected in his views, and more intelligible in his plans, than the mere Reformers. But, can he create zeal—can he create subordination—can he create unity—can he embrace industry, learning, science, and the arts—can he keep up the flame of Imagination? Has he a *hot-house* for rearing tender plants, to be transplanted to the fields when their native propensities are developed, and they are ready to encounter the accidents of wild Nature?

Every opinion can create zeal to a certain extent. But the more universal the zeal is, the more likely it is to succeed. Poetic zeal is not universal, it belongs to individuals. Musical enthusiasm is also a rarity, and confined in its application. So are painting, sculpture, mechanics, &c. All these are merely departments which never can take the lead in a social movement; but they may act a subordinate part. There are only two universal species of zeal,—corresponding to the double aspect of our nature;—the religious and political. These really are universal. The two combined embrace every idea connected with the general happiness of society. They live in all. The religious, as a male principle of action, resides principally in males; but also very extensively in females. The political, as a female object of action, takes refuge chiefly with males. A mere political, or social system, that excludes religious feeling, will never interest the female nature. (It never can interest the male. If woman is the representative of the Church, man is the high priest of the Temple.)

Religious zeal is eternal. It is not necessary that it should always be the same, however. It is like wealth, it may be variously directed. Hitherto, it has been sectarian, and worked mischief by its antagonism, and its social antipathies. Patriotism has done the same. But there is a higher order of zeal in man, which may, and will be aroused for the accomplishment of a higher object than any which is at present practically before the public.

The zeal we speak of is a truly Catholic zeal—which begins with God as the invisible head of the system,—which ordains a representative of God upon earth, visibly to direct this system, with his subordinate authorities, and then relies with implicit faith upon this as a Divine, an infallible institution, which cannot be destroyed.

We say, there is such a zeal, and such a faith; and that the system above mentioned, in a single sentence, is the only practical working system.

But, pray, how are we to know that this system is a Divine and will be a successful system? By its Catholicity, or Universality. If it be universal in its principles, it is the religion of

the Universal Spirit, to a living certainty; and the faith that reposes upon it, is not a faith at all, but knowledge and demonstration. (Faith shall cease with fruition; in this sense alone, we are, or rather wish to be, infidels, for we desire to see faith swallowed up in demonstration and full enjoyment). Whenever you have got universality, you have God in your head, and his sceptre of humanity in your hand. But the zeal and the faith we speak of will never come to Necessity and Circumstances. You may just as well take an Egyptian mummy for a standard.

If we have no confidence in the head of a system, we can have no confidence in the system itself. The head is the ruling member. It receives its strength, its nourishment, from the other limbs; but, whenever the inferior limbs exhibit a revolutionary spirit of their own, in working without the consent of the head, disease is the cause. A healthy state of body always gives a supreme authority to the head. It is only in convulsions and disease that the head loses its power. Is this a fact? Are you a matter-of-fact philosopher?—then receive the fact, and the inference we draw from it;—*viz., that the more practical a system is, the greater is the power which is exercised by the head.* Does your liberalism start at this? then it is a false liberalism, for there is no freedom equal to that which is accompanied by a sound head and subordinate members. There is no slavery equal to that of unruly members which despise the head and its authority.

It was upon this principle that the Jesuits acted in their social capacity, and no organization was ever more complete. It was a splendid unity. Every individual feeling was lost in the universal interest; but lost in such a manner, that the interest of the order became a sort of selfish interest, and the individual received a new self, by regarding himself as a part of a mighty whole. Even, when convinced that the superior was wrong, he perceived the necessity of yielding to his authority; persuaded that it was better that the superior himself should commit a blunder, with authority unimpaired, than that his authority should be destroyed by controversial factions. An error is easily corrected when authority is preserved; but once lose your dictatorship, and blunders are irremediable.

Moreover, we think this organization alone compatible with the greatest degree of personal liberty. It is well known that the Jesuits were the most free, and most devoted of all the Catholic orders! The bondage is more nominal than real. When a system is well organized, and put in motion, the controlling power is so mixed up with the general will of the machine, that it is never perceived, unless when some obstruction occurs, and it exerts its force to overcome it. The generalship was elective. The head was chosen by the members, and voluntarily invested with authority; but, when chosen, he was a head in deed, and not in name only. It was the voluntary principle choosing one master to escape from many.

Next week, we shall continue this subject, and compare some of the marvellous doings of the Jesuits, with the feeble attempts of the headless and the faithless systems.

BLACK AND WHITE.

EXPOSURE to the rays of the sun is known to deepen the complexion; yet this cause appears to some writers hardly sufficient to impart so dark a hue as that of the Negro. Another agent has been brought in to help it out; and this is the influence which the heat of a tropical, or often of an autumnal climate, exercises upon the secretion of bile. Dr. Smith (of New Jersey), is of opinion, that "the principle of colour is not to be derived solely from the action of the sun upon the skin." "Heat produces relaxation," "the bile, in consequence is augmented, and shed through the whole mass of the body. This liquor tinges the complexion of a yellow colour, which assumes, by time, a darker hue." "Bile, exposed to the sun and air, is known to change its colour to black; black is, therefore, the tropical hue."

"Blumenbach," says Dr. Pritchard, from whom the above is extracted, "has speculated in a similar manner on the cause of a black complexion, and its connexion with the secretion of

bile." But, as the Doctor observes, "Negroes have bile of the same colour, and nearly in the same quantity, as other men; and it is an undoubted fact, that they are more exempt than other races from the morbid influence of hot climates, which, in Europeans, often gives rise to disease of the liver or of its functions."

Moreover, it is not a fact that climate produces that change of colour which is here alluded to. The genuine English breed is observed to be equally pure in Jamaica as in the mother country, according to Long's History of Jamaica; and there are many such families there who have been inhabitants of the island for nearly two centuries. The Nevayets, or Moslem settlers, in Concan, migrated from Irak to the western coast of the Indian peninsula, in the first century of the Hejira (about 1200 years ago). They systematically avoided intermarriages with the natives—even with Mahomedan families, for many centuries after their establishment, in the Deccan. "Consequently," says Major Wilks, in his History of the Mysore, "they have preserved their complexion, and there are even now some Nevayets whose countenances approach the European freshness."

We are informed by Dr. Claudius Buchanan, that there are among the Jews at Cochin, on the coast of Malabar, two descriptions of people, who are termed the white or Jerusalem Jews, and the black Jews. The former have kept their race distinct. It appears by their records, which were considered by Dr. Buchanan to be authentic, that they migrated to India soon after the destruction of the Temple of Jerusalem by Titus, and that they afterwards obtained grants of territory and privileges, of which they have documents, bearing date in the year of the world, 4250, or A. D., 490. These people are said to resemble the European Jews in features and in complexion. The black Jews are a mixed race, descended, in great part, from the natives of the country, whom they resemble in physical characters.

It is certain that several generations have produced little or no alteration in the complexion of Negroes in the United States, and other temperate climates, where black slaves and free Negroes are to be found, although the features and hair of such persons, are said to differ considerably from those of native Africans. I have, indeed, says Prichard, been assured repeatedly by the West Indians and Americans, with whom I have conversed on the subject, that the domestic Negroes, who are protected from the heat of the sun by more clothing, and who pass their time in sheltered houses, are of a darker complexion, than the slaves who labour half naked in the fields. The better a Negro is fed and clothed, and the more healthy he is, the darker is the colour of his skin."

There are powerful facts, however, opposed to the above. Mr. Jackson mentions the difference between the Arabs who dwell in towns in Morocco, and the Bedouins who live in tents; the former being fair, the latter dark. Volney observed the same difference between the sheiks among the Bedouins themselves, who are well fed, and their subjects, who live on a poor law amendment allowance of six ounces of food a day.† Mr. Forster makes the same observations on the people of Tahiti. The common people, who are stinted in their food, are blacker, their hair more woolly and crisp, their bodies low and slender. But their chiefs and aroes, have a very different appearance. "The colour of their skin is less tawny than that of the Spaniard, and not so coppery as that of an American. It is of a lighter tint than the fairest inhabitant of the East India Islands. From this complexion we find all the intermediate hues, down to a lively brown bordering on black."

Dr. Wiseman has, in our opinion, hit upon the most rational and sober method of accounting for the black and white. He has, in the first place, adduced the sporadic varieties, as he calls them, which occasionally spring up among plants and animals, and which if not destroyed by intermixture, become permanent and hereditary. Thus the porcupine man, whose body was covered with a hard stony crust, has three generations de-

* The Moorish females, who kept the houses, are almost perfectly white, the two facts therefore, do not correspond.

† Volney's Voyages in Egypt and Syria.

scended from him, partaking of the same peculiarity. Once a year this horny substance is shed, and revives—it also yields to the action of mercury, but grows again. If this family continue to propagate, they may beget a new race of men as distinct as black from white. Yet, this peculiarity, evidently originated in a disease, which has now been appropriated by the constitution, and rendered compatible with a state of health and activity. There is also a race of people called Sedigiti, amongst our own population, who have six fingers, and six toes, on each hand and foot, and who propagate this peculiarity by descent. Sir A. Carlisle has traced the history of one of these families, through four generations. Maupertuis has mentioned other instances in Germany. The same may be said of inferior animals. We see, therefore, the possibility of a black variety of mankind, originating by what is called accident or disease, and becoming permanent and healthy. Nay, there are *Albinos*, or white varieties, amongst the Blacks, who are also diseased; who also communicate their peculiar complexion to their children; and who, supposing all men to have been originally black, may have become the founders of the white variety; the white being appropriated, and accommodated to the human constitution.

The subject is not so very difficult as is commonly imagined. There is no supposition more complex and absurd, than that of several original distinct species. The now well known laws of comparative anatomy and reproduction, have entirely banished this idea from the philosophic mind; and we, now, only look about for analogous facts to point out modes in which each variety *might*, agreeably to the well known laws of Nature, have originated.

The white and black races are merely types in outward Nature of the good and evil principle, the bipolar extremes—hence by analogy, the immemorial subjugation of the blacks to the whites; and as light arises and moves in darkness (darkness being entirely passive), so the light of civilization, and the movement of science, arose not by means, but in the midst, of a negro population. We question much, if Nature will ever permit the extinction of the black. Future generations will, probably, be better able than we are to appreciate their value in the household of God.

THE NEGRO TESTAMENT.

WE suspect the zeal of the Bible Society sometimes eats up the funds, without receiving much nourishment from the repast. The mere list of languages, into which the Scriptures have already been translated, has an imposing effect upon the unlearned. And who is not unlearned? Who is there, amongst all the literati of Europe, who can read Telinga, Hinduee, Goozurattee, Kunkuna, Assam, Kashmeera, Nepala, Mahratia, Vikanera, Tamul, Canarese, Mooltan, Oressa, Singalese, Harottee, Wendish, Telogoo, Pushtoo, Tartar, Turkish, Coptic, Amharic, Russian, Polish, Carshun and Syriac, with a hundred other translations, of Bibles, Testaments, Pentateuchs and Psalters, that issue from the cloven-tongued apostlehood of Earl Street? Even the Committee, and their vicegerents, the clerks in office, or their patrons, out of office, can do no more than *believe* that these translations are real. In many, perhaps the most instances, they are correct; but, in respect to all savage languages, all languages which have not been methodically arranged according to grammatical rules, we are morally certain that the translation can be nothing but a hoax.

In order to make these translations, a missionary associates for a time with rude uncultivated natives, he catches the sound by the ear, and spells it accordingly. His teachers are illiterate barbarians; they cannot even pronounce their own language, any more than a Cockney, or an illiterate native of Yorkshire or Lancashire, can speak English. The prince is as rude as the peasant; and, for want of a standard of pronunciation and grammar, the dialects are as numerous as the districts. A river, a mountain, a bog, intervening between two such tribes of uncultivated rationals, is enough to create a diversity of pronunciation, tantamount, in a stranger's ears, to an original difference of language. Who could translate the Bible into English, by picking up a limb of the sovereign people in Lon-

don, as a specimen for the whole community; or make up a dictionary of the English language from the mouth of a native of Manchester or Bradford?—

QUES.—*Wair dosth liv Jim?*

ANS.—*Uppé toppit street.*

This is the mode in which the following question and answer would be printed:—

QUES.—Where dost thou live Jim?

ANS.—Up at the top of the street.

Now, who amongst us, seeing these two words, "*uppe toppit*," would take them for natives of England? Yet they are spelt by the ear, and are, we believe, as literally correct as many of the savage Testaments of the British and Foreign Bible Society, which are as unintelligible to the natives, as "*uppe toppit*" is to an Englishman.

The Negro Testament is a curious specimen of this mode of manufacturing a Bible. We are informed, upon pretty good authority, that the Negroes themselves cannot understand it. It is merely a burlesque of the "*massa*" style of speech, spelt according to the Dutch orthography, and thus manufactured, so as to seem to an English eye, to be a distinct Foreign language. By analysing it, however, we will discover black Sambo, in his Dutch dress, "*talkee nothing but Ingleesee*." Thus, in the first chapter of St. Matthew's Gospel, 20th verse, we find the following words:—"An Angel of the Lord appeared unto him, in a dream, saying, Joseph, thou son of David, fear not to take unto thee, Mary thy wife, for that which is conceived in her, is of the Holy Ghost," are thus translated—"Wan Engel, vo masra, kom lan na hem feci na drem, a takki Joseph, joe pikien va David, no fredde va teki Maria, joe weiji, na joe hosso bikasi da belle vo hem, va worko va santa jeje." The letter *j* should, according to the Continental custom, be pronounced *i*, and *i* sounds *e*, joe sounds *you*. Making other allowances for the Dutchman's orthography, the translation, in real *massa* language, is as follows:—"An Angel fo Massa, come tand in him facee en a dream, and t lkee Joseph;—you pickinianny (son) fo Dabid, no fredde (don't be afraid) to takee Mary, you wifese, in you housee because de belly of him (her) da worko va santa yeje" (is working with the Holy Ghost).

Verse 23rd.—"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel, which being interpreted is, God with us," translated thus, "*Loekkoe* (looksee) *wan njoe weendje* (one new wenchsee) *sa kissi belle* (kisssee belly) *a si gebore wan manpikien dem sa kali* (callee) *him Immanuel effi na wi tongo* (in our tongue) *Gado nanga wi*" (we).

Chapter 2nd, verse 7th, "Then Herod, when he had called privily the wise men, inquired of them diligently what time the star appeared;" translated thus, "*En Herodes kali dem koenniman kiebrifasi* (cunning man coveree facee) *a haksi dem boenboen, sinde hoetem* (since what time) *dem ben si da staur*" (dem been see de star).

Heaven is translated "*gadokondre*," God-country; Judea "*djoe kondre*," Jew-country; a virgin is called a "new wenchsee." Mother is called *mamma*, woman, *oeman*. Thus the words of Jesus, on the cross, when he saw his mother standing beside John, "woman, behold thy son!" are translated "*oeman datti da joe (you) pikien*." "Then saith he to the disciple, behold thy mother; and from that hour that disciple took her unto his own home," elegantly rendered "*En dan a takki na da discipel: loekkoe datte da joe mamma! En soe joesnoe* (just now) *da discipel teki hem* (take her) *na hem hosso va loekkoe hem*." The agonising cry of the Saviour on the cross, "I thirst," is most pathetically translated, "*mi dreveatra*," "me want to drawwater." Where one of the thieves railed on him, and said, "If thou be the Christ, save thyself and us," the Negro Testament thus translates it: "*Effi joe da Christus helpi joe srefi nanga wi*," i. e. "Iffe you de Christ, helpee selfee and we." "But the other answering, rebuked him, saying, dost thou not fear God, seeing thou art in the same condemnation?" thus transformed, "*Ma da tarrawan* (t'other one) *strafe hem a takki; en joe toe* (and you too) *joe no fredde Gado di joe dedde* (dead) *na da srefi pinna*" (same penalty).—"Lord, remember me when thou comest into thy kingdom!" "*Masra membre mi teh joe kom na joe kondre*," i. e. "Massa, member me, te you come 'na you country."

Such is a specimen of the Negro Testament, published a few years ago by the British and Foreign Bible Society, for the conversion of the Black men of the West Indies to Christianity; but the Blackees do not "undertand" it. "Dey undertand massa talkee berry well; no undertand dat talkee; wonder fat white man printee bookee dat way for."

It is not improbable that many other of the Society's productions are equally ridiculous. We entertain no suspicion of

any of those of the well-formed and cultivated tongues, such as Arabic, Syriac, Persian, Turkish, and other languages, fixed and established by a literature of their own; but any attempt to put the jabber of savages into print must be almost unintelligible to the savages themselves, and much less profitable to them and the world than teaching them a new and full-grown language, which would scarcely be attended with more trouble, either to the teacher or his pupils.

COMPARISON OF LANGUAGES.

| | Russian. | Persian. | Sanskrit. | Greek. | Welsh. | Irish. | Latin. | Franco-Theutish. |
|---------|----------|----------|-----------|--------------------|--------|--------|---------|-------------------------|
| one | odin | ec | eka | en | un | nen | unus | ein |
| two | dua | du | dui | duo | dau | da, do | duo | tue |
| three | tri | se | tri | treis | tri | tri | tres | thri |
| four | chetaire | chehar | chatur | tettares | pedwar | ketair | quatuor | fiuuar, fidwor (gothic) |
| five | pat | penj | pancha | { pente pempe } | pump | kuig | quinque | finfe |
| six | shest | shesh | shash | hex | chwech | se | sex | sehs |
| seven | sem | heft | sapta | hepta | saith | sech | septem | sibun |
| eight | vosem | hesht | ashta | octo | with | oelht | octo | ohto |
| nine | debyat | na | navam | ennea | naw | noi | novem | niguni |
| ten | desyat | deh | dashan | deca | deg | deich | decem | tehan |
| twenty | dvatsat | bist | vinghati | eikonti | ugain | fiche | viginti | tuengtig |
| hundred | sto | sad | shata | hecaton | cant | kett | centum | hunt |

I have only room to remark that most of the differences which occur in the above words are according to a regular method of deviation, which may be traced in many other parts of the vocabularies of the respective languages. Thus, for the Sanserit *eh*, the Greek substitutes *t*, the Welsh *p*, the Irish and Latin *k*, or *q*.—*Prichard's Physical History of Mankind*.

EASTERN, OR PATRIARCHAL GOVERNMENT.

THE East is the monarchical, the West is the democratical extreme of government. In the East we expect the greatest tyranny, in the West the greatest liberty. But it would be a very difficult thing to determine whether despotism or popularism have yet produced the most beneficial effects on the working classes. The arts and sciences have evidently flourished most healthily under the latter—but there are some peculiar blessings which belong to the former alone, which, in western climes, we have laboured in vain to realize. Before, however, making any more observations upon this subject, we shall give the reader a few interesting extracts from Mr. Davis's China, on the influence of public opinion, and the prevailing ideas of a practical system in that patriarchal country.

"There are some curious practical anomalies, which one is not prepared to find under a despotism. The people sometimes hold public meetings by advertisement, for the express purpose of addressing the magistrate, and this without being punished. The influence of public opinion seems indicated by this practice, together with that frequent custom of placarding and lampooning (though of course anonymously) obnoxious officers. Honours are rendered to a just magistrate, and addresses presented to him, on his departure, by the people, which are highly valued. These must be ranked with the exceptions to the theories of government, of which *Hume* treats, when he mentions, among other instances, the impressment of seamen in England as a departure from freedom, as the cases above mentioned are a departure from despotism. It may be added, that there is no established censorship of the press in China, nor any limitations but those which the interests of social peace and order seem to render necessary. If these are endangered, the process of the government is, of course, more summary than even an information filed by the Attorney-General.

"It is deserving of remark, that the general prosperity and peace of China have been very much promoted, by the diffusion of intelligence and education through the lower classes. Among the countless millions that constitute the empire, almost every man can read and write sufficiently for the general purposes of life, and a respectable share of these acquirements goes low down in the scale of society. Of the sixteen discourses which are periodically read to the people, the eighth inculcates the necessity of a general acquaintance with the penal laws, which are printed purposely in a cheap shape. They

argue, that as men cannot properly be punished for what they do not know, so, likewise, they will be less liable to incur the penalty, if they are made duly acquainted with the prohibition. This seems a very necessary branch of what has been called (by Blackstone) '*preventive justice*, upon every principle of reason, of humanity, and of sound policy, preferable in all respects to *punishing justice*.'

"The general diffusion of education must be attributed to the influence of almost every motive of fear or hope, that can operate on the human mind. It is inculcated by positive precepts, and encouraged by an open competition for the highest rewards. One of the strongest motives to every Chinese, to educate his sons, must be the consciousness, that he is liable to punishment for their crimes, at any period of their lives, as well as to reward for their merits. Parents are often promoted by the acts of their sons. Montesquieu, in violently condemning the liability to punishment, seems to have been unaware, or unmindful, that it is, in some measure, the result of that absolute power which is through life entrusted to the father, and that such a trust, with some show of reason, carries with it a proportionate responsibility. He is not only punished, but rewarded too, according as he has administered the trust. How such a system must operate as a motive to education is sufficiently obvious. And the only question is, whether the amount of personal liberty sacrificed, is balanced by the amount of public benefit gained. So sensible are they of the importance of education, that the language is full of domestic or of State maxims in reference to it. "Bend the mulberry tree when it is young,"—"without education in families, how are governors for the people to be obtained?"—and so on. Every town has its public place of instruction, and wealthy families have private tutors.

"As regards the peaceful and orderly character, by which the Chinese as a nation are distinguished, there is much truth in another remark of Montesquieu; namely, that the government had this object in view, when it prescribed a certain code of ceremonies and behaviour to its subjects. 'A very proper mode of inspiring mild and gentle dispositions, of maintaining peace and good order, and of banishing all the vices which spring from an asperity of temper. They are certainly, upon the whole, the most good humoured people in the world, and the most peaceable. And the chief causes of this must be sought for, in their political institutions.' * * * * * Here, perhaps, we may perceive also the sources of their cha-

racteristic timidity, which is accompanied by its natural associate, the disposition to cunning and fraud.

"Wealth alone, though it has, of course, some necessary influence, is looked upon with less respect, comparatively, than perhaps in any other country; and this, *because* all distinction and rank arise almost entirely from educated talent. The choice of official persons, who form the real aristocracy of the country, is guided, with a very few exceptions, by the possession of those qualities; and the country is, therefore, as ably ruled as it could be, under these circumstances. The official aristocracy, content with their solid rank and power, aim at no external display. On the contrary, a certain affectation, on their part, of patriarchal simplicity, operates as a sumptuary law, and gives a corresponding tone to the habits of the people. We are bound to admit, that some evil results from this. Superfluous wealth in the hands of the vulgar possessors of it, is driven to find a vent, occasionally, in the gratifications of private sensuality.

"Superfluous wealth, however, is no very common occurrence in China. A man's sons divide his property between them, or rather live upon it in common, and the only right of primogeniture seems to consist in the eldest being a sort of steward, or trustee, for the estate. The temptations to immoderate accumulation, are not so great as with us, nor the opportunities for it so frequent, where the ordinary channels are liable neither to such spring tides, nor to such violent ebbs. We must repeat that the fortunes made by Hoppo and Hong merchants, at Canton, are no examples, whatever, of the usual state of things in the Empire, in cases where natives only are concerned. The real aristocracy of the country, being official and not hereditary, there are no families to be perpetuated by a system of entails; and if a man were willing to transmit his possessions in the shape of endless settlements, the law will not let him.

"It is an observation of Hume, that the absence of any hereditary aristocracy may secure the eternal tranquillity of the state, by making it impossible for faction to find any powerful heads.' This we fancy is exactly the principle, upon which the Chinese government is so jealous of any undue perpetuation of greatness in families. There are certain hereditary titles descending one step in rank through five generations, and the privileges of wearing the yellow and red girdles, which serve to distinguish the numerous descendants of the imperial family, but these, though they are a class of titular nobility, are far from being the real aristocracy of the country; and, without personal merit, they are little considered. The Chinese have a saying, 'by learning, the sons of the common people become great; without learning, the sons of the great become mingled with the mass of the people.'

"The impartial distribution, with few exceptions, of state offices and magistracies to all who give evidence of superior talents, without regard to birth or talents, lies probably at the bottom of the greatness and prosperity of the Empire. Nothing can be more true than the observations, on this subject, of the late Dr. Milne, an excellent Chinese scholar. 'This principle has always been maintained, although, as may naturally be supposed, it has often in practice been departed from. Yet the existence of the principle, and its being acted on to a considerable extent, gives every person in China (with the exception of menial servants, the lowest agents of the police, and comedians) a solid reason to be satisfied with the system. They are the ambitious, who generally overturn governments. But in China there is a road open to the ambitious, without the dreadful alternative of revolutionizing the country. All that is required of a man, is the very reasonable thing, that he should give some proof of the possession of superior talents.'

Next week we shall give some idea of the Despotism.

EGYPTIAN ARCHAEOLOGY.

A NEW science is gradually rising into being by the zeal and perseverance of antiquarian curiosity—a science not less certain than geology itself; although it only treats of the ancient works of man, whilst geology is directed to the study of the works of the primary Creator. The inscriptions of antique

monumental relics, found among the ruins of Luxor and Thebes, are now becoming legible. The characters which for a long time presented nothing but unmeaning forms, to our most learned Archaeologists, are now, by the aid of a little imagination, assuming a definite and intelligible aspect. This supposition, like that by which we work out an algebraic calculus, leads to a certainty at last, by coinciding with the conclusions. Thus, for instance, we perceive on a stone two names which we cannot read. We do not know the alphabet; but we know something of the history of the nation, and the names of its sovereigns. We, therefore, suppose that the two unknown names are *Ptolemy* and *Cleopatra*; with this supposition we begin. If the supposition is correct, it is evident that there must be two *pees*, and two *els*, and two *tees*, all placed in certain positions. If we find these duplicates of letters where they ought to be, then we have got all the letters in the two words to begin with our new alphabet; and having got a beginning, we proceed, by the same process of *supposition, imagination, or theory*, to other equally certain conclusions. By this simple process, pursued with the most unwearied perseverance, old and lost alphabets have been restored, and rude monumental blocks, which our forefathers regarded as of less value than their weight in freestone or brick, become now very precious materials, for investigating historical facts, of the most universal and important interest.

But, independent of the mere phonetic character of the monumental tables—i. e. their sound or pronunciation, there is an interest derived from the symbolical and pictorial figures, which is peculiarly exciting at present. Rosellini, the companion of Champollion, is now publishing, under the patronage of the Grand Duke of Tuscany, a series of drawings, copied from Egyptian ruins, and representing, in language intelligible to all who are blessed with vision, a minute general outline, not only of civilization in Egypt, but of its national history. Domestic furniture, tools, utensils—habits, customs, and ceremonies, are most distinctly revealed;—chariots, equipages—religious rites and ceremonies—armour, sieges, battles, costumes—even earthenware, plate, and carving knives, with the maker's name on them, are carefully delineated. The most minute representation of the state of civilization is afforded by this extraordinary work. Every trade is brought forward by a pictorial image, which gives you, however rude the drawing may be, an idea of the state of advancement, to which the arts had arrived at that early period. The instruments, and art of agriculture, of weaving, of glass-blowing, leather-tanning, upholstery, turning, &c., in those patriarchal times, are all before your eyes, without any mystery of language or beau ideal of pictorial fancy. The drawings are ridiculously simple, and this simplicity really adds to their value, inasmuch as it creates confidence in their general accuracy, which we could not experience in respect to pictures, which were loaded with the creations of an artist's fancy. Even the very mountebanks, tumblers, and ball-catchers, so common amongst ourselves, and so frequently exhibited at our minor theatres, are there represented with the strictest accuracy, so that a child would recognise them as drawings from life. Yet many of these things must be, at least, 3000 years old; the productions of times which are only known to us through the medium of the Jewish historians. But Rosellini has already brought forward numerous facts to prove the truth of the Jewish history. An account of one of these confirmations, we shall quote from the *British and Foreign Review*—Jan. 1836.

"That the Jews were slaves in Egypt is an historical datum of the Bible, supported by classical authority. The most recent of Rosellini's illustrations prove it by ocular evidences to be the fact. The monumental figures depict them as making war with the Egyptians, and in one case (Belzoni's tomb) a Jew is portrayed as representing the Asiatic family of the female race, certainly not, as Dr. Young has imagined, as a slave in the train of Pharaoh Necho, who lived many centuries after the now proved tenant of Belzoni's tomb. But Rosellini's last illustrations depict Jews as the slaves of the Egyptians. He brings before us groups of individuals, upon whom no one that glances can avoid saying, 'Those are Jews.' They are represented under the eye of an Egyptian task-

master, who is seated with a goad in his hand, superintending their toils. The same taskmaster, with the same emblem of slavery, is again represented, in other places, controlling the labours of other slaves, who are working, like the negroes of the present day, in gangs, in the task of cultivation.

"But the Jews are not only represented by Rosellini as slaves, and that on the contemporary monuments of the kings who enslaved them, but they are exhibited performing the very acts, and employed in the very occupations, described by the Hebrew historian. They are gathering straw; they are making bricks, and conveying them, when made, to the buildings of the city where they are to be used. The shape of these bricks is extraordinary. They are the identical bricks, resembling the Roman, which are found at the present day as constituents in ancient Egyptian walls."

These are facts, if a piece of solid stone is a fact.

FUTURE RELIGION OF THE HINDUS.

It must be gratifying to the Universalist, to find that a periodical of the far East, has been putting forth observations, on the above subject, in perfect consonance with the principles of progress advocated by the *Shepherd*. The following is extracted from the *Bengal Herald* of a recent date, as quoted by the *Asiatic Journal* of last month:—

"The present Hindoo society, may be classified in the following order; viz. First, those who are sincerely the followers of idolatry, which class comprises the mass of the people. Secondly, those who have discovered its follies and absurdities, but have not courage to declare their heretical opinions in the assemblies of the orthodox, a class which comprehends many among the middling and higher ranks. Thirdly, those who have discovered the follies and absurdities of idolatry, and adopting the Vedant shastra, freely declare their opinion, but in practice conform to the established custom, and allow idols to be worshipped in their families. Fourthly, those who have entirely abandoned idols and superstition, but in consequence of parental control and family influence, cannot declare their sentiments, nor act according to their belief: this class comprises most of the rising generation, who are now being educated in our public schools. Fifthly, those who have entirely separated themselves from the Hindu Society, and embraced the Christian faith; of these there are but few, particularly among those of any influence or consideration. Sixthly, and lastly, those who have abandoned all religion, and are followers of reason; these generally believe in the existence of one God, but disbelieving all revelation, follow a code of morality formed by themselves. The individuals of this class have no fixed rule of action, are naturally divided in opinion among themselves, and are not known as a distinct body or sect. A survey of these classes shows that idolatry is on the wane; and that, as the light of knowledge spreads, the gloom of superstition is vanishing. It shows that some great and general change of opinion must soon take place. At present there are three systems of religion which appear to offer themselves to the attention of the regenerated Hindu,—Deism, Christianity, and reformed Hinduism. We do not think the first of these will be the future religion of the Hindus, simply, because experience teaches us that the bulk of the people, who seldom think on these matters, follow some fixed system of religion; and prefer to take a creed, prepared by others, for granted, rather than be at the trouble of forming a moral code for themselves. Christianity is also, in our opinion, not likely to become the national religion of the Hindus. The religion which is now followed by the mass of the Hindus, is pretended to be based on grounds similar to those on which Christianity rests her claim, namely, revelation supported by miracles, the accounts of which are handed down in books, and by oral tradition. Under these circumstances, we do not think it likely that those who reject the present popular Hinduism, notwithstanding its claims to revelation and miracles, will embrace another system, which bases itself on a similar foundation, and is, in many of its essential principles, similar to Hinduism. We, therefore, come to the conclusion, that in all probability a re-

formed system of pure Hinduism, or Vedantism, with some alterations, will be the future religion of the people who now adopt the idolatrous Hinduism."

These observations appear to us, in every respect, philosophically true; and may, moreover, be applied with equal justice, to the question, what will be the future religion of the Christian world? To illustrate this, do we not see that in England, society may be divided, in a similar manner to that in which the writer, we have quoted, has classed the Hindus? First, we have the sincere believers in old Christianity as taught by the parsons, whether orthodox or dissenting; and this class comprehends the greater part of the population. Secondly, we have the doubters; a large class, who, however, do not care to express their heretical opinions freely. Thirdly, comes the downright disbeliever, who, although he has shaken off all religious forms himself, and never goes to church, duly sends "his wife and family," for the sake of decorum and appearances. Fourthly, the rising generation of enquiring minds, who have risen above the fogs of bigotry and superstition, but are obliged to disguise their principles, for the sake of family peace, or worldly advantages. Fifthly, those who have openly declared their opposition to the fire and brimstone doctrines of old Christianity; but these are yet very few. Lastly, the open infidel and atheistical class, who are still fewer in number than the former; and with the same characteristic peculiarities as their brethren in India, naturally divided in opinion among themselves, and not known as a distinct body, or sect.

Union and organization belong only to the faith party.—L.

EDUCATION IN SCOTLAND.

THE average of the whole Returns gives 9½ per cent. of the population attending school. In this County (Lanarkshire) it sinks nearly one per cent. below this average. The population of Lanarkshire is 316,959, of which 27,784 are given as attending school, which is at the rate of only 8½ per cent. But when the returns are classified, the results at once assume an aspect of greater importance. Thus, taking the City of Glasgow alone, we have a population of 202,426, and 15,696 attending schools. This gives a per centage so low as 7½; or, in other words, it appears from the returns that only 1 in 13 of the population is attending school. This proves the state of education to be very low indeed; but, low as it is, it is from two causes especially, manifestly exaggerated. For, first, the returns were given in 1834, and the estimated population is that of 1831. The increase during the three intervening years would, on the most moderate estimate, be upwards of 20,000. This increase in the population, of course, diminishes, to a very considerable extent, the ratio of those attending school. But, second, there is a source of error which greatly exaggerates the number attending school. In the greater number of the parishes, the returns are made up from the number of children attending each school. Now, in the western part of the town especially, there is a division of labour among the teachers; one teaching writing only, another arithmetic only, another English only. The same children will, therefore, be found attending two or three teachers, and would be counted twice over. This clumsy mode of calculation, in short, will give rise to the same exaggeration, as if, in estimating the number of students attending our University, we were to count it from the class rolls of the individual Professors.

When we leave Glasgow, and look to the returns of the rural districts, we find a manifest improvement, though by no means so extensive as we could desire. Classing all those parishes together, whose population exceeds 2000, we find that there are in these a population of 99,109, of which 10,259 are attending school. This gives a per centage of 10½, or somewhat more than 1 in 9½ of the population. As we descend to the less populous parishes, the proportion gradually increases. There are four parishes with a population of between 1000 and 2000. They contain 6675 inhabitants, of whom 741 are at school. This gives somewhat more than 11 in the 100, or 1 in 9 attending school. The remaining parishes, fourteen in number, have a population of less than a thousand each. In some of these the

education seems in a much better state than in others; but taking the whole together we have the following result:—Population, 8,749; at school, 1,088. This gives a per centage of 12½; or, by another estimate, 1 out of every 8 persons attending school.

It is instructive to place these results alongside of each other.

| | Proportion attending School. |
|---|------------------------------|
| Glasgow | 7½ in 100, or 1 in 13 |
| Parishes whose population varies from 10,000 to 2,000 | 10½ in 100, or 1 in 9½ |
| Parishes whose population varies from 2,000 to 1000 | 11 in 100, or 1 in 9 |
| Parishes whose population is under 1000 | 12½ in 100, or 1 in 8 |
| | <i>Scottish Guardian.</i> |

NEW SPECIES OF SERPENT.—A late number of the Indian Medical Journal contains an account submitted to the Calcutta Medical Society, of a previously undescribed species of venomous serpent, belonging to the genus *Naja*, with some drawings of the reptile. The natives state that individuals are found upwards of twelve feet long; a size extraordinary for a venomous serpent. It is caught in the Sunderbunds and in the neighbourhood of Calcutta. This serpent usually feeds upon others, and those in Dr. Caunter's possession were regularly fed by giving them living snakes once a fortnight, without regard to their being venomous or otherwise. Dr. C. remarked upon the error of those naturalists who say that serpents never drink; these animals drink, and moisten their tongues, which with the Ophidians, whose tongues are not situated in the cavity of the mouth, become two different acts. This snake differs from the other varieties of venomous serpents in feeding, willingly, when in confinement, though no other Ophidian of its class is known to do so.

AN INGENIOUS MODE OF MAKING PAPER CASTS OF SCULPTURE.—“My servants made me casts in paper of the sculpture on the walls of these two rooms, that is, of all the sculpture in the three large plates, which I now publish. This method of obtaining fac-similes of sculpture in basso-relievo, is very successful, and so easy that I had no difficulty in teaching it to my Arabs. I found stiff, unsized, common white paper to be best adapted for the purpose. It should be well damped; and, when applied to sculpture, still retaining its colour, not to injure the latter, care should be taken that the side of the paper placed on the figures be dry—that it be not the side which has been sponged. The paper, when applied to the sculpture should be evenly patted with a napkin folded rather stiffly; and, if any part of the figures or hieroglyphics be in intaglio or elaborately worked, it is better to press the paper over that part with the fingers. Five minutes is quite sufficient time to make a cast of this description: when taken off the wall, it should be laid on the ground or sand, to dry. I possess many hundred casts, which my Arabs made for me at Thebes and in the Oasis. Indeed, I very rarely made any drawing of sculpture, without having a cast of the same: and as the latter are now quite as fresh as on the day they were taken, the engraver having not only my drawing, but also these indubitable fac-similes, is enabled to make my plates exactly like, and quite equal to the original.—*Hoskins's Visit to the Oasis.*”

JESUITICAL VIGILANCE.—The Duke de Choiseul, the French minister, was a principal agent in procuring the final suppression of the Jesuits, and the following origin has been assigned to the hostility with which he pursued the whole order in every quarter of Europe:—The Duke, having no employment in the Government of France, happened, one evening at supper, to say something very strong against the Jesuits. Some years afterwards, he was sent ambassador to Rome, where, in the usual routine of his visits in that situation, he called upon the General of the Jesuits, for whose order he professed the highest veneration. “Your excellence did not always, I fear, think so well of us,” replied the General. The Duke, much surprised

at this observation, begged to know what reasons he had for thinking so, as he was not conscious that he had ever mentioned the order but in terms of the highest respect. The General, to convince him of the contrary, showed him an extract from a large register book belonging to the Society, in which the particular conversation alluded to, and the day and the year on which it happened, were minutely down. The Ambassador blushed, and excused himself as well as he could, and soon went away, resolving within himself, whenever he should become prime minister, to destroy a society that kept up such particular and detailed correspondences, of which it might make use to the detriment of administration and government.—*Seward's Biographiana.*

CEMENT.—The following receipt for a cement is given in one of the scientific Journals of France. Steep an ounce of isinglass for twenty-four hours in half a pint of spirits of wine, then dissolve it over a slow fire, keeping it covered, that it may not evaporate; then take six cloves of garlick, previously pounded in a mortar, and squeeze the juice through linen into the isinglass; cork the whole together for a short time, and the mixture will cement either glass or crystal.

HEAT OF THE EARTH.—M. Arago has recently measured the temperature of an Artesian well, bored at the slaughter-house of Grenelle. A thermometer, of a new and more certain construction, was placed in it for thirty-six hours, and the temperature was found to increase, at the rate of one degree of the centigrade thermometer, for every thirty-one metres.

PRINTING FOR THE BLIND.—The blind are now taught to read by the touch, from raised type, and the fluency with which they pick up the words by the points of their fingers, is a miracle to us, who are provided with more convenient organs. This mode of printing has been brought to such perfection, that a recommendation has already been sent from Glasgow, to the British and Foreign Bible Society, to have the whole Bible printed in this style, and it is expected to meet with a favourable reception. There are supposed to be about 12,000 blind in the kingdom, amongst whom these Bibles may be sold or distributed. Mr. Alston, of Glasgow, has been devoting much zeal and patience to the improvement of this species of printing, which can now be executed, in small character, and so slightly raised, as not to prevent the sheets from being bound up in an ordinary sized volume.

TO CORRESPONDENTS.

We are very sorry to exclude our Transcendentalist's letter this week, but our reason for so doing is this:—we go much earlier to press than formerly. We have the whole number set up and imposed on Saturday afternoon. It is sent home to us for correction on Saturday evening. We make the final corrections on Monday, go to press on Tuesday, and it is all ready for distribution on Wednesday, when a copy may be obtained by any of our correspondents by applying to the publisher. We cannot, therefore, without deranging our plans, insert an article which comes later than Friday evening, in the week previous to publication. As for Hermes, we must give him a private drilling, for his article cannot be published this week, on account of a lapsus, which we cannot remedy.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 3, Vol. III.]

SATURDAY, JULY 15, 1837.

[PRICE 1½d.]

OWENITES, PROTESTANTS, AND JESUITS.

Then pause and be enlighten'd; there is more
In such a survey than the sating gaze
Of wonder pleased; or awe which would adore
The worship of the place, or the mere praise
Of art and its great masters, who could raise
What former time, nor thought, nor skill could plan;
The fountain of sublimity displays
Its depth, and thence may draw the mind of man
It's golden sands, and learn what great conceptions can.
Childe Harold, c. 4, s. 159.

WHAT is the reason we have substituted Jesuits for Catholics? Because they are better Catholics than the Catholics.

It was a shrewd observation of St. Simon, in his "Nouveau Christianisme," that the spirit of old Catholicism was destroyed by the Reformation and the Council of Trent. The life of a system is progression. The very first act of the Council of Trent was to do what had never been done before, viz. to "frame a confession of faith, wherein should be contained all the articles which the Church required its members to believe." The reluctance of the Pope to call and authorise this Council was excessive. It was literally forced upon him. But even his own sham Catholics had the Protestant spirit. This spirit destroyed the old Church, and the Council of Trent was merely the sealing of the decree which had long before gone forth.

But the Jesuits appeared at the very nick of time, to raise up a new from the ashes of the old system. The order was instituted, and duly authorized, after several refusals by his Holiness, in 1540. The Council of Trent met in 1542, the year in which Xavier, the first Jesuit missionary, arrived at Goa, in India, and began to Christianize the natives by thousands. The order grew like a vine, with the strength of an oak. It began with ten members, and before the end of the century it had increased to ten thousand, and obtained the chief direction of the education of youth in every Catholic country in Europe, with the confessorships of all the principal monarchs.

It is the new phoenix that sprung from the corpse of the old, with increased vigour, and elasticity of mind and body, and its health and its power, like all other health and power, lie in its organization with religious zeal as a principle of life.

Now what has this Society done, with all its abominable doctrines, its tyrannical plots, and crusades against popular liberty?

In the first place, the Society has an excellent moral character from all parties. Dr. Robertson, a Scotch Tory clergyman, belonging to a school which is inveterate in its opposition to the order, says, "As I have pointed out the dangerous tendency of the constitution and spirit of the order, with the freedom becoming an historian, the candour and impartiality, no less requisite in the character, call on me to add one observation, that no class of regular clergy in the Roman Church has been more eminent for decency, and even purity of manners, than the major part of the order of the Jesuits." Bishop Fitzjames, in an appeal, in which he vehemently abuses them, makes the same

confession, which, when extorted from an enemy, comes with peculiar force.

The casuistry and sophistry for which the order is notorious are not to be justified; but the good morals of the order are sufficient to prove that it was not through moral wickedness that they erred, but rather through ignorance or doctrinal weakness, urged on by mental vigour and unwearied zeal. Their religious principles being defective, they found themselves paralyzed, and obliged to employ tactics to confront their adversaries. These tactics were very loose and immoral, but the opposition of their adversaries was by no means more conducive to virtue. We must judge them by comparison.

We shall see what some of these wicked men did, when they had it in their power to do. Amid the fixed stars of European sovereignty it was not to be expected that they could do much; they could not alter the forms of government; they were, therefore, necessitated to conform to those which were established. But when they had it in their power to change and reconstitute, the history of Paraguay will show what they would have done, even with Europe, if they could.

About the beginning of the seventeenth century, they obtained from the court of Madrid the grant of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the mountains of Potosi to the banks of the river La Plata; and after every deduction which can reasonably be made from their own accounts of their establishment, enough will remain to excite the astonishment and applause of mankind. They found the inhabitants in the first stage of society, ignorant of the arts of life, and unacquainted with the first principles of subordination. They applied themselves to instruct and civilize these savage tribes. They commenced their labours by collecting about fifty families of wandering Indians, whom they converted, and settled in a small township. They taught them to build houses, to cultivate the ground, and to rear tame animals; trained them to arts and manufactures, and brought them to relish the blessings of security and order. By a wise and humane policy, they gradually attracted new subjects and converts, till at last they formed a powerful and well-organized state of three hundred thousand families. Over these they exercised a mild and patriarchal government, and their subjects, docile and grateful, revered their benefactors as divinities. The country was divided into forty-seven districts, over each of which a Jesuit presided. A few magistrates, chosen by the Indians themselves, assisted in every town, to secure obedience to the laws. In other respects, all the members of the community were as one family, on a footing of perfect equality, and possessed all things in common. Every individual was obliged to labour for the public, and the fruits of their industry were deposited in common storehouses, from which every person received whatever was necessary for the supply of his wants. Punishments were rare, and always of the mildest description—such as an admonition from a Jesuit, a slight mark of disgrace, or, at most, a few lashes with a whip. Industry was universal, but wealth and want were equally unknown, and most of those passions, which disturb the peace of society, were deprived of every opportunity to operate. Even the elegant arts began by degrees to appear,

* Robertson's Charles V. book 7.

and full protection was provided against every invader. An army of sixty thousand men were completely armed, and regularly disciplined, consisting of cavalry, infantry, artillery, and well provided with magazines of all the implements of war. The Indians of Paraguay, in short, under the government of the Jesuits, were an innocent and happy people, *civilized without being corrupted*, and yielding with entire contentment the most perfect submission to an absolute but equitable government. Yet [here appear the defects of the elementary principles, which were not sufficiently universal to admit of free scope] even in this meritorious effort for the welfare of mankind, the peculiar spirit of the order was sufficiently discernible. In order to preserve their influence, they found it necessary to keep their subjects in a state of comparative ignorance; and, besides prohibiting all intercourse with the adjacent settlements of the Spaniards and Portuguese, they endeavoured to inspire them with a hatred and contempt of those nations.*

We extracted the above from the Edinburgh, or Brewster's Encyclopedia, and in looking into Robertson's Charles V. for another respectable authority, we find that the Encyclopedia has borrowed Dr. R.'s language, almost verbatim. The Doctor, however, is a host in himself; but to satisfy the predilection for authority, which exists even in the most voluntary Radical, we shall give one or two more of an equally respectable rank:—

"Who is so ignorant," says the author of "*Nouvelles Considerations*," a work published about twenty years ago at Versailles, in defence of the Jesuits, "of the history of America, as not to have heard of that magnificent mission of Paraguay, where the cross became the standard, and the gospel the code of law, to three hundred thousand Indians, who lived for a whole century in a perfect Christian community, in which brotherhood and friendship produced nothing but the purest virtue, a happy simplicity of manners, and the admirable fruits of the most sublime Christianity. Muratori, by a masterly touch of his pencil, has displayed in the liveliest colours the happy effects of Christianity upon these hordes of savages, by the two significant words—*Il Christianismo felice*."

"Paraguay," says Montesquieu, "furnishes us with a specimen of those admirable institutions, established for the purpose of training people to virtue. Attempts have been made to make a crime of it, in the fathers of the Society. It is glorious for them to have been the first to have given practical demonstration, in those countries, how to couple religion with humanity. In repairing the outrages of the Spaniards, they began to heal one of the most deadly wounds ever inflicted on the race of man. A high and lively sense of what is called honourable and real zeal for religion, made them undertake these things, and success attended their efforts."

"The Missions," says Buffon, "have gained more subjects amongst the barbarian nations, than the conquering armies of the nations which subjugated them. Paraguay was conquered only in this manner:—The mildness, the good example, the charity, and regular conduct of the missionaries, affected the savages, soothed their ferocity, and gained their confidence. Frequently did they come, of their own accord, to seek out the teachers of a law, which rendered men so perfect. They adopted the law, and joined in community. Nothing does more credit to religion than to have civilized whole nations, and to have laid the foundations of an empire, upon no other than the arms of virtue."

"The enemies of the Society," says Haller, a Protestant, in his treatise on several interesting subjects of politics and morals, "undervalue its very best institutions. They accuse them of boundless ambition, in seeing them forming a new species of

* We have no doubt that this severity on the part of the Jesuits was necessary to preserve their community. The corruption of morals that prevailed around them was too powerful for the resistance of a small society. It is only when such a social system has become almost universal, that what is generally called freedom can begin, just as free-trade cannot be established in one country without being established in all. So that it is evident, that, without a general congress of nations, none of those great social objects, for which philanthropists are striving, can be attained.

empire in these remote regions. But what is there in Nature more admirable, and more advantageous to the cause of humanity, than to bring together into community, hordes of our fellow-creatures, dispersed, in the state of uncivilized nature, throughout the wild forests of America, and to draw them out of the state of barbarism, which is of itself a state of wretchedness—to prevent and check their cruel and destructive internal dissensions—to enlighten them with the light of true religion—and to unite them in a society, representing the golden age, by the equality of its members, and the community of property?"

The testimony of the celebrated Lande, the astronomer, an avowed infidel, is very affecting. Speaking of the suppression of the order by the Catholic States, at the instigation of the Jansenists, the Philosophers, and the Protestants, he says, "Mankind has irretrievably lost, and never will recover, that precious and surprising union of 20,000 individuals, devoted incessantly and disinterestedly, to the functions of teaching, preaching, missions, conciliations, and succour to the dying, that is to say, to duties the most serviceable and dearest to humanity. Retirement, frugality, and the renunciation of pleasure,* constituted, in that society, the most harmonious concord of science and virtue. I had personal knowledge of them. They were an assemblage of heroes for religion and humanity. Religion afforded them means which philosophy cannot furnish. I was enraptured with them. When I was but fourteen years of age, I loved them to such a degree as to solicit to be admitted amongst them, and I regret, to this hour, that I did not persevere in this vocation, which originated from my state of innocence, and thirst after knowledge."

These Jesuits succeed in enchainng the affections wherever they go. They have the secret of training and governing mankind. William Howitt, a well-known Quaker Liberal, who has written a history of priestcraft, and abused the Jesuits in particular, is obliged to acknowledge their great superiority in the formation of character. "The place, (Stonyhurst, Jesuits' College, Lancashire) indeed, is a perfect rural paradise, and what has alarmed the Church of England no little, and caused it to build a new church at the nearest point of approach, and induced the neighbouring clergy to preach furious sermons against them, is the fact, that the fathers have proselyted the greater part of the population of the neighbourhood. Their regular congregation now consists of 1600 people, exclusive of their own establishment, which is 250, (chiefly pupils), making in all, about 1850 people.—(*Tait's Magazine*. No. 37.)

He thus describes the order and decorum observed in the education of children:—"An excellent and effective mode of education is adopted here. After philosophical exhibitions in these rooms, and after silent reading in the Hall of Study, each class returns to the room of its particular teacher, and every boy is carefully questioned upon what he has seen or read, so as to ascertain that he has clearly comprehended, and made himself master of the matter presented to his mind. The silence and decorum of the school are beautiful. At one moment, the sound of 166 boys, at play in front of the college, came up to us; the next, we saw them marching to the Hall of Study; and, shortly afterwards, passing the door, so profound was the hush, that we inquired whether it were not really empty."

After giving a very favourable account of this institution at Stonyhurst, Mr. Howitt puts in italics and capitals, the following question, exactly as we have printed it:—"Now, we ask, can any one show us a more signal example of THE TRIUMPH OF THE VOLUNTARY PRINCIPLE?" i. e. over the Established Church.—Voluntary principle! Can there be anything voluntary in such a despotic institution? Yes; what can be more voluntary than a resignation of the will to a judicious-living system of strict discipline? and what can be more involuntary? the perfection of the voluntary, is the involuntary, system. The perfection of a system, is the union of the two in such a manner that the one is lost in the other. What is now known by the

* That is, mere sensualism, or pleasure in its grossest acceptation. The pleasures of the Jesuits were the pleasures of other men of intellectual and literary character.

† *Annales Philosophiques*. Tom. i. (1800) p. 228.

name of the Voluntary system, that is, the fortuitous-concourse-of-atoms system, is a grinding despotism, under which every man is a victim and a tyrant in one, and where we cannot converse with a single member of society, who has not a system of his own, and with which he hates and sneers at all but himself, and is repaid with hatred and sneering in return.

There is no living principle at the head of an Establishment. It is a dead letter. The true Catholic system is not an Establishment. It ought to be a moveable system, and the Jesuits of Stonyhurst understand it as such. "We know," said the Jesuits of Stonyhurst, to Mr. Howitt, "that it (an Establishment) infuses a Lethæan lethargy—it destroys the vitality of zeal—it breaks up the *living interest* between the priest and the people;" and, if it be suspected that there is Jesuitical craft in this saying, we may remark, that a system which is organized upon the principle of *extreme democracy*, united to *extreme monarchy*, must be a moveable system, for the popular voice, in selecting its supreme heads by acclamation, will itself be the breeze that fills the sails of the social vessel. That which stagnates a system is the *dead letter* of creeds and statutes. We want the *living law*.

We have very little room left to compare the doings of these "hypocritical scoundrels," as the French philosophers used to style them, with what has been attempted, but never accomplished, by those who regard themselves as infinitely superior in all the essentials of a sound understanding and a virtuous principle. In fact, the comparison is useless. There is no other antithesis, except that of something being done on one side, and mere nothing on the other. Where do you imagine all this superiority on one side lies? In discipline. Hear Henry Martyn, a zealous, pious, enthusiastic, talented, Protestant, Missionary to the East:—"Certainly there is infinitely better discipline in the Roman Church than in ours, and if ever I were to be the pastor of native Christians, I should endeavour to govern with equal strictness." "But," say the modern rationalists, "we do not want to be governed at all; we want to be free, to govern ourselves!" Well, do govern yourselves; but while you govern yourselves without an authoritative head, instead of ruling the waves, like Britannia, you will merely be tossed about among the breakers, like an old raft. If you have no faith in God, you must have faith in a man. You have not confidence in one another. And if you have not all confidence in the same individual, your social movements must play a most fearful discord. We suspect that many of our Owenite friends will agree with us in this, that FAITH in some active being is necessary,—to constitute a practical system—and, if that faith be necessary, "all must be resigned into his hands." There's the rub! Have the Owenites got this faith? How can they get it? And can they do any thing without it? If you can get this faith in an individual by science, or infidelity, then we say they may succeed in familiarizing the human race. But, if they cannot supply this faith, and the zeal which grows out of it, then some other root must be sought, from which to draw forth the living principle of action; or we must be content to go deeper and deeper into confusion, each man playing his own game, and becoming his own master. If this be our destiny, it is the very opposite of Owenism.—(See "*The Liberals*," page 24.)

MISSIONARY SOCIETIES.

We have always looked upon Missionary Societies as powerful instruments in the hands of Providence, for spreading the seeds of progression and improvement throughout the world; and for bringing about an interchange of knowledge, and friendly intercourse between nations widely remote from each other, who, but for the zeal of religious proselytism might long have been strangers. The success of these institutions, however, as far as conversions go, is, in no way, commensurate with the astounding efforts they have made. Yet, as the sons of the old man in the fable, who carefully dug up their patrimonial land, in search of a supposed golden treasure which their father had hinted at on his death bed, though they found no treasure, so loosened and fructified the soil, that they were amply repaid for their labour in the abundant crops of grain, it was thereby

made to produce; so do the labours of the missionaries, till and prepare the moral wilds of the earth, which, at the appointed time, will doubtlessly bring forth good fruit in abundance.

As an example of the utility of these societies in impelling onwards the tide of progress to the shores of hitherto the most uncivilized and barbarous nations of the earth, we will here present our readers with some particulars, which we have gathered from "A Retrospect of the last Forty Years of the London Missionary Society," recently published by the directors of that body. We are there informed that, forty years ago, "our fathers, in faith and prayer," laid the foundation of the institution; and that no equal period of time has been marked by events more important to mankind. The preparations for the moral renovation of the world have advanced with unparalleled celerity, and have received "the most cheering tokens of Divine approbation."

In reference to the British and Foreign Bible Society, we are told that, in "all the majesty of Christian benevolence," it is going throughout the world, scattering in its course the incorruptible seeds of divine truth. It has already received for its support the sum of £2,240,000; and has distributed upwards of 8,000,000 copies of portions of the word of God. The Religious Tract Society, too, has attained an annual income of nearly £60,000; and has distributed, in 76 languages, nearly two hundred millions of its publications.

In allusion to the South Sea Islands, the directors rejoice that the Lord has at length smiled on Missionary efforts in that part of the world. Since 1811, idolatry has been subverted in those isles; infanticide and murder have ceased; and education has been promoted among the inhabitants. The people, "fast rising in the scale of nations, have as fruits of the divine blessing on Missionary perseverance, now a written language, a free press, a representative government, courts of justice, written laws, useful arts, and improved resources. An infant navy is rising on their shores; commercial enterprises are promoting industry and wealth, and a measure of domestic comfort, unknown to their ancestors, now pervades their dwellings."

In China the operations of the Mission are going on with increased force upon the immense population of that empire; and the Directors have in contemplation to establish a steam press as near China as possible, to print the Scriptures and other Christian books in the Chinese language. The press at Batavia turns off a million of pages annually, besides those printed at other stations; and at Malacca, although twelve men are constantly employed in printing, the demand still exceeds the supply. In India, the power which once prohibited, now protects the missionary; and the honourable policy at present pursued by the Government, leaves him, without interference or restraint, to pursue his holy calling. A mighty change in native sentiment and feeling, in regard to idolatry, has commenced; and the means for spreading the Gospel are multiplying on every side.

In Madagascar the society commenced its labours about seventeen years ago. Since that time, a language spoken by 4,000,000 of people, has been reduced to a regular system: orthographies and grammars have been formed, schools established, thousands taught to read, and education, long regarded with suspicion, is now in general esteem amongst the inhabitants. The press is here also in efficient operation; and 129,800 Christian books have been put into circulation.

In South Africa, thirty-four devoted brethren, and ten native assistants, now occupy the field: Christian education is extending—the press has commenced its light-diffusing labours—and these hitherto barbarous people, are reading in their own language the oracles of truth. The Gospel is preached, churches are gathered, and the moral desert is becoming as the garden of the Lord. Tribes have been rescued from extermination; their rights acknowledged and secured; the cheerful activity of thriving towns and villages appears, where, a short time since, the wilderness spread its lonely solitude; and the wanderers of the forest have become united and organized communities, standing in honourable alliance with the British Nation.

In the West Indies, where the African race has received such signal benefits, the extinction of slavery and the slave trade—the society has taken an humble share in leading the

natives to seek the more glorious liberty of the gospel of Christ. In this field, long one of painful interest, the Society has now twenty missionaries; and will be happy to augment the number to the extent required, should the Lord incline the hearts of his servants to enter upon the service."

The above details must be interesting and gratifying to all who entertain the slightest wish for the furtherance and progress of knowledge throughout the world. They are highly coloured, we believe, but still the fact of an increased intercommunication between the different tribes of men cannot be disputed, and this, alone, must lead to a happy result. We are only sorry to think, that what these pious missionaries call "the garden of the Lord," is nothing more than the British and Foreign *Christianity* at the best—a miserable, sickly, fallen, apostate, unsocial thing, which would be more correctly designated by the name of "the Garden of the Devil." But we must all *creep* before we *walk*.

L. S.

THE TRANSCENDENTALIST'S DIALOGUES.

No. II.

ON "THE ONE."—(Continued from p. 5.)

Transcendentalist and Materialist discovered sitting at a table, on which stand a jug of cyder and glasses—Materialist reading the last Shepherd's Notice to Correspondents.

Mat.—"The true arena for the science of mind is the Marylebone workhouse."—Ha! ha! ha! Why, what is Mr. Wigram doing?

Trans.—Imbuing a number of children with the principles of Kantian criticism.

Mat.—Aye, aye, I remember now. Let me see: Are you a Kantist?

Trans.—When talking to you I am; but among Kantists, I am no Kantist at all.

Mat.—However, you know something about the matter. Now, perhaps, you will tell me what great secret is possessed by the Kantists; they always seem proud, as if they possessed an inestimable treasure denied to the rest of mankind. What is this treasure?

Trans.—No treasure at all. The Kantists really possess no important secret, all that they have is a method.

Mat.—Oh, I see; they have not the treasure, but they know the way to get it. Well, that is no small matter.

Trans.—Aye, but they don't know, nor profess to know, any thing of the kind. They simply know the way which will *not* lead to the treasure, and hence they are very wrong in stopping at Kant. I believe I know as much of Kant's "Critique of pure Reason," as most of his disciples, and more of it than many of them; but, far from my studies in philosophy being ended, I feel the necessity of pushing them on more than ever. Kant shows you by what means a knowledge of the Absolute is *not* to be attained, so what course is left us, but to beat about till we have discovered the right road?

Mat.—Then the works of Kant are not much worth studying.

Trans.—Not worth studying! My dear fellow, they are master-pieces! By reading them (a matter of no such great difficulty, provided you are previously acquainted with the forms of logic), you will learn one important truth, namely, that the common logic is not suited to the investigation of supersensual things; a truth, the knowledge of which will prevent you from being misled by many fallacies. But, as I before said, the Kantists are wrong in stopping satisfied with this negative result, instead of inquiring further. In my dialogues with you, I usually lead you to negative results, but I should be grievously disappointed if we ended in a negative.

Mat.—Then whither do you propose to lead me?

Trans.—I don't know; I am not an adept initiating a pupil, I am but a fellow-traveller on the thorny path, which, I am happy to find, you have begun to tread, and as I am a little (only a little) in the advance of yourself, I am endeavouring to warn you against the brambles of prejudices, which may impede you on your way; hoping that we shall both end our journey by arriving at a snug resting-place. But—but—now for the "One" again. Where did we leave off?

Mat.—Um—there is our record (*taking up Shepherd*). We began by writing up, "X is a self-existing body, co-existing with other self-subsisting bodies, and occupying a portion of space." We then found that X, if it occupied a *portion* of space, must be enclosed, and hence that it could not exist without the enclosing bodies, and of course that it was not self-existing.

Trans.—Yes, that was one result. And, of course, we must conclude that no particles are self-existing, for the adjacent particles to X, are as much bounded by X as X is by them. Let us take an adjacent particle, and call it Y. Now, X is bounded by Y, and Y is bounded by X, and their very existence depends on their contingency.

Mat.—Stay, stay, the form of the particle does not depend on it being bounded by any particular particles, but it must be bounded by some. The existence of X does not depend on that of Y, in particular, as any other boundary might preserve its form.

Trans.—That is well observed; and, therefore, to prevent misunderstanding, I say that X and Y mean any adjacent particles. We have admitted that some adjacent particle or other is requisite to the existence of either; and hence, whatever particle bounds, and is bounded by X, I agree to call it Y.

Mat.—True, I see you mean your symbols to express no more than the mere general proposition: one particle must be bounded by another, to which I agree.

Trans.—Well, then, X cannot exist except in contact with Y, nor Y except in contact with X.

Mat.—I see, the existence of each depends on their mutual contact.

Trans.—And we cannot express mutual contact better than by the symbol $X + Y$.*

Mat.—Very good. $X + Y$ expresses the contact.

Trans.—Well, then, as the existence of X and Y depends on their being in contact; the existence of X and Y depends on that of $X + Y$. In other words, the compound appears the cause of the things of which it is compounded.

Mat.—Oh! how I am mystified! And I thought we were going on so smoothly. That $X \pm Y$ should be prior both to X and Y. What infernal absurdity! and yet I do not see how we are to avoid it. Stop, stop! X and Y cannot be in contact without they exist, that is self-evident; neither can they exist without being in contact, as appears by what I have already said. Therefore, the existence and the contact mutually depend on each other, and neither is prior to the other. Thus, I think we have steered clear of the shocking absurdity.

Trans.—Yes, we are now proceeding well enough. X, Y, and $X + Y$, are mutually the causes of each other. Now, in what do the expressions X, Y, and $X + Y$, differ?

Mat.—The latter has the sign *plus* (+); the former has not. And, hence, in the former expression, we merely consider of X and Y, without once reflecting whether they are in contact or not; whereas, the second expresses that X and Y are in contact.

Trans.—Then the contact of X and Y, is merely expressed by the sign +?

Mat.—Yes.

Trans.—Very well.—Now, I think we have proved, that X and Y, when parted, fall away entirely, become nothing. Hence, we must not look at either of these for the "One," or we shall get "nothing" for our pains. And, if we look at the combination of X and Y, we find that which we agreed to call the "One of composition, or aggregation," in our last dialogue, by which, if you remember, we meant a multitude of particles, which became a sort of *One* by their union. This, we settled, was not a pure *One*; being, at the same time, *many* and *one*. (v. p. 4).

* In the first volume of the *Shepherd*, some one objected to the use of algebraical signs, as unintelligible to unlearned readers. To avoid this objection, I beg to state, that + is the sign of addition. Thus: 5 + 3, means that five is *added* to three; and, of course, the result is eight. $X + Y$ would be a collection of particles, resulting from the addition of Y to X.

Mat.—Then it appears we must give up looking for the *pure one* altogether, for if we examine a single particle it turns out to be nothing; if we examine an aggregation, we find a *many*, as it were glued into a sort of *one*, which is by no means a *pure one*.

Trans.—Stay, stay, we won't give up our investigation too soon. I think we have discovered that it is useless to seek for the one among ultimate particles, but, at any rate, the "one of aggregation" has some *oneness*, though it is not a *pure one*, so let us examine that.

Mat.—Good, and we need not beat about unknown regions for the "one of aggregation," as we did for the ultimate particles, which we were obliged to call X and Y. The "one of aggregation" may be seen with our own eyes, so we will return to the examination of our old piece of wood (v. 1st. dial:) which is a "one of aggregation."

Trans.—Yes. It is a *many*, with respect to the number of pieces, into which it may be divided, and a *one*, if we regard their union. Let us call these pieces X, Y, Z, the whole piece of wood will be X + Y + Z, the contact being expressed by +. Hence its being a *many* proceeds from the X, Y, Z, the oneness consists in the +. We have now materials for reflection sufficient to employ us for a week. We have discovered that the best method to discover "The one" lies not in investigating the things united, but that which, as it were, binds them together. Indeed the result of our investigations reminds me of what I once heard my worthy friend Mr. J. Greaves say, that there is "more value in that which connects, than in those that are connected." However our inquiries are not over, at our next meeting we will examine + and its meaning; and see if we can therein discover the "One."

THE TRANSCENDENTALIST.

SOMETHING VERY AWFUL!

THE following specimen of morbid and hideous piety we have extracted from the Evangelical Magazine—a sort of Jewish periodical, which professes Christianity, but seems to rely, almost exclusively, for salvation, upon ceremonial forms and observances, which are of little real value. It is contained in an article on the state of our village population, by what is called an "Assistant," a species of Dissenting clergyman, an instructor of the people, in things which pertain unto their everlasting peace!—

"The extent to which sin prevails in some of those places where the gospel is occasionally proclaimed, is truly awful."

This is the commencement. The reader, therefore, will do well to pause and strengthen his nerves, for the fearful revelation which is to follow. A lady may take half a glass of brandy for a stomacher, and a gentleman a tumbler of good brown stout, or country ale, to blunt his perceptions, before this truly awful condition of the village morality is made known to them. Could they ever imagine, that in a place where "the gospel of glad tidings to the poor" is *occasionally preached*, that the children would be so wicked as to dance and skip, and amuse themselves on a Sunday? that, forgetting "the Lord that bought them," they would *join hands*, and arrange themselves in a circle, on God's holy day, and *utter sounds* fearful to be heard at any time by an assistant preacher? But such is really the case. Witness the following testimony by an Assistant:

"On returning last Sabbath from a village, where I had been breaking the bread of life, I was compelled to witness what could hardly fail to excite grief in any Christian mind. At not more than about fifty yards from the house of God, ten or twelve boys were collected together, playing at cricket. A little further, in the centre of the village, about the same number of girls were assembled, to throw and catch a ball. These I attempted to divert from their play (he had not courage to attack the boys), but in vain. They looked, *they laughed*, they refused to retire (truly awful); with fresh energy they pursued their game (opposition produced a new stimulus, no doubt). Passing through the next village, in my way homeward, I saw two other groups similarly engaged. The last of these, com-

posed of, perhaps, twenty boys, between the ages of ten and eighteen, occupied the most public station that could be found in the place; and as they uttered sounds dismal to be heard at any time, and especially so on the Sabbath day, they joined their hands, and arranged themselves in a circle, almost as if they intended to give the dreadful intimation that they would unite to commit their evil, and that their purpose of misery should have no end. What must be the condition of villages in which these things exist? What *sense* of religion can be entertained by the parents of children who are allowed thus to occupy the hours of the Sabbath day? These scenes certainly indicate that parents and children are alike devoted to *sin*—that the next generation is preparing to exceed the present in the commission of *evil*."

This passage is worthy of a Jew of the age of Nehemiah. The self-righteousness, the *nomianism* it displays, is the very reverse of Christianity. Did ever Jesus Christ talk so? Did his Apostles talk so? Is there a single sentence in the New Testament written in this spirit? On the contrary, the great Apostle of the Gentiles, who is generally allowed to be the best expounder of the Christian doctrine, positively rebukes his disciples for giving preferences to days. He regarded the Sabbatarian prejudice as a relic of Judaism, and a clear proof that the person who entertained it knew nothing at all of the spirit of Christianity. The person who writes the above narrative is a Jew at heart. His Christianity is a mere assumption. He has not the slightest warrant for it, except from the example of Nehemiah, the Jew, whose pharisaical self-righteousness very few, even of our most orthodox divines, are able or willing to defend. Such Christians as this seem to think that because they do not kill sheep and oxen, as sacrifices to God, that they are not Jews! and because they do not *call themselves* Pharisees, that they are not Pharisees! It is a gross delusion. They are both Jews and Pharisees, trusting in the letter of the law, and trying to gain salvation by its puerile observances. But the greatest of all the Apostles has declared that by the works of the law shall no flesh living be justified; and that this particular virtue of Sabbath-keeping, as defined by the "Assistant," is of this description, is evident from the fact, that neither Jesus Christ, nor his Apostles, have even once enjoined its performance, but on the contrary, have very plainly and forcibly rebuked the mock piety of those who confound formal Sabbath observances with the interior spirit of genuine religion. There was more real Christianity in the girls who laughed, than in the Assistant who rebuked them. His self-righteousness, however, won't acknowledge this. But let him bring the Scriptures forward in his defence, if he can. We challenge him to bring even one passage. "Ye regard days, and months, and years," says St. Paul to the Galatians, "I am afraid of you, lest I have bestowed upon you labour in vain."

EASTERN PATRIARCHAL GOVERNMENT.

(Continued from No. 2).

CHINA.—The Emperor's titles are the "Son of Heaven," "the Ten Thousand Years." He is worshipped with divine honours, and with the faculty of ubiquity throughout the Empire. * * *

"The Emperor worships Heaven, and the people worship the Emperor. It is remarkable, that with all this, the Sovereign, in styling himself, uses occasionally such a term of affected humility, as "the imperfect man," which presents a contrast to the inflated and self-laudatory expressions of most oriental monarchs. Every device of state, however, is used to keep up, by habit, the impressions of awe. No person whatever, can pass before the outer gate of the palace, in any vehicle or on horse-back. The vacant throne, or a screen of yellow silk, are equally worshipped with his actual presence. An imperial dispatch is received in the province, with offerings of incense and prostration, looking towards Peking. There is a paved walk to the principal audience-hall, which none can tread but the Emperor. At the same time, as if his transcendent majesty, could derive no increase from personal decorations, he is distinguished from his court, unlike most Asiatic Sovereigns, by being more plainly clad than those, by whom he is surrounded. In Lord Macartney's mission, while the crowd of

Mandarins was covered with embroidery and splendour, the Emperor appeared in a dress of plain brown silk, and a black velvet cap with a single pearl in front. Yellow as the imperial colour would seem, at present, rather to distinguish things, pertaining to his use, or connected with him in other ways, than to constitute a part of his actual garments. The sovereign of China has the absolute disposal of the succession,* and if he pleases, can name the heir out of his own family. This has descended from time immemorial; and the ancient monarchs, Yaou and Shun, are famous examples of such a mode of selection.

As Pontifex Maximus, or High-Priest of the Empire, the "Son of Heaven" alone, with his immediate representatives, sacrifices in the Government temples, with victims and incense. These rites, preceded as they are by fasting and purification, bear a perfect resemblance to the offerings with which we are familiar, in the history of antiquity. No hierarchy is maintained at the public expense, nor any priesthood attached to the Confucian or government religion, as the Sovereign and his great Lords perform that part.

The Sovereign is High Priest, and the ministers are members of the hierarchy.

The total number of civil magistrates throughout China is estimated at 14,000.

A red book (being literally one with a red cover) in six small volumes, is printed quarterly by authority, containing the name, birth-place, and other particulars, relating to every official person in the Empire. No individual can hold a magistracy in his own province; and each public officer is changed periodically, to prevent growing connections and liaisons with those under his government. A son, a brother, or any other near relation cannot hold office under a corresponding relative. Once in three years, the viceroy of each province, forwards to the board of civil appointments, the name of every officer under his government, down to a *Hein's* deputy, with remarks on their conduct and character, which have all been received from the immediate superiors of each, a plan not unlike that which has lately been adopted in the civil government of British India. According to the report, every officer is raised or degraded so many degrees. Each magistrate is obliged to state in the catalogue of his titles, the number of steps he has been either raised or degraded.

"It may be considered one proof of social advancement, on the part of the Chinese, that the civil authority is generally superior to the military, and that letters always rank above arms, in spite even of the manner in which the Tartars obtained the empire. In this respect China may be said to have subdued her conquerors.

"It is the business of the first four books of Confucius to inculcate, that from the knowledge and government of *one's self*, must proceed the proper economy and government of a family; from the government of a family, that of a province and a kingdom. The emperor is called the father of the empire. The viceroy of the province over which he presides; and the mandarin of the city which he governs; and the father of every family is the absolute and responsible ruler of his own household. Social peace and order being deemed the one thing needful, this object is very steadily and consistently pursued. The system derives some of its efficacy from the habitual and universal inculcation of obedience and deference, in unbroken series, from one end of society to the other; beginning in the relation of children to their parents—continuing through that of the young to the aged—of the uneducated to the educated—and terminating in that of the people to their rulers."

The emperor, no doubt, considers himself responsible to God only; but it must be some consolation to think, that even this responsibility is acknowledged. Our royal Britannic Sovereign never appears in public as a responsible personage, either in re-

spect to God or man. The following is a prayer of the Emperor of China, on the occasion of a severe drought, in 1832. It will be long, we fear, before our infallible monarch be permitted, by Christian etiquette, to make his appearance in public, in such a humble and fallible character:—

"I, the minister of heaven, am placed over mankind, and made responsible for keeping the world in order, and tranquillizing the people. Unable, as I am, to sleep and eat with composure, scorched with grief, and trembling with anxiety, still no genial and copious showers have yet descended. * * * I ask myself, whether, in sacrificial services I have been remiss—whether pride and prodigality have had a place in my heart, spreading up there unobserved—whether, from length of time, I have become careless in the affairs of government—whether I have uttered irreverent words, and deserved reprehension—whether perfect equity has been attained in conferring rewards and inflicting punishments—whether, in raising mausoleums, and laying out gardens, I have distressed the people, and wasted property—whether, in the appointment of officers, I have failed to obtain fit persons, and thereby rendered government vexatious to the people—whether the oppressed have found no means of appeal—whether the largesses conferred on the afflicted Southern provinces were properly applied, or the people left to die in the ditches. * * * Prostrate, I beg imperial heaven to pardon my ignorance and dullness, and to grant me self-renovation, for myriads of innocent people are involved by me, a single man. My sins are so numerous, that it is hopeless to escape their consequences. Summer is past, and autumn arrived, to wait longer is impossible. Prostrate, I implore imperial heaven to grant a gracious deliverance, &c."

This is somewhat more pleasing to read than a king's speech. It is curious, that the absolute monarch should be regarded as *fallible*, and the limited monarch as *infallible*. Were the absolute monarch, however, chosen by the people, and influenced by public opinion, he would be *really infallible*, inasmuch as the responsibility of his measures must rest upon the nation at large, which is responsible to God only.

A CONVERT!

[THE following is a specimen of a South African convert to Christianity, now become a preacher! His name is Makame. He had frequently heard the missionaries preach without being much affected. But conviction apprehended him at last, and this is the manner of it, in his own language, contained in a letter from Mr. Wright, the missionary mentioned in the Narrative, published in the reports:—]

"Two years ago I paid a visit to my friends at Lattakoo, and, on my way home, I arrived on a Saturday at Blink Klip, where I halted for a short time, at the house of a friend, named Lukas Kok, a member of the church at Griqua Town. He said to me, 'You will not proceed to-day, to-morrow is the Sabbath, and you must not travel on the Sabbath. Here you can listen to the Word of God; but, if you proceed now, you must be on the road to-morrow, as you cannot get to Griqua Town in time to keep the Sabbath.' I replied, with apparent indifference, 'What have I to do with the Sabbath, or with the Word of God?' Lukas seemed much grieved at my wickedness, and, with a great deal of feeling, gave me a serious warning and exhortation. I felt deeply under his address, but determined not to yield, proceeded on my journey, and laid down to sleep in the evening, very uneasy in my mind. The Sabbath came, and my fears increased so much, that I dared not proceed that day, but remained still. On the Monday I arrived at Griqua Town, and called at the house of a pious female friend, who was a member of the church. The first thing she said to me was, 'Why, Makame, you must have been on the road yesterday; have you no regard for the law of God, for your soul's welfare, nor fear of death, or of the judgment to come? I tremble for your situation, and beg you will think, before you be carried away by death in your wickedness.' I made no reply; I did not open my mouth, nor lift up my head, for I felt as if doomed to everlasting destruction.

"In the afternoon, I left Griqua Town to proceed, and in

* The difference between an "*individual monarchy*" and a "*universal monarchy*," is that in the former the supreme power begins and ends in an individual, in the latter, it begins with the people or universal population, and merely centres in an individual, who, consequently, can have nothing to do with the succession.

the evening I met another good woman on the road, also a member of the church at Griqua Town; she said, 'Well, Makame, did you hear the word of God yesterday at Griqua Town?' I was confounded, and compelled to confess the truth. She addressed me in the same strain as the others, with much faithfulness and feeling. I left her and proceeded, my mind filled with horror at my awful condition, and fully expecting that some tremendous judgment of God would overtake me immediately.

"A few days after I arrived at home, a man belonging to Griqua Town came to our village, and, though not a member of the church, I considered him a good man. All his conversation was concerning the Word of God, and His work in the heart of a sinner. I remember he gave us the history of Noah and the flood, of Lot, and Sodom and Gomorrah, and of Abraham; and he also told us much about Jesus Christ and his love, and of the only way of safety for a sinner through him. The state of my mind became intolerable, and I resolved to go immediately to Griqua Town to hear the Word of God, and to speak to the missionaries. Accordingly, I left home, accompanied by a few of my companions, to whom I had already made known the state of my mind, and who were also, like me, the subjects of conviction, in the days of Mr. Read at Lattakoo.

"We arrived at Griqua Town towards evening, and I went at once to the house of one of the missionaries, that of Mr. Hughes, Mr. Wright being absent at the time. I told Mr. H. I came for no other purpose than to hear the Word of God, and made known to him fully the state of my mind. He manifested a deep interest in my case, and spent the whole of that evening with me to instruct me in the things of God. I retired to my lodgings with my heart filled with sorrow, and involuntarily crying out, 'What shall I do?' On arriving at the house where I had put up, a good man came and sung a hymn, and prayed with us, and now my sorrow broke forth in strong cries, and I went alone to the bush, but I could only weep. I could not pray. I felt as if my heart would break. The following morning I repaired again to the teacher, and he and one of the church members spent most of the day with me, instructing me in the way of salvation; but my agony of mind continued for some time. At length light broke in upon my mind; I understood God's way of saving a sinner through Jesus Christ. I was overwhelmed with the thoughts of the patience, the condescension, and love of God to me, the most wicked of men, and I found rest and peace to my soul by trusting in the Saviour. I returned home after a few weeks, and could not do otherwise than tell my fellow-sinners what God had done for my soul; many listened with attention and wonder, for I was a miracle of the grace of God, and the people could not believe their senses, that I was really the same Makame they had always known."

"Such slaves build temples for the Omnipotent fiend,
Gorgeous and vast."

Pray, what sign of conversion have we here? We have only a slavish fear of some diabolical judgment, and a reluctant obedience, on the part of Makame, to some outward observances, by way of appeasing the old God of his fathers, baptized by a Christian name, and clothed with a more fearful character.

VEGETABLE ARITHMETIC.

Though Plato of old called the Creator the Divine Geometrician, modern philosophers have been slow to observe the numberless instances of the operation of his adjusting mind, which all His works display. Indeed, it has not been remarked in the animal kingdom till our own day, and the merit of observing it, promulgating, and establishing it, is due to Mr. Macleay, who, though young in years at the time of his discovery, was ripe in the power of penetration, and spirit of arrangement. He has demonstrated, that the whole animal kingdom is constructed in a series which form circles of fives, (hence quinary arrangement, as this is termed), five of the subordinate circles making one primary circle, the amount or number of these primary circles being also five. (See Macleay, *Horæ Entomologicae*.

The remark, that five was a favourite number of Nature,* was made by Sir Thomas Brown, (see his *Quidnunc*) in 1656, and he supported its correctness by numerous instances drawn from the vegetable kingdom. Its applicability to an entire section of that kingdom was not, however, observed or demonstrated till a much later date; and now it is a well ascertained principle, that of the three great sections into which plants may be divided, according to their internal structure and mode of growth, each has a predominating number, which is displayed in the portions which constitute the flower (in the vascular or flowering plants), and along with which prevailing number, certain properties are invariably found to be conjoined. For instance, the first or lowest section of the vegetable kingdom consists of plants exclusively formed of cellular tissue, (hence called cellular plants), the prevailing number of the parts of which is two, or some regular multiple of two, as is best exemplified in the number of the teeth, or the peristome of mosses, which are either 4, 8, 16, 32, or 64. Such plants are remarkable, in general, for their freedom from any active principle, and, consequently, scarcely any of them are poisonous (fungi, or mushrooms, seem exceptions, but it is doubtful whether these singular productions belong to the vegetable kingdom). Hence, though a few of them yield dyeing principles, the greater number of them are only employed as food for man or animals, and may, in most instances, be fearlessly partaken of, by any one in danger of perishing for want of other kinds of food.

The next section of the vegetable kingdom possesses vessels of different kinds, in addition to the cellular tissue of the former, and are characterized by a particular mode of growth, namely, by additions to the interior (hence called Endogens), which accounts for the circumference of the stem, when once formed, never varying or increasing in diameter. These plants are at all times distinguishable by the manner in which the veins of the leaf run, (i.e. always in parallel lines) and have the portions of the flower arranged in threes, or regular multiples of three (see flowers of crocus, hyacinth, lilies, or tulips). This section contains plants which are scarcely more active than the former; and having neither bark nor wood as parts of their structure, are destitute of the peculiar products of these parts. Hence it is mostly for food that such plants are valuable, and their roots (or rather rhizomata) and fruits, or seeds, are the parts chiefly employed for this purpose, as the arrow-root, the seeds of the cereal grains, wheat, rice, &c.; and dates, cocoanuts, &c., are examples.

The remaining section of plants comprises those which grow by additions to the exterior (hence called Exogens), and which have the stems conical and branched, and the parts of the flower arranged in fives, or regular multiples of five. (See flowers of marvel of Peru, pink, rose, potentilla, apple, &c.) In these the leaves have the veins forming a net-work. They possess bark, and a perfect woody structure; and, consequently, all the principles, which are either formed or deposited in these. Among such plants are to be found the most active vegetable poisons, sources at once of injury and benefit to man; for, while the savage employs them only to destroy his enemies, whether of the brute or human kind, the skilful and benevolent physician converts them into instruments of great, nay, of unspeakable benefit to his suffering fellow-creatures.

So in the arts:—does the dremor of leather need an agent to assist him in tanning? he seeks, and finds it only in this section of the vegetable kingdom, as the astringent principle he requires is only lodged in the bark, as the oak, the willow, the larch, and others, which are employed for this purpose, attest. Again; are fixed oils required for any of the various purposes to which they can be applied, they are, with one or two exceptions, only to be obtained from this section of the vegetable kingdom. All kinds of gum, of resins, and gum resins, with scarcely any exceptions, are exclusively supplied by this section of plants.

It is unnecessary to add more examples to prove the advan-

* This is especially remarkable in the toes of animals. Indeed it is asserted by anatomists, that the *free* in embryo are distinctly seen under single hoofs and cloven feet.

tage of proceeding in our examination of the vegetable kingdom, in reference to its uses to mankind, according to principles which have their foundation in the unalterable laws of Nature, and, therefore, furnish the best and most certain guides. It cannot be doubted that the author of Nature intended these external marks and definite numbers to be indices or signs of internal properties; and instances might be given, where a very slight, and, as some might think, unimportant difference of external structure, furnished a key to an important difference of chemical composition.—*From a Paper by Dr. Dickson in the Naturalist: 1837.*

THE LIBERALS.

THE wind is a very formidable power, could you get it organized and submitted to your will. Mr. Etzler, in his "Paradise within the Reach of all Men," suggests a method of employing the power of the wind to some useful purpose, by means of a convention of windmills. He is even so ingenious as to propose a plan of transferring the mighty power of the ocean to the dry land; and thus, by these two high-mightinesses of wind and water, economizing the outlay of human capital and labour to such an extent, that there will be scarcely any loss whatever experienced in the production of human wealth. These are two very bold speculations—but they do not seem less practicable at present than the concentration of popular force upon a given subject, or the collection of the popular strength around a common standard.

The word "Liberal" is very sonorous. It has great pretensions to intelligence, rationality, science, justice, humanity, public spirit, honesty—in fine, to all the virtues, moral and intellectual. Moreover, there is great plausibility attending these pretensions. The Liberal is professedly the friend of the poor, and that is the highest moral rank that a living man can hold; he is professedly an enemy to political and ecclesiastical corruption, to hereditary privileges, monopolies, unmerited pensions, international warfare, religious persecution, and the thousand and one varieties of aristocratical tyranny, to which no generous and noble mind can yield a willing submission. Such are the professions of Liberalism, and in so far as profession is concerned, we cordially approve of its leading tenets; but, when we regard the sect in a *practical*, as well as a *professional* aspect, alas! alas! what a falling off is there! It now disappears entirely from the field of vision! It really does not seem to have a bodily existence. The pomp and circumstance with which it is enveloped is merely tinsel; it is nothing but typographical blarney—a newspaper puff—a large meeting at —shouts of applause—great excitement—hear, hear—important resolutions—carried unanimously—bills ordered to be printed—agitation to be commenced—the people to be excited, and stirred up to action—subscriptions to be set on foot—thirty or forty shillings collected—too little—printer's account not settled—no one responsible—all over—no go—adjourn to a public-house—order pipes—fill the room with smoke—spend the odds in ale or beer, and dissolve the parliament, to be called together again under a new name!

Now, whose fault is all this? We do not blame any man for it. The leaders are quite as sensible of it as we are. They are sorry for it—they cannot help it. But the secret of the whole matter lies in this, that there is a dissipation of the public mind, occasioned by a great variety of topics being presented before it, and a scepticism created in respect to the comparative value of each, which produces a whirlwind of thought and action.

Nothing can better demonstrate this truth, than the fact, that notwithstanding the boasted science and public intelligence of the liberals, they have never been able to organize a club, or public library, or institution of any kind, upon their own principles as a basis. The religious world, which they despise, is infinitely in advance of them in this respect. The British and Foreign Young Men's Society, has twelve branches, and twenty-eight associations! It has a reading-room, in which forty magazines and reviews, besides daily and weekly newspapers, are to be found!

and a public library, containing standard works on all subjects! Moreover, it distributes tracts and hand-bills, containing its own religious principles, to the amount of several hundred thousands per annum—and appoints preachers and lecturers to deliver oral instruction on particular occasions—and has surplus funds to offer a hundred guinea prize to the best essay on the duties which the Christian public owe for young men entering upon the career of public life.

A hundred guineas! who ever heard of a liberal association having a hundred guineas at its disposal! a hundred shillings are a rarity! and that, too, in a Society which professes to be a representative of the great body of the people. It really seems, as if the more national or liberal a society becomes, the less likely it is to obtain the confidence of the public purse, without which, in these mercenary times, no great national movement can ever be systematically made. These young men, above alluded to, are not rich, they are chiefly mechanics and tradesmen. They all belong to the lower and middle classes; but they have a uniform steady system of conduct, which begets confidence, and this confidence fills the subscription list. The Liberals have quite as much to spare as these have.

This confidence, or faith, call it what you will (we do not want to quarrel about words), the Liberals want. They know it. And how are they to procure it? by a concentration, or fixation of principle only. Their opinions are too discursive—their principles are loose; they want authority—they strive more after means than ends; and, while they are aiming at means, the very means they aim at are defective, and the ends are utterly neglected. Fundamental principles are actually not discussed, and hence the people are not instructed. We are morally certain, that if there were to be a revolution to-day, the people of England would play the game of the French and Americans. Their *beau ideal* of a practical system, is a speechifying Parliament! a thing which was never known, in the history of man, to transact business either expeditiously or systematically.

Next week we will treat of authority, a thing very much wanted now-a-days.

MODERN MARTYRDOM.—The spirit of martyrdom has entirely disappeared from the Christian Church. The sacrifices now made by the followers of Christ never interfere with the personal comforts, pecuniary or domestic interests, of the pious confessors. There is a very large party of Christian Sabbath-breakers, who say they are compelled to violate the sanctity of God's holy day, in order to meet the competition of the trade by which they live! They would lose their Sabbath forenoon's custom, if they shut up! This would certainly be paying too dear for salvation! If the fourth commandment cannot be observed at a cheaper rate than this, they say, then God must find other worshippers, for we cannot afford to sacrifice our custom to his service! The Archbishop of Canterbury made a long speech, some time ago, in favour of these worthies, whose case he said was a hard one. The apostles thought otherwise, for it was a maxim with them "to rejoice when they suffered for the name of Jesus." It sickens one of professional religion altogether, to compare the selfishness of its professors with the genuine spirit of the thing itself.

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"ALL THEOLOGY DEFENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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[PRICE 1½d.]

AUTHORITY.

But still this world (so fitted for the knave)
Contents us not: a better shall we have?
A kingdom of the just, then, let it be:
But first consider how those just agree.—*Pope.*

THE agreement of the *just* is the great difficulty. A hundred just men in disagreement, at the head of an association, would play a most dismal discord—with their justice. The just are more outrageous in their disagreement than the unjust. Their zeal infuriates them, and justice, pure justice, often becomes the scourge of nations, and the curse of society!

Miss Martineau says it has now become a question of public discussion in America, "whether an honest man with false principles, or a dishonest man with true principles, is the most safe depository of the public power?" If such be the case, the Americans are evidently somewhat suspicious of honesty and justice! What a sad plight society has come to, when honesty and dishonesty are entitled to plead their respective merits at the bar of public opinion, and the jury are at a loss with respect to their verdict!

The above question, however, is susceptible of a more favourable interpretation than that which we have put in exclamation points. It is a question between *universal* principles and *individual* honesty. Now the *universal* is always preferable to the *individual* interest. Hence we say, if there can be a dishonest man with true principles, let him have the preference, as a ruler, to an honest man with false principles; for honesty, directed by false principle, is practical dishonesty; but a dishonest heart, if guided by true and just principles, becomes practically honest. Now it is *practical* honesty that a people want.

What are called principles, are merely *modes* of action. If a ruler's modes of action are in conformity with the people's notions of right and wrong, the ruler is, by that very fact, invested with power supreme. He receives it from the will of the people. This is the *beau-ideal* of liberty. Moreover, it is *monarchy*. It is also democracy. It is democratical monarchy.

All power which does not originate in the will of the subject is tyranny, or at least called tyranny by the unwilling.

To obtain unanimity of will among one hundred people, whose interests are at variance, is impossible—ten have all the land, and ten the floating capital, and eighty have nothing but their flesh and bones. It would be no easy matter to find a president to please the hundred: indeed, it is an impractical machine.

This fact is so evident, that the greatest proportion of people seem to be thoroughly convinced of the impossibility of political tranquillity; the idea of *Christian* community is so abhorrent to the public mind! Hence it follows, that the next step lower in the scale of practicable government is most commonly embraced by the mass, namely, that of a great number of petty representatives, collected in an administrative cockpit, to settle each question separately, by a show of hands, after a long controversial discussion respecting a subject on which each individual has previously made up his mind. It is imagined, that if these representatives were chosen by the whole population, "all would be well,"

Now this is a system without a head at all. The mere chairman, or president, or king of such an establishment, is not a head, because he has merely a veto upon their proceedings, whereas it ought to be the reverse; they ought rather to have a veto upon *his*. This is so evidently a law of Nature, that in practice a system always approximates it more or less, whatever be its statutory form. A minister is called *strong*, when he can dictate to parliament and people, and he can only do so freely when he gives satisfaction; but a *weak* minister, one that cannot dictate, is not considered fit for place. Does not this show, that Nature teaches us, that authority should dwell with one, who is the representative of the popular mind? Perhaps there never was a form of government attempted which was not practically the same as the above, infinitely various as the models may be. If an individual rules the parliament, he rules the nation. You may call him king, emperor, president, czar, or sultan, or what you please; he rules the nation! the only real difference lies in the hereditary principle. So that the whole question of government reduces itself to a controversy between the hereditary and elective monarchy; but monarchy it *must* practically be. It is the *feebleness* of the *hereditary system*, that has made it necessary to have a *minister*; an elective monarch would *himself* be minister.

When the ruler, whatever be his name, acts in unison with the popular will, he acts freely, expeditiously, and effectively; his movements are rapid; there is a lightness and facility about them, which banish every idea of difficulty: but when he is weak, he can do nothing easily. Years are spent upon trifles; generations are born, dead, and buried, during the discussion of a single question, and the question at last, perhaps, hideously discussed by an appeal to instruments of human slaughter.

This is the great curse of human society; and the most obvious remedy for it is a universal suffrage system, as being the most practical method of expressing public will. The more free this expression of public will is, the better. This would be a final settlement of the whole question of government, if the public will were fixed and uniform. But there is a most fearful division in it. There is a deadly indecision in it; so much so, that in America, according to Miss Martineau, the Republicans complain that they cannot find men willing to represent them, and, therefore, they are obliged to select men who are opposed to their principles! This is mere fudge! In America, as in every other country, there is a chaos of opinion; and the Americans are actually looking out, in faith, as a people, for some special *Messiah*, to collect the scattered leaves of sibilism together. How can a people, consisting of landed proprietors, merchants, speculators, bankers, brokers, lawyers, manufacturers, mechanics, and paupers, be represented?

Mr. Owen, alone, could settle this question of representation, and show the people how they might be represented. Will they listen to him?

But the settlement of this question of representation is not enough.

Politicians, or materialists, or mechanicians, frequently forget that there is an immense mass of the population who are never affected by their arguments, whom *rationalism* cannot persuade, and in whom neither education, philosophy, nor

science can produce it. It is a common cant amongst the party alluded to, that ignorance is the cause of this. Ignorance! in such men as Coleridge, Kant, Wordsworth, Enfantin! It is a vain speculation! If ignorance it be, it is an ignorance which is far superior in knowledge, virtue, and power, to the thing that condemns it. It is not ignorance. It is a faculty, and a faculty, too, of a very high order. When viewed in its lowest character, amongst the ignorant and illiterate, the religious principle seems very contemptible, merely because it is meanly clothed with intellectual attainments, and frequently mixed with idle superstition; but when you regard it in its most elevated position, invested with the robe of science, of literature, of poetry, of philosophy, expatiating on the works of creation, and entering into the minutest details of the infinitely diversified organizations of vegetables and animals, and revealing myriads of unseen and unknown mysteries of the eternal Creator and his unlimited attributes! it is really too much to say, that it is ignorance that does all this! No; it is not ignorance; it is an elementary principle of human being, which appertains to the highest as well as to the lowest order of minds; which has been manifested in every age and country, and has almost invariably belonged to the most elevated rank of genius.

How is this element of humanity to be made use of in compounding our *beau-ideal* of authority?

This is a most important question. It is sneered down by the mere politician; but with all his sneering, he finds himself stranded on the very subject which he most of all despises. The Owenites and Infidels want to do without it. The Dissenters would merely let it loose, by unchaining it from the state. The Churchmen would shape it after their own parliamentary model, and make a Juggernaut of it! But still there it is, and what is to be done with it? Education will not remove it: the very best educated men in the country support it. Science will not suppress it, for it makes a league with science, and is one of the principal cultivators of natural philosophy. The fine arts will not put it down, for it has actually given birth to them, and in all ages been their *alma mater*. What is to be done with it?

It is no easy matter answering this question.

The thing itself has hitherto been a fiend in its political and social character; but, fiend though it be, it is worshipped. The Fiend! The Fiend! therefore, is our great obstacle. Depend upon it, it is no easy matter to get rid of the fiend! whether he assumes the name of Juggernaut, or Kalee, or the god that torments men for ever on account of a mistaken opinion in theological science. The Dissenters attempt to prove that his kingdom is not of this world, and that he has nothing to do with politics; but still he takes note of men's conduct in a foreign state, and punishes them hereafter most unmercifully. The Church says, that this world is his kingdom, and that he must share the power of the State, and be worshipped after one particular fashion. The Liberals say there is no fiend at all.

But the Liberals, unfortunately, want authority! Pedigree is a very curious and essential ingredient of authority. A mere novelty is always despised, in religion especially. The more ancient a doctrine is, the more respectability it possesses. Jesus Christ told the Jews that he did not come to destroy the law and the prophets, but to *fulfil* them. Moses acted the same part, for he kept up the pedigree of the institutions handed down from posterity; and thus it happens, that Christianity runs back as far as we can see. It has, therefore, antiquity, and all the authority which antiquity possesses. *Can the chain of descent be broken?* Can a new system arise which does not shoot like a twig from the old stem? Can a tree grow to maturity at once? and do full grown men and women drop down from heaven, or rise up out of the earth, in these wonderless days? We trow not. Hence, we *calculate*, as the Yankees cautiously express themselves, that, in the progress of society, the same system of grafting hitherto practised, must be kept up, and the *authority* of the old, combined with the liberality and reasonableness of the new. Until this be done, resistance will be so strong, that neither rationalism, nor eloquence, nor the prospects of social happiness, or of political tranquillity, will have the slightest effect in changing the convictions of

men. And it is right that it should be so, for the history of man is the history of Providence respecting men, which conceals a science necessary for man to know, before unanimity can be experienced in human affairs. The chain of this science, therefore, cannot be broken.

We think we hear some one say, in reply to this, that religion in America is quite disconnected with politics, and forms no item of the republican constitution. There never was a more mistaken notion. From all that we have read and heard of America, it is peculiarly under the influence of religion. If the people be religious, and their legislators be the representatives of the people, it is absurd to say that religion has nothing to do with the laws. It is infused into every particle of the constitution, and no political measure could pass the forms of enactment that was calculated to strike at the basis of Christianity in its generic character. If this is a fact, and we suspect it cannot be denied, America is essentially Christian in its political character. When France threw off the Christian yoke, burned the Bible, abolished the Sabbath, proclaimed death an eternal sleep, and paraded an image of *Reason* through the streets, as the new God of that fickle and precipitate people, it made a bold attempt to go beyond what America ever contemplated. But it was a mad attempt; the goddess was lampooned and ridiculed so smartly by the wags of Paris, that she was obliged to retreat into perpetual obscurity soon after her first appearance in public—the Sabbath was speedily restored by the public reaction—the Bible and the priests were recalled—and, in the very year in which its recall took place, the Bible Society commenced its gigantic efforts, which have given a curious turn to the drama of the philosophers, who boasted of having “*ecrasé l'infame*,”—“crushed the wretch” for ever. Could, or dare the government of America do the same? A nation of mere rationalists could, and, probably, would imitate this example; but the Americans are so far from being rationalists, that it is to the United States, in particular, where we must proceed, if we wish to witness the effects of the wildest species of devotional enthusiasm. There is, probably, more of the influence of Christianity exercised on the government of America, than upon our own legislature, although ours has taken holy orders, and decked itself in the canonicals of Popish priesthood.

How, then, is such a system as that of Mr. Owen to succeed, if it be based upon an abjuration of Christianity? That Mr. Owen should pick up a few followers, willing to receive his system upon such terms, is not to be wondered at. There were infidels in the world before he was born; and, two hundred years ago, this country was more bespread (if we may judge from the press, at least,) with Atheistical opinions than it is now. But they never, in any age, have been able to win the affections, and inspire the confidence of the public. Even, with all their rationalism, and they are not without strong and plausible argument, like other parties, there is something about their doctrine which seems heartless and chilling; and, whether it be mere imagination, instinct, prejudice, romance, or imbecility, which shrinks from it, it is a fact, that the mass of the people do shrink from it, on that very account for which its advocates so warmly recommend it.

We candidly acknowledge that we are equally offensive to the religious world, as they at present understand us. But there is this difference between us and the Owenites, that we acknowledge the Divine authority of Moses and Christ; and, without proposing to keep up the peculiar systems of each, merely claim the privilege of legitimate successorship, by showing that their unfinished systems contained, in embryo, one more perfect. We bring a social system out of Christianity; but we acknowledge the parentage, and employ the authority, and use the Bible as a text-book, to prove, that in the course of ages a new system must arise, based upon the principles of universal brotherhood, and community of interest.

Mere scientific nature is very little authority. Science has very little hold upon the people, even upon those who profess to be guided by it. Antiquity has more. The custom of eating roast-beef and plum-pudding, at Christmas, has a powerful hold, even upon the infidels themselves, who would not like to abandon it. We question if any scientific motive will ever

produce such a unanimity of sentiment. There is a satisfaction attending it, experienced by all, and understood by all. Could science suppress such a custom? Could rationalism do it? Religion has already done it. For the custom was suppressed in Scotland at the Reformation, and nationally abjured to this day, merely because St. Paul disapproves of keeping particular days. There is an electricity, an authority, about a religious motive, which science has never been able to imitate. If men are not so ceremoniously religious now, they are still, at least, gratified when religion is found to sanction their conduct.

To obtain authority, it is necessary, in our opinion,—*first*, that the governing power have the *sanction* of Christianity; *second*, that it be the representative of the general *will* of the population in respect to political interests.

THE TRANSCENDENTALIST'S DIALOGUES. No. III.

ON "THE ONE"—(Continued from p. 21.)

Transcendentalist and Materialist—(a child playing in the corner).

Mat.—Let us pursue our very interesting inquiries. Ever since we parted, have I been reflecting on the result to which we came, namely, that we are to seek for "the one," not in the things united, but in the bond of union that connects them. What we have to consider is, what this bond of union may be.

Trans.—Exactly. We consider this piece of wood, as composed of a number of small particles, which are in themselves a *many*, but which being bound together become a *one*. And here understand, that by "small particles" I do not mean ultimate particles, or self-existing atoms, as I think we have found that such atoms do not exist at all. But I merely mean such particles that we can actually see and feel in the shape of chips, saw-dust, &c.

Mat.—Of such particles I speak; I have done with the atoms altogether. Now what binds these particles is the attraction of cohesion; that is the *plus* (+) which connects the X, Y, and Z; let us therefore, as we are searching for "the one," carefully examine the "attraction of cohesion."

Trans.—I see the course you have marked out, and will readily pursue it. We are to find out whether this attraction be not the very "one" we are in search of. Good! This child may perhaps throw some light on our inquiries. Here, little one! (*holds up wood*). What is this?

Child.—Wood.

Trans.—Aye, but is it one piece of wood, or several pieces?

Child.—One, to be sure!

Trans.—And you call it one, because you perceive the attraction of cohesion that unites the particles.

Child.—The attract—att—the what?

Trans.—What, you do not know what the attraction of cohesion means? Well, you may not know the words, but still you may be aware of the facts. Are you aware that the particles of matter are endowed with a certain power by which they are held together?

Child.—No!

Trans.—No! Then how do you know that this is but one piece of wood?

Child.—Why? I know it, because I do.

Trans.—There, you see the child has not the slightest notion of your attraction; yet knows as well as yourself that this piece of wood is but "one."

Mat.—True; but still the oneness may be the result of attraction.

Trans.—Perhaps so. But that is not our affair at present. We are not enquiring what is the cause of the *one*, but what is the *one* itself. A child may be perfectly familiar with a pudding, without being intimate with the cook, or having the slightest knowledge of the culinary art. Thus this child knows this piece of wood to be *one*, but has never thought what caused

this quality; remember our axiom: "every word that is not sheer nonsense has a signification." Now, when this child calls a thing, "one thing," it is perfectly intelligible to another child as ignorant of attraction as itself. The two children can talk of *one* ball, *one* top, they do not talk nonsense; hence the word "one" in their mouths has a signification, which is totally unconnected with any notion of attraction.

Mat. Stay, stay, I have a thought yet! Look here, child, I have split this piece of wood in two; now I hold the pieces close together. Is this one piece of wood, or two?

Child.—Two held together, so as to look like one.

Mat.—And yet it looks the same as before it was split. Why do you now call it two, when you before called it one?

Child.—Because now, if you opened your hand, the pieces would fall apart.

Mat.—Ha, ha! I knew that would be the answer! Though the child did not understand your expressions, its notion of oneness proceeded from its notion of attraction. It says that it now calls the wood "two," because, when I cease to hold it, it will fall apart. That is, it was "one," as long as the attraction of cohesion was sufficient to hold it together, without any external force—*two*, as soon as the attraction was not sufficient; and yet, you see, the wood presented the same appearance to the child in both cases. I held the parts so firmly together, that it looked as much like one piece, after cutting, as before; yet the child, aware of the diminution of the attraction of cohesion, declared it to be "two."

Trans.—I confess you have defended your views of the child's notion of attraction with considerable ingenuity. But mind, what the child has said, merely refers to the *oneness* of a piece of wood, with which, as you rightly observe, attraction has something to do. But, perhaps, we may find the child making use of the word "one," when there is no attraction whatever, or at least so slight an attraction as not to be perceivable.—(*An applewoman passes under the window, crying "Apples! a penny a lot."*)—Here, my good woman, come in!—(*Enter woman.*)—Now, child, here is a penny, buy *one* lot of apples. There, do you observe? the child has taken *one* lot, which was *three* apples. My good child, how did you know that those *three* apples were *one* lot?

Child.—Because they lay together.—(*Exit woman.*)

Trans.—There, now you see the child has a notion of oneness altogether distinct from that of attraction, as there is no *apparent* attraction between several apples; and if the two pieces of wood had been sold in twos, there is no doubt but the child would have called them *one* lot.

Mat.—You are right. And though the attraction of cohesion may produce a *oneness*, yet the *oneness* may exist where there is no attraction, and, as you say, the pieces of wood, if sold in twos, would have been *one* lot. Stay, stay, methinks I see a light now. The child saw that the apples were *one* lot, "because they lay together;" and now I see, that we must seek for the "one" in *contingency* alone, and not in the cause of *contingency*. In fact, the individual piece of wood was called "one," because the contingency was more lasting than after it was split. It is in *contingency*, and nothing but *contingency*, that we must seek for the *one*.

Trans.—What? However heterogeneous the things in contact may be, do they still constitute a *one*?

Mat.—Yes, yes; they still constitute *one* something or other.* Pitch, bottles, old bones, bits of rag, chips of wood, altogether—What do they constitute? *One* heap. Tie what you like in a piece of cloth—What have you? *One* bundle. Look at houses, churches, trees, rivers—and there is *one* prospect; and it is the contingency that constitutes the *oneness*. Look over the way; there is Smith's house, and Thompson's house, and a field between them; well, Smith's house, and Thompson's house, do not form *one* prospect; but throw in the field, and then we have the prospect. And why? Because the field fills up the gap, and, as it were, touches both houses. I see I have altogether been on a wrong scent. I have been

* Those of my readers who understand my dialogues will not be offended at the continual recurrence of the same title, as they will perceive to what a multitude of results the different investigations lead.

* Something like this will be found in my article in *Shepherd*, vol. ii. p. 40, but the similarity is unavoidable, and the result to be drawn is of a more comprehensive nature.—T.

bothering myself about the cause of contingency, without looking sufficiently at contingency itself.

Trans.—Now, then, we have to inquire into the nature of contingency. When are bodies said to be contingent?

Mat.—When they occupy one continuous portion of space; by which I mean, that a portion of space may be marked out to contain *them*, and nothing but *them*: so that in passing from one, and confining yourself to this same portion of space, you immediately come to the other. I can render myself clearer by example: I will place a small pile of coins at this end of the table, and another pile at the further end: now these are not contingent, because I cannot pass immediately from one to the other. Now I have placed them, so as there is no intervening space, I can pass immediately from one to the other, and I pronounce them to be in contact, or contingent.

Trans.—Then it appears that things are contingent, and consequently a *one*, (as *e. g. one heap, one lot, &c.*) when they occupy by themselves a snug portion of space, to the exclusion of every thing else.

Mat.—That is it. Things are *one*, when they occupy *one* portion of space.

Trans.—Good heavens! Our inquiries are pushed to a further extent than ever. Things are *one*, so far as they occupy *one* portion of space! We must now try to find out what constitutes *oneness* in space. To this have our investigations on contact led; the very definition of contact, involving in itself the occupation of *one* portion of space.

Mat.—Good by, good by; I have food for reflection for another week; and till we meet again, shall amuse myself by beating about the regions of space.—(*Exit.*)

Trans.—Yes; our dialogues on the "*one*" are leading us a pretty chase. We have now got to space, and my good friend is wrong if he thinks to stop there. He forgets that there is such a thing as *one* hour, which does not occupy any space at all. — (*Sits quietly down, and reads Fichte's Grundlage.*)

THE TRANSCENDENTALIST.

TO THE EDITOR OF THE SHEPHERD.

THE gallery of Pantheism, namely, the doctrine of Spinoza, must, for a while, give place to the letters which a friend of mine has translated from the German, under my direction. The name of Schiller is well known to our readers. His dramatical and historical works have been rendered familiar to the English, by the efforts of Coleridge, Moore, and others. His life has been described in a masterly style by Carlyle of Glasgow. These letters will make him known as a philosopher; in which quality he cannot fail to gain the patronage of the readers of the *Shepherd*. Moreover, I think the object of these letters of paramount importance for our present times, in which the mind, totally absorbed in political discussions, seems dead to all which have no immediate connection with the affairs of the State. The reader will find that Schiller has anticipated the opinions publicly advocated by the Editor of the *Shepherd*, and by Hermes, that, unless the regeneration of man, through the development of the divine principles, precedes political reforms, all attempts to better the condition of the State turn out abortive and mischievous.

I hope that Schiller's voice will contribute to render our opinions more palatable to our political friends; and that they will acknowledge, with gratitude, the efforts of the gentleman who has favoured us with such a correct and interesting translation.

HERMES.

ON THE CULTIVATION OF THE HUMAN BEING.

By SCHILLER.

IN A SERIES OF LETTERS.*

LETTER I.

You kindly allow me to lay before you, in a series of letters, the result of my researches into beauty and art. I have a lively sense of the weight, as well as of the attractiveness and

dignity of this undertaking. I am to speak on a subject that stands in immediate relation to the best portion of our happiness, and in no very distant connection with the moral dignity of human nature. I am to plead the cause of beauty before a heart which feels and exercises its whole power, and which, in an inquiry where one is so often necessitated to appeal to feelings, as first principles, will take the most difficult part of my office on itself.

What I would ask of you as a favour, you generously convert into a duty, and leave me the credit of a meritorious service, for a work proceeding merely from my own inclination. The freedom of the course that you prescribe presents no obstacle; but rather, it is a requisite for me. Being little practised in the use of scholastic forms, I shall scarcely be in danger of sinning against good taste by the abuse of them. My ideas, derived more from uniform intercourse with myself, than from a fertile experience of the world, or from the study of books, will not disown their origin. They will be found guilty of any other fault rather than of sectarianism, and will sooner fall through their own weakness, than be upheld by authority and foreign strength.

Certainly, I will not conceal from you that the following assertions rest mostly upon Kantish principles. But ascribe it to my inability, not to those principles, if, in the course of these investigations, you should at any time be reminded of any peculiar school of philosophy. No; the freedom of your mind shall be to me inviolable. Your own feelings shall furnish me with the facts upon which I build; your own free course of thought shall dictate the rules on which I am to proceed.

Concerning those ideas which predominate in the practical part of the Kantish system, philosophers only are at variance; but men in general, as I trust to prove, have at all times held the same opinion. When freed from their technical form, they appear as the antiquated maxims of common sense, and as the facts of that moral instinct which the wisdom of Nature hath appointed as a guardian for man, until a clear understanding constitutes him of age. But even this technical form, which truth secures to the understanding, she hides from the perceptive powers; so that the understanding must painfully destroy the object of internal sense, in order to use it for its own purposes. The philosopher, like the chemist, discovers the union only by disuniting the parts: only by the torture of art is made manifest the work of spontaneous Nature. In order to grasp the flitting image, he must force it into the fetters of rule; must mangle its beautiful body into ideas, and confine the living spirit in a beggarly skeleton of words. Is it a wonder that natural feeling is no longer to be found in such a counterfeit, and that truth, exhibited in the report of the analyst, appears a paradox?

Grant me, then, your indulgence, if, in the following researches, inasmuch as the subject is presented to the understanding, it is, in the same degree, withdrawn from the senses. What holds true as the testimony of moral experience, must, in a far higher degree, hold true of the manifestation of beauty. The whole of the magic rests in the mystery; it is by the necessary combination of its elements that the being is upheld.

LETTER II.

BUT shall I not very easily be able to make a better use of the freedom that you grant me, than to occupy your attention on the stage of fine art? Is it not, at least, untimely to provide a book of rules for the use of the æsthetic world, when the concerns of the moral offer a much nearer interest, and the spirit of philosophical inquiry is so urgently called on, by the circumstances of the times, to employ itself in the most consummate of ancient works of art,—in the construction of true political freedom.

I would not willingly live in another century, nor have laboured for another. Man is even as good a citizen of time as he is of the state in which he dwells; and, if it be not becoming, nor scarcely allowable for a man to exclude himself from the customs and usages of the circles in which he lives, wherefore should it be an inconsiderable duty, in choosing his mode of working, to concede a voice to the necessities, and to the taste of the age.

* Addressed to the reigning Duke of Holstein Augustenburg, and first printed in the *Horen*, in the year 1795.

This voice, however, seems nowise to incline in favour of art, and, least of all, to that kind of art which is the object of my researches. The course of events has given to the genius of the time a bias, which threatens to estrange it more and more from ideal beauty. This last must let reality alone, and elevate itself, with becoming boldness, above the wants of the real; for art is a daughter of freedom, and, from the requirements of mind, not from the poverty of matter, will she take instructions. But now want rules, and bends debased humanity under his tyrannous yoke. Utility is the great idol of these times: for it, all powers are to drudge; and to it, all talents are to do homage. In its gross scales the spiritual devotedness of the artist hath no weight; and, robbed of all encouragement, vanishes from the brawling market of the age. Even the spirit of philosophical inquiry despoils the imaginative faculty of one province after another, and the limits of art are narrowed as science extends her bounds.

Philosophers, like politicians, turn their eyes, full of expectation, towards the place of political exhibition, where now, as men believe, the destiny of mankind is to be decided. Does it not then betray a blameable indifference to the welfare of society, to take no part in the universal talk? As this great question of right, in its constituent parts, or in its consequences, excites such interest in every one who calls himself a man, it must be especially interesting to every independent thinker. A question which formerly was answered only by means of the blind might of the stronger party, is now, as it appears, to be made amenable to the tribunal of pure reason; and whosoever is able to take his seat in the centre of the whole, and to raise himself to the standard of the species, may venture to consider himself an assessor at the judgment of reason, since he, both as man, and as citizen, is equally a party, and beholds himself more nearly or remotely involved in the result. It is thus not merely his own case that in this great trial of right comes to the decision, it is to be declared according to the laws, that he, solely as a reasonable spirit, is capable, and endowed with right, to dictate.

How attractive might it be for me to investigate such a subject with such a spiritual thinker, and so liberal a citizen of the world, and to commit the decision to a heart that dedicates itself, with beautiful enthusiasm, to the welfare of humanity! How agreeably surprising to me, in such a diversity of position, and at the great distance which the relations in the actual world render necessary, would it be to meet your unprejudiced mind on the field of the ideal in the same result! But I withstand all the charms of this inquiry, and let beauty precede freedom, believing that I shall be able, not merely to exult upon my conduct on the plea of inclination, but also to justify it upon the ground of principle. I hope to convince you that this subject is less alien to the wants than to the taste of the age, and that man, in order to solve the political problem in practice, must traverse the æsthetic path, because it is through beauty that man arrives at freedom. But the proof of this truth cannot be made apparent, without recalling to your mind the principles by which reason chiefly acts as guide in political legislation.

ANALOGIES.

We have often pointed out the analogies of Nature, in order to impress upon the minds of our readers the idea of a universal harmony. This is the genuine music of the spheres; but it is not confined to what is vulgarly called Nature, it is to be found in Providence also. Witness the following specimens, in which there could not possibly be any human concert to perfect the resemblance:—

The original colours are only three in number—Blue, red, and yellow. Walker, in his Principles of English Pronunciation, informs us that there are only three pure or original vowels, *a, e, o*; the rest being compound, or impure vowels. He makes seven vowels in all, *w* and *y* being vowels at the end of a syllable. This makes up the amount of the generally received number of seven colours in the solar ray. Some prisms make five, which is equal to the fixed vowels. The sacred orders of the Catholic Church are three—bishop, priest, and deacon. There are four inferior orders—clerk, acolyte, reader, and door-keeper, which are not accounted sacred, but still re-

quire ordination. The English titles of nobility are seven, three of these belong exclusively to the House of Peers—Archbishop, Duke, and Bishop; the other four are common, or *impure* titles, which are capable of sitting in the House of Commons. The musical octave, and the solar system, are divisible in the same manner. (See *Shepherd*, vol. i.) The seven senses (eyes and ears being reckoned double) are subject to the same primary law of harmony. Even the vegetation and fructification of a tree are similarly arranged. The root, the stock, and the branches, are perennial, or fixed; but the leaves, blossom, fruit, and seed—are deciduous or annual. The parts are seven in all.

These are beautiful analogies which sanctify this number, and the division we have given of it—namely, three-four.

There is another view of the number seven, which is equally interesting, and has been equally prevalent amongst men; namely, that which makes an octave of it. The beast with seven heads, in the visions of revelation, had also an eighth head, which was of the seven. "In the ancient traditions of the Phenicians," says Godfrey Higgins, in his *Celtic Druids*, "the Cabiri are said to have been seven in number, and to have had an eighth associated with them, under the name of Esmun. It was the same with the Cabiri of Egypt, who represented the seven planets, with *Pthas* at their head, making the eighth. The very same history is related by the Irish. Their gods, or Cabiri, were said to have been seven in number, and to have had an eighth associated with them, under the name of Saman (the Evil-Spirit, or Saviour, God of Death, last of the Cabiri). * * * The seven planetary gods, or gods of fire, were considered each as a god by himself—a person. But the whole were considered another, which formed the eighth. They might be considered correctly as seven persons and one god. There is no form of language to convey the idea, except that used for the Christian trinity. As the Christian trinity consists of three persons, and one God, so the Druid system consisted of seven persons, and one God; and this formed, afterwards, the ever happy Octoad of the Christian heretics, Valentinus, Basilides, and Bardasanes." But the God of Christianity is an Octoad also, as well as the God of other nations. St. John speaks particularly of the seven spirits of God; and Christ is represented as holding the seven stars in his right hand, and standing in the midst of seven golden candlesticks, he himself being the eighth, like the sun amid the seven primary planets. He is also represented as a lamb with seven eyes; and the God of the Jews is represented by the prophet Zechariah as having seven eyes, which go to and fro throughout all the earth.

Now, the analogy between these, and some modern octaves, is very striking. The musical octave is their perfect counterpart, there being seven notes in the monochord, and the eighth, which is the beginning of a new series, is necessary to the existence of the seven, and is called an octave. It is, and is not, of the seven. It is the same with the week. Our Christian Sabbath being posterior to the Jewish, becomes an eighth, and holds the same place in the week, that an octave holds in the monochord. The seven orders of nobility, become eight by the king, who includes them all as the source of honour. 'Tis the same with the Pope, and his seven holy orders. White, upon the same principle, becomes the eighth of the seven colours, by being the fountain of each, or a compound of all; and *h* becomes an eighth vowel, by sounding with all the vowels in such a way as to lose itself in all. The common people of England lose it entirely,—thus, with an Englishman, *ha, he, hi, ho, hu, why*, are the same as *a, e, i, o, u, y*, to other people! No other letter but *h* is so accommodating; and, even with accurate speakers, it is merely an asperate to a vowel, when placed before it, and is utterly lost when final; thus, *ah, eh, ih, oh, uh*, are the same as *a, e, i, o, u*.

These analogies are variegated, no doubt, but the same principle prevails in all, and there is no invention or design of man to cause a resemblance. They might be carried much farther. These are specimens of a new science in embryo, which will harmonize all Nature and Providence. "The harmony of the sciences," says Lord Bacon, "that is, when each part supports the other, is, and ought to be, the true and brief way of confutation and suppression of all the smaller sort of objections."

PLATO'S REPUBLIC, OR SOCIAL SYSTEM.

No. I.

WE now begin to fulfil the promise we made in No. 1., of giving an outline of all the most celebrated *beau ideal* systems of society, which have been proposed by philanthropists to mankind. The task is arduous and responsible. We must abridge, and in giving a curtailed account of what the different authors have discussed, with much circumlocution, ingenuity of argument, and eloquence of diction, we become liable to the reproach of wilful misrepresentation, or imperfect comprehension of the subject. Our own conscience will acquit us of the former; and in order to avoid the effects of the latter, we shall, as much as possible, use the language of the authors themselves, to corroborate our statements, work out our details, and finish our pictures.

Plato was born about 2267 years ago; he was a most profound metaphysician, the disciple of Socrates, and the father of mysticism. His philosophy has been, to a considerable extent, incorporated with Christianity, and forms, at the present day, a part of the doctrinal systems of all the Christian churches. The principal difference between Plato and a modern divine of the Catholic school, lies in the names of God, and the Gods. The Protestant, also, may see his own image reflected from the works of the Great Master of Spiritualism, in whose writings are to be found, in embryo, every great leading doctrine which has agitated society since his time.

It is reasonable to suppose, that such a master of metaphysical thought would found his system upon a metaphysical basis. This he has done. He puts it all into the mouth of Socrates. It seems, indeed, as if Socrates wrote the Republic. It begins with a most elaborate analysis of political justice, contained in a conversation between Socrates, Glauco and Adimantus (Plato's two brothers) and Thrasymachus. Justice is discovered to be that principle, according to which, every man is put in his proper place in society, and pursues that employment for which Nature has peculiarly fitted him. "I do not mean," says Socrates, "as to external actions only, but that which is really internal, relating to the man himself, and those things which are properly his own, not allowing any principle in himself to do what belongs to others."

This justice is a compound of three virtues, which require some explanation, as being the basis of the Platonic system. There are, according to Socrates, three original elementary principles within us, viz. reason, anger, desire—all our motives of action belong to, one or other, or all of these. Neither of these is a virtue in itself. Mere reason may be virtuous or vicious; anger may be virtuous or vicious; desire may be virtuous or vicious; but each of these has a virtue corresponding to it. Reason has the virtue of prudence—anger, of fortitude—and desire, of temperance. Prudence, fortitude, and temperance, therefore, become the primary virtues, and justice is merely a compound of all. The whole three-four thus forming a musical monochord, according to the Grecian system of music, called diatessaron. Music is, therefore, the basis of the Platonic republic.

Again, reason is a governing principle; desire is a petitioning, or governed principle; anger partakes of the nature of both—being a governor in respect to desire, but a subject in respect to reason. Anger is, also, an ambitious principle, a power-loving principle, and a power-wielding principle; in other words, an inferior governor. Prudence is, therefore, supreme ruler, fortitude is an auxiliary, and temperance is a subject, in the well regulated human system. This well regulated human system, Socrates regards as the model of a political system; and hence, he concludes, that there must be governors, auxiliaries, and mercenaries, in every civil polity; and if these are properly selected and employed according to their respective talents, the result will be political justice.

But now the great difficulty remains—the appointment of all these individual parts of the great machine to their proper places. Socrates proceeds very systematically to work, by taking a number of youths, and training them artificially, persuading them that they were formed in the earth, which is their common mother; and that when God formed them, he mixed gold in some, silver in others, and brass or iron in others;

that those who have the gold are destined to be governors; the silver, auxiliaries; the inferior metals, agriculturists and mechanics. When the various qualities reveal themselves, they are to be separated and devoted to their respective callings, a place is to be selected for a city, and thus the new community begins, with its earth-born children.

The system of training consists of two parts, music and gymnastics. By music, however, Plato understood more than we now attach to the meaning of the word. Music, according to Socrates, is intellectual and moral harmonics; that principle which creates symphony of thought, of speech, and of action, and wages perpetual warfare against all the jarring discords of the soul. The music of sound is only the type of this; but the type is good, and the word music is, therefore, the most appropriate word to represent it. This music, or doctrine, says Socrates, is of two kinds, *false* and *true*. The false is first taught. "I do not understand what you mean," said Glauco. "Do not you understand, said I, (Socrates) that we first of all tell children fables?" This is the most simple and natural method of commencing education. Socrates then proceeds to criticise the fable makers, and subject them to the censorship. He is sore upon the poets. He says they misrepresent the gods, by making them ridiculous, false, deceitful, and subject to every other species of moral deformity. "God is essentially good," he says, "and cannot do evil. No other than God is the cause of our good things; but of our evil we must not make God the cause, but seek for some other. We must not, therefore, permit either Homer, or any other poet, to trespass so foolishly, with regard to the gods, as to say,

Two vessels on Jove's threshold ever stand,
The source of evil one, and one of good.
The man whose lot Jove mingles out of both,
By good and ill alternately is ruled:
But he whose portion is unmingled ill,
O'er sacred earth by famine die is driven."—Homer.

"Nor yet must we suffer the youth to hear what Eschylus says:—

'Whenever God inclines to raze
A house, himself contrives a cause.'

"To say that God, who is good, is the cause of ill to any one, this we must by all means oppose, nor suffer any one to say so in his city, nor must we permit any one, either young or old, to hear such things told in fable, either in prose or verse."

The poets are also to be interdicted from representing God as appearing in different shapes, deceiving men, and playing the mountebanks. Do you think they do so? said Socrates. *Perhaps* said Adimantus. What, said Socrates, can a God cheat, holding forth a phantasm, either in word or deed? *I do not know*, said Adimantus. Socrates finally concludes: "God then is simple and true both in word and deed; neither is he changed himself, nor does he deceive others, neither by visions, nor by discourse,

* It must here be observed, that "ho theos," is the expression used by Plato, and may mean either "God" or "the God." Now Plato believed in a universal God, and in inferior Gods; which inferior Gods are in fact the proper objects of ceremonial worship, the former being a spiritual omnipresent power in unison with creation. Plato's was a sort of Catholic system of mediatorship. It is possible, therefore, that he meant that the Gods should always be represented as good only, even though the Demiourgos or infinite be the source of both evil and good. There is some obscurity on this point, but the text, as we have given it, is evidently the doctrine of modern divines, which the poets, the priests of Nature, have stoutly combated.

† It was a general opinion amongst the ancients that God deceived mankind, and if Plato rejects this article in theology, he receives it in politics, when he tells us that falsification may be employed as a drug by magistrates, and as tactics by a general. Nay, he allows the poets to falsify, but says they must be condemned when they do not *lie handsomely*. If then, the principle be thus admitted in respect to governors and teachers, we do not see how the philosopher can reject it, in respect to the universal governor and teacher, who has evidently employed it both in science and revelation.

nor by the pomp of signs, neither when we are awake, nor when we sleep." The poets are to be enjoined to teach this fundamental truth. They are also to be debarred from teaching the vulgar doctrines respecting hell and its torments—such passages as

"The soul, like smoke, down to the shades,
Fled howling."

are to be strictly forbidden; or,

"With both his hands
He poured the boiling dust upon his head."

The poets are thus to be subjected to the censorship of the governors—and all fearful and incongruous images of God and Nature to be suppressed. The *true* species of music then follows; namely, philosophy and dialectics (or *reasoning*, the gymnastics of the mind). The pupils are taught to regard each other as brethren, and to hold all things in common, only preserving the distinction of the gold, silver, and baser metal, natures, as gradations of rank. Gymnastics of body and mind are, however, postponed till maturity.

(To be continued).

MISSIONARY ZEAL.

JOSEPH WOLFF.—THE ST. SIMONIANS.

THERE is no species of zeal so ardent and untiring as that induced by religious bigotry. What astounding feats have been performed, what fatigues endured, what disregard of life evinced, under its influence! The career of the celebrated Joseph Wolff, who has been for many years traversing the globe in all directions, endeavouring to convert to Christianity that most unconvertible of all people, the Jews, is a remarkable instance of the amazing undertakings it will prompt man to enter upon. In a recent number of the *Bombay Christian Observer*, we find the following extract of a letter from him, dated Suez, 4th of May, 1836:—

"I am going to Jiddah, thence, God willing, cross over to Masowah, and from thence, I intend to proceed to the capital of Abyssinia, Gondar, where the Jews called *Falasha* are residing. After having stopped with him four or five months, and given also Bibles to the Christians, I intend to go to Shoah, thence to Narca, or Enarca, where Christians are, and thence to Timbuctoo, and the Cape of Good Hope. Should I not be able to succeed to those places from Narca, I intend to go from Narca to Melinde, Mozambique, and the Cape of Good Hope. And, after having proclaimed the tidings of salvation in the Cape, I intend (D. V.) to come again to Bombay, thence to Candahar, Kokan, Yarkand, Orenburgh, Kamshatka, Petersburg, America, Marseilles, and Malta. The journey will take me again three years and four months. Oh! dear Wilson, it is a glorious office to be made an instrument of preaching the tidings of salvation through all parts of the world; and I know that the gospel is a light which kindles the fire of the love of God, in the sinners heart in a manner inconceivable. Let us, therefore, disregard the censure of the world, and go on exclaiming,—CHRIST THE LIGHT OF VERY LIGHT."

We must admire the force of spirit which leads him on to such a task as he here proposes to himself; we cannot, however, after reading the annexed passage from his journal, dated Alexandria, 7th of February, 1836, say so much of his charity.

"I met one of the St. Simonians in the streets of Alexandria. He observed that Mons. Dussop had died in his religion. *Myself.*—Of what religion are you? *Mons. Colin* (this was his name).—Of the St. Simonians. *Myself.*—How is your Pere, Mons. Enfantin, going on? *Mons. Colin.*—Oh, he is a great man; he lives now with the peasantry of Egypt (*Felaha*), and eats like a *Felaha*, sleeps like a *Felaha*, and shoots like a *Felaha*? *Myself.*—Has he lice like a *Felaha*? I then asked him why so many of them had turned Mahomedans? He replied, 'In order to make ourselves loved by the Mahomedans.' That contemptible and unprincipled sect is now generally despised in Egypt. Enfantin, their pope, lives with three St. Simonian women, who, sometimes with his knowledge, give themselves over to public prostitution. It must

be said, to the honour of the French Consul of Cairo, that he expresses his contempt for them. A horrid sect; they deserve to be whipped out of every civilized country, and banished to the Cannibals of Africa. I have no mind to preach to such pigs."

No; it is of no use for Joseph Wolff to preach to Enfantin. But why has he *no mind* to do it? not, surely, because the St. Simonians are great sinners, but, because they have *minds* to resist his doctrine; and he contrives to satisfy his conscience, and keep alive the prejudices of the public by repeating the infamous slander of the enemies of men, whose principle fault is, that they are in advance of the Christian and Mahomedan Barbarians who abuse them. We must hear the opposite side of the question before we believe the vilification of this young convert to Christianity, who, like all other novices, is infuriated with hatred against every view of a subject, but that which the Lord has been pleased to astonish him withal only a few years ago. He is running like a mad dog over the whole world, foaming at the mouth, and grinning at all, but biting no one. If he has not got *l—c*, he has evidently got hornets or gnats about his ears, for he travels like an Abyssinian bull in the dog-days, whom neither brake, nor fence, nor river, nor pond, can stop in its fierce career, but who plunges headlong among shrubbery and mud, running water, or stagnant, and then falls at last of exhaustion, a martyr to tickling. What has Joseph done with all his travelling? He has merely visited different countries, and jabbered a little in an unknown tongue to a few savages, who wondered at his odd appearance, and style of speech, listened with curiosity to the strange vagrant, and then went home to tell their friends what a funny old fellow they met, who told them they were all in error, that God was not known amongst them, and that they would all be everlastingly damned if they did not believe that he was in the right. We suspect the St. Simonians are more practical men, but still we cannot inform our readers what they are about in Egypt. We are not, however, surprised at the contempt of the French Consul. It is as much as his place is worth to seem otherwise. Much as we esteem Enfantin, he would entirely lose our respect and confidence, if we believed the testimony of this Apostle of condemnation.

A NATIONAL RELIGION.

THE Jews had a model of a National Religion, which is admirably fitted for universality, in one particular respect. They had a national temple, in which no doctrine was taught. All parties could meet in it: Scribes, Pharisees, Sadducees, Herodians, Essenes—all could meet in this one temple. There was nothing to offend them; but each party had its synagogue besides, in which it preached, read, exhorted, and prayed, as it thought proper. The temple was national; the synagogues were sectarian. But the nationality of the temple would have been destroyed by doctrine or dogma, of any sort: it was wisely withheld, and the worshipper was left to his own silent meditations, which might be Sadducean, Pharisean, Mosaic, Platonian, or Pantheistic, as it pleased God to impress his mind. We feel convinced that this Jewish system is the most practical system. Jesus Christ and his Apostles patronized it. We have no authority to say that it was ever diannulled. It is a twofold system, containing, first, a temple for the heart, and the secret thoughts, exclusively; and second, churches or chapels for doctrinal theology. That such a system is not inconsistent with Christianity, is evident, from the fact, that the early Jewish Christians adhered to it, until the destruction of the city and temple. But much additional interest would be given to it, if the fine arts of music, sculpture, and painting, were employed to aid the imagination in its spiritual exercises—if the great outlines of creation were exhibited in pictorial emblems, and the languages of signs and symbols employed to awaken the spirit that lives in all. No controversy could arise in such a church. It would be purely spiritual—spiritual, because it is tongueless, and necessarily confined to the individual's own reflections. It was a sad mistake of the Protestants, who imagined, that by making church service consist of *talking only*, they would spiritualize the service of God. The tongue is the

greatest fomentor of discord that we know of. It might be totally silenced in the House of God. It was a sagacious remark of Mr. Hume, that "the Catholic religion, adapting itself to the senses, and enjoining observances which enter into the common train of life, does at present lay faster hold on the mind than the Reformed, which being chiefly spiritual, resembles more a system of metaphysics." * Hume, no doubt, meant more than is here expressed—he meant that the Catholic ceremonial was more calculated to excite the imagination, and to encourage inward contemplation, whilst the Protestant doctrinism was, on the contrary, productive of metaphysical wrangling, and logical disputation. There is utility in both, and both might, by the above system, be safely encouraged—the national, or silent and ceremonial system, being the Catholic; and the doctrinal, or preaching system, being the Protestant; the first supported by the State, and the latter dependent solely upon the voluntary principle. A man might then very consistently be Catholic and Protestant, voluntary and involuntary, churchman and dissenter, at one and the same time.

* Humes' England, Elizabeth, c. 38.

EDUCATION IN SCOTLAND.

IN a former number we gave an extract from the *Scottish Guardian*, respecting the state of education in the towns and parishes of Lanarkshire, from which it appeared that the voluntary system had done so little for the education of the public, that in large manufacturing towns, where the intelligence of the well-educated is concentrated, the education of the lower classes is most neglected. The following document proves the same thing. When we consider that in Edinburgh and Leith there is a number of endowed schools, called hospitals, such as Heriot's Hospital, Watson's Hospital, the Maiden Hospital, &c., where children are educated, free of all expense to their parents. What a reproach it is to the manufacturing or commercial system of the country, that one in thirteen should attend school in Glasgow, and one in seven in country villages!—

"By the census of 1831, it appears that the population of Edinburgh and Leith was 162,403. By the Education Returns, it appears that in 1834 there were 20,886 attending school. This gives a per centage of 12 8-10ths, or shows that the proportion of the population attending school is as one to 7½. In Glasgow, it will be remembered, that the proportion was as one to 13. The larger rural parishes exhibit a considerable falling off, though even in them the education is not so low as in Lanarkshire. There are nine parishes, with a population varying between 9000 and 2000. These parishes contain an aggregate population of 35,510. Of these there are 3,920 attending school. This gives a population of 11 in 100, or 1 to 9 of the population. When the parishes become smaller, however, the difference is very perceptible. This will appear more distinctly by presenting the results alongside of each other:—

| | Proportion attending School. | |
|--|------------------------------|-----------------------------|
| Edinburgh and Leith,..... | 12 | 8-10 in 100, or 1 in 7½ |
| Parishes whose population varies from 9000 to 2000,..... | 11 | in 100, or 1 in 9 |
| Parishes whose population varies from 2000 to 1000,..... | 13 | 9-10 in 100, or 1 in 7 1-10 |
| Parishes whose population is under 1000,..... | 14 | in 100, or 1 in 7" |

TO CORRESPONDENTS.

Being requested to explain the meaning of an assertion we made respecting the future religion of the Mahometans, and to reconcile it with the rejection of the historical falsehood of the Koran; we reply, that the Koran is Revelation. In this the whole secret lies. No Revelation that we are acquainted with is historical. Revelation has a peculiar language of its own—a mystical language, which employs words almost as much to conceal, as to convey, a meaning. There is an intentional

obscurity about it—its purpose is not to teach any thing that belongs to the sphere of human intellect, such as history, geography, geology, astronomy, chemistry, or any other science. Its sole object is to throw a halo around the mind, through which, in vision, we may see the over-ruling providence of a Power Supreme, and by our own experience and labour, our touching and polishing, at last complete a beau ideal image of that power which shall stand the test of all intellectual criticism, or human philosophy. The rejection of the Koran as a history, therefore, does not imply the rejection of the Koran as a revelation, any more than the rejection of the first chapter of Genesis, as a history, implies a rejection of its divine analogy, or its direct inspiration. In fact, the circumstance of its being an express revelation, would be to us a proof that there was something more in it than a mere external history; that it was an internal, or prophetic, or symbolic history; in fine, any thing but what is vulgarly called a fact, which is the province of human learning, and not of revelation. God is too much the God of order, to interfere with the special vocation of man, by revealing histories. There is no way of obtaining a history but the vulgar way. When the Mahometans arrive at this stage of spiritual discernment, they will throw away the cover of the Koran entirely, and merely regard their prophet in the light of a mystic servant of God, sent to teach the unity of the Godhead, and to reclaim the idolators of the East. In this capacity he will always be respected; but his reputation as a historian is quite another thing. As a prophet we regard Mahomet as a true messenger; as a historian, we regard him as a notorious, but not a wilful liar. The same may be said of the Hindu books. The great superiority of the Bible over all other books of the kind, lies in this, that its historical records are not revelation. If we thought they were, we would not depend upon them. It is chiefly because they are not revelation, but national records, that we do give credit to them; though we consider them, as histories, equally fallible with all other histories, and in many respects contradictory and false, though generally correct. The historical Bible will stand because it is human. The historical Koran will fall, because it is divine; the historical trumpery of the Hindus will also fall; but that peculiar portion of revelation in each, which does not contain a confusion of revelation with human science, will stand; and that portion, we say, will be found to be the same in all,—and future generations, when they have separated the wheat from the chaff, will find, to their astonishment, that the wheat of all religions is the same, and that men were only quarrelling about the chaff.

We have no hesitation in saying that Mahomet was a true prophet of God, and that the historical falsehood of the Koran is no proof to the contrary. Upon this principle, we would not have the slightest objections in a Mahometan country to profess Mahometanism, if we thought, that by that means, "in becoming all things to all men," we could be instrumental in curing their bigotry, and enlarging their conceptions of the universal God. Upon this principle we believe, if we may judge from his doctrines, *Enfantin* has acted; and is, no doubt, engaged in winnowing the wheat, and shovelling the Egyptians the difference between the letter and the spirit. The fruit will appear in time. Such a man is not cast away. He is a Jacob, a Joseph in a strange land.

We wish "Hermes" would not use such ultra-montane, or transmarine words, as "aesthetic:"—still we cannot translate it—"perceptive" is not strong enough. It means something belonging to a sense of the beautiful.

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A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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WHAT WILL CHRISTIANITY SANCTION?

Do they themselves, who undertake for hire
The teacher's office, and dispense at large
Their weekly dole of edifying strains,
Attend to their own music?—*Cooper.*

The Scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, observe and do; but do not ye after their ways, for they say and do not.—*Jesus Christ.*

BECAUSE we oppose the clergy, we do not, therefore, oppose either true religion or virtue. We have no doubt that Jesus Christ himself, were he returning, would rail against the whole fraternity of priests. Religion and priestcraft are two very different things. Neither are we to determine what Christianity will sanction, by what the priests will sanction. The priests are divided in opinion, and more divided in affection; and a house divided is by no means respectable authority.

Were the Pope elected by universal suffrage, and the affairs of the Church conducted by an appeal to the Christian feelings of the Church Universal, we would then not only repeat with respect that part of the creed which says, "*I believe in the holy Catholic (universal) Church,*" but we would also revere the ecclesiastical authority of the Pontiff, and endeavour, through him, as the direct agent of Providence, to effect all the reforms of which the Church stood in need; and these reforms we should ultimately obtain. But the Pope is chosen by a few Cardinals, and these Cardinals are chosen by the Pope!!! and this is the sham Church, which calls itself universal! Were the Catholic Church reconstituted upon the principle of *universal* suffrage, the greater proportion of all the sects in Europe would join it, and make it the most powerful engine of redemption for human society which it is possible for ordinary humanity to construct.

Christianity is the greatest power in the world. United, it is invincible. But how could it be united? By a repeal of all the decrees of Councils, commonly, but falsely, called General Councils, and a commencement, *de novo*, of a universal system. Let every Church remain as it is, hold its own doctrines, and preach and pray as it pleases; but let there be a point of general union, in which all parties, when they had acknowledged a proposition, would agree to co-operate. Let a Pope be the representative of the point agreed upon, and of nothing else. This is a sort of chimera! We are not proposing it as a plan likely to be adopted, but as an illustration of a subject. What, then, we ask, would be the point agreed upon, supposing the churches of Christendom combined to elect a chief by universal suffrage? Would it be a doctrine or article of faith? Would it respect the trinity, election or reprobation, original sin, justification by faith, worship of images, forms of prayers, or any external or intellectual subject? Would it regard even the Scriptures, and the authenticity of the sacred canon? Certainly not; on all these intellectual subjects the Church Universal would be divided. They would all, however, agree on this point, that we ought to do unto others as we would wish them to do unto us. We do not say they would practise it; but they would all subscribe to the proposition.

This, then, would be a starting point to begin with. It would be extremely difficult to proceed any further, but the circumstance of having a central receptacle for universalities would have this happy effect, that as conflicting parties settled down into the sobrieties of a principle of brotherly love, instead of a principle of intellectual wrangling, they would know where they could always co-operate like children of a common parent. This moral duty was regarded by Jesus Christ as the basis of religion, and really, to this day, we cannot discover any other moral foundation of a practical system. Now, what does this moral maxim sanction? It sanctions any system of society which will put an end to poverty, by the distribution of wealth amongst the children of men. It will go to any practical extent of equality.

But this, although a basis, a sort of moral or material basis, would not be enough to constitute the union a Church, or a Christian Church. What more is necessary? Something that all Christians would acknowledge—"Behold, I am with you always, even to the end of the world." "Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven." A church so constituted has power to *bind* and to *loose*—to alter and amend—to destroy and to construct. It cannot err, if it work with universal subjects, and refuse to dabble in small matters. If it make all men equal before the law, and give all men equal chance of figuring in life, it does all that men will ever require of it—the quarrels of individuals will never be ascribed to it. The above words of Christ evidently show, that his Church was a progressive Church, not an *articled* Church—not a paper and book Church—but a *living* Church, with the spirit of God in it as the chief agent. Of this truth the Catholics seem to have some faint idea, when they declare that the authority of the Church is greater than the authority of the Bible. This is merely a truism, but yet it is a truism which the Protestants seem to deny. The Bible is merely a book. It has no meaning in itself. The meaning is in the mind that reads it. Whether is greater, the book, or the mind that reads and analyses the book? The book is a dead letter; the mind is a living spirit. The latter, surely, is first in dignity. The book, also, being written for a progressive Church, is susceptible of new meanings as the Church progresses, but these meanings come from the living spirit of the Church; and creeds, and articles, and decrees of Councils, prevent their elicitation. The Church, therefore, is greater than the book, for the Church explains the book; but it does not ~~for~~ the explanation for posterity, like the Council of Trent, and the thirty-nine articles; it only maintains its *binding* and *loosing* rights, and these are indefinite. "*Whatsoever,*" says Christ, "ye bind or loose shall be bound or loosed." What can be more explicit? The power of the Church is indefinite.

But what do we mean by a Church? Not a priesthood, certainly. A priesthood is usurpation—it is in ecclesiastics, what a hereditary aristocracy is in politics. In China and Turkey religion and law are one. There is no priesthood—there are no clergy and laity; but the whole population is both lay and clerical, and Church and State offices being one, are open to all. This is what we mean by a Church; for, if religion be of

any use at all, it ought to be law; and if law have any virtue in it, it ought to be religion. Moreover, as we do not regard a law to be sacred or binding, which is not the expression of the will of the people, so we do not believe a religious system a Church, unless it be equally universal in its constitution. The reason why the Church at present is less popular than the State, is merely this, that the people have less to do with it. Introduce the popular will into the government of the Church,—in its *binding and loosing* capacity, as ordained by Christ—and it becomes a popular, a favourite institution once more. Indeed, it is the final resting-place of the public mind. The mere State will deceive the people. They will never redeem themselves by politics. It is a Church, and a Church only, that can bring salvation. And what is the difference between a Church ruling a State, and a State ruling a Church? The difference is very important. The Church, with all its imperfections, is the representative of fraternity and love—of the feelings and the affections of the heart; the State is merely the representative of trade and commerce. Were the Church popularized, it would be intensely interesting. It would take up, in an especial manner, all those topics which peculiarly affect the people, such as the condition of the poor—the education of children—the improvement of morals, &c., which mere politicians seem to regard as of minor importance. But it would be better to convert the State into a Church, than to call a convocation of the clergy, for this would be dividing what ought to be single. But how can the State be converted into a Church? It will grow into a Church *by vocation*, having found political wrangling useless, and legislation endless, lawmakers will return at last to the only basis of a sound social system, that of doing to others as they would be done by; and binding and loosing both gospel and law, as seems most conducive to the happiness of the people. Politics will then cease; for, whenever legislators adopt the basis of Christianity as a principle of action, and carry it out with spirit to its extreme consequences, it is all over with political wrangling. The State is then a Church, and the Church a State, for ever.

But what will ye do with those who believe in the operation of the Holy Spirit upon their souls, and make it an especial guide in the affairs of life? They are much easier to deal with than those who stick to the thirty-nine articles. The former have a living witness within them, that you may reason with; the latter have a dead letter, a cold lifeless corpse as their director, which is insensible to persuasion. *Practically*, this Holy Spirit is just reason itself. The Quakers profess, in a particular manner, to be under its influence. They are only partially so, however. They have their creeds and articles of faith like the Church, and, with all their pretensions to the Spirit, their chief rest and confidence is in the letter. But a revival of Quakerism has lately taken place, to a very *alarming* extent, under the inspiring zeal and eloquence of Elias Hicks, who has been converting the Quakers by thousands (in the United States), from the letter to the spirit of the Word. Isaac Crewdson begins his refutation of this heresy, by saying, "In contemplating that desolating heresy, which, in the United States of America, has lately swept thousands after thousands of our small section of the Christian Church into the gulf of Hicksism and Deism, a heresy, which, in proportion to our numbers, is probably unparalleled in extent in the history of the Church of Christ, it may be useful to bring before the view of our Society, in this country, the errors that have led to such fatal results." What errors are those? Merely the first principles of Quakerism itself, that the spirit is superior to the letter.

We shall examine a few of those fatal errors. The following is one of the extracts given by Isaac Crewdson himself, to show into what a gulf of perdition the Hicksites have fallen, by preferring the spirit to the letter. We extract it from the *Beacon*, and the *Beacon* extracted it from "*The Quaker*," the official organ of the Hicksites in America:—"When we speak to the natives (Indians) of our country, we have reason to suppose that they have a *higher sense* of this divine light in the soul than the professors of Christianity generally have. They *appeal* to it in all cases respecting the soul. They appeal to it abundantly, as I have witnessed among those with whom I have had converse; especially those who have never had inter-

course with any except their own nation. The religion of Christ and the gospel is *one* in all the nations of the earth; and I have no doubt, that there are those in every nation of the earth who have the religion of Jesus, and that they are saved by it, and by nothing else."—P. 6. Crewdson calls this an insidious doctrine; yet nothing can be more Scriptural and more *Quakeral*. The preaching of the gospel to the heathen is not the communication to them of that which is not within them, but a deliverance of the simple truth from the rubbish of superstition with which it is surrounded. You do not require to plant true religion, God himself has planted it, and left man merely to weed the ground, and cherish the tender nursing. The following is another specimen of Elias:—"Some will set up a particular system, and tell much about *old things*, the prophets under the law, and about Jesus Christ in that outward body, asserting that his death made atonement for our sins. What astonishing ignorance it must be, to suppose that material blood, made of the dust of the earth, can be considered a satisfactory offering for a spiritual being, that is, all spirit and no flesh! I say, what astonishing ignorance!" He advises men to turn to the light within them, without which the Bible is a sealed book, and becomes a curse to them. "I do not undervalue the Scriptures, but I feel it a duty to set them in their right place, and I dare not set them above it."

We have alluded to the Hicksites only for the purpose of showing how far Christianity can go, how susceptible it is of polish, how consistently, even with itself, it may be divested even of that which, among its outward lip-disciples, is considered its very essence. Here is a sect of pious Christians, who are so far from suffering themselves to be guided by the text of Scripture, that they consider themselves as the judges, the superiors of Scripture, by virtue of the living spirit within, which is greater in authority than the dead letter without. This is the true Catholic spirit, and this spirit is sufficient to save the world, if the Church be reconstituted upon the principle of its supremacy—Otherwise there is no hope. But it is curious and interesting to perceive how Rationalism on the one hand, and Spiritualism on the other, are evidently tending to the very same centre, namely, the recognition of the authority of the living church. This spiritual Catholicism of Hicks, is practically the same as Owenism, i.e., the two parties might agree in practice, for they both follow the light within. The truth is, they are both following the spirit, but the one party follows it with a consciousness of its divinity, the other of its humanity only; the one seeks it socially, the other individually.

But these two opposite parties are better Christians than the "*letter*" Christians of the Churches and Chapels. The Owenites seek to establish a social system, founded upon the moral basis of Christianity, as given by Christ himself, and the Hicksites endeavour to establish a Church upon the faith of the promise of Christ to his followers, "Behold I am with you always, even to the end of the world;" "whatsoever ye bind or loose, shall be bound or loosed."

We consider that these two parties united would make a Christian Church, for the one has divine authority which is an essential ingredient, and the other has a political organization, calculated to promote Christian morality. The two bases with which we set out are indispensable, and these two, which belong to Christianity itself, and form its very essence, will sanction the following constitution of a system:—

1. The Church universal, represented by an individual, selected for the office by the general will, and possessing, in that capacity, divine authority, in every thing he does, by the expressed or tacit consent of the church.

2. A social system of production and distribution of wealth, founded upon the Christian principle of doing to others as we would wish them to do unto us in similar circumstances.

This is all that is necessary. Christianity will not only sanction it, but it demands it, and *foretells* its accomplishment; indeed, Christianity is nothing but Babylon, the city of confusion, until this consummation be effected. All who know any thing at all about the Christian religion, know this universally acknowledged fact, that a time of Apostasy precedes the final establishment of the Gospel. During that time of Apostasy the true Christian cannot be a politician, for the kingdom of Christ

is not of this old world; but it is distinctly stated that a time *shall come* when "the kingdoms of this world shall become the kingdom of our God, and of his Christ." When such a period arrives, Christianity will be political. There is therefore a provision for political economy in the gospel of Christ. This provision we have discovered in the two fundamental principles revealed.

But cannot we do with one only—namely, the moral? What is the use of the divine authority? The use is very manifold, but there is one particular use, which may be more intelligible to those who dispute the necessity of such authority, than any other argument, and that is the authoritative suppression of all religious fanaticism, which would otherwise spring up like weeds in the social system, in spite of any pretended rationalism supposed to be created by science and circumstances. Wherever there is a want experienced, Nature rudely supplies it. Nature and Art together supply the want, better than Nature alone. Art, therefore, must be associated with Nature in the ecclesiastical constitution of a social system, if that system be a practical and permanent system; and the authority of a universal system is so supereminent, that opposition of individuals would act upon it, merely like gnats on the hide of a rhinoceros.

The greatest difficulty to be experienced in the constitution of a social system, is the marriage question. We do not pretend to be able to settle this any more than any other disputed point. All we maintain, is this, that the Christian Church has a right to bind and loose at pleasure, and put any meaning it pleases upon the law and the gospel, only, let it do it *for love*. They much mistake the nature of the Christian religion, who suppose that it *necessarily* enslaves. Its corruption enslaves, but the genuine gospel is the full liberty of the heir and the free-born, when he has come to his inheritance. It is the end of the outward law, being the law of the mind and the affections. It is susceptible of being refined even to the entire abolition of laws and magistrates of every kind. In this respect, it is more susceptible than man himself. It is not from Christianity that any difficulty proceeds in re-organizing society and re-modifying its habits and customs, it is from men and women only. If benevolence be the motive, and increased happiness the object, you have the authority of Christianity for whatever you do. *Having this authority, use it.*

PLATO'S REPUBLIC, OR SOCIAL SYSTEM.

No. II.

THE reader must exercise his own imagination with regard to the nature of the moral and intellectual education recommended by Plato. It consists first of piety towards the gods as models of moral excellence, authors of good, and not of evil—lessons of moral rectitude in respect to the social intercourse of life,—and mental and bodily exercises for imparting vigour to the twofold nature of man.

This education being pre-supposed, we shall endeavour to represent, as clearly and briefly as possible, the establishment of a society, founded upon the triple basis of the governing, the auxiliary, and the mercenary, classes.

The governors and auxiliaries are to be selected upon the pure aristocratic principle,* and compelled to govern, willing or unwilling; the latter is preferable. "Every city," says Socrates, "in which the governors are averse to undertake government, will, of necessity, be best established, and most free from sedition; the love of power is, therefore, to be discouraged, not by education only, which, being merely theoretical, is not sufficient security for the practical realization of the principle; but a political contrivance is also employed to reduce the love of power to a level with the love of obedience, so that the latter shall be quite as acceptable to the governed, as the for-

mer to the governors. The governors are doomed to poverty. They alone shall not touch gold or silver; they shall neither drink out of them, nor suffer them to be in their houses. They shall merely have enough; they shall be kept like watch-dogs, to watch the community, and shall become the servants of those who obey them. They shall not be free to travel, or feast, or wanton; but shall be used for the good of the State—not the State for them. Community shall begin with them, and be most perfect amongst them. "Let none possess any substance privately, unless there be the greatest necessity for it. Let none have any dwelling, or storehouse, into which, whoever inclines, may not enter; as for necessities, let them be such as temperate and brave warriors may require; and as they are appointed by the other citizens, let them receive such a reward of their guardianship as to have neither overplus nor deficiency at the year's end. Let them have public meals, as in encampments, and live in common. They must be told they have a *divine* gold and silver in their souls, and have no need of the human"—(? material).

The reader must here recal to mind the threefold division of the human soul, viz.—Reason, Anger, and Desire. These guardians, or governors, correspond to the two first, which are both ruling principles. Reason is the root of Wisdom; Anger, of Fortitude. Anger is regarded by Socrates as the soldier of the mind. It is the spirit of offence to evil, and of defence for good. If often misdirected, it is because it is corrupted and misinformed, not because it is essentially bad as an elementary principle of our nature. Its informer and legislator is reason. Reason, in a well governed mind, dictates to anger, and anger fights for reason. There is so much intellectual affinity between the two, that Plato makes both governors. Hence the auxiliaries rise to the governorship, when the fire or fighting principle of youth is quenched by age and sobriety. Fifty is the age for a senator or legislator, when an auxiliary may rise to the first rank, and put on the beard of wisdom, and the look of experience.

With regard to the third, or mercenary division, the social system of Socrates is somewhat obscure. The community is evidently meant to be less perfect in this division. It admits of every variety of trade and commerce which abounds in the present system of society. Merchants—money—shopkeepers—hirelings; and yet a species of community is to be observed in it; that community, however, we suspect is to be under the control of the governors, whose duty it is to determine what amount of private property may be safely intrusted to individuals. Moreover, the mode of life, as we shall perceive when we come to speak of marriages, is such as to moderate the desire of wealth for *selfish* purposes, to such a degree as almost to destroy it, whilst provision is made by public honours, civic crowns, and other tokens of approbation, for giving encouragement to every species of energy which is calculated to add to the wealth, or promote the happiness of the entire community. This third class, however, is the most free of all in respect to the use of wealth and money. In respect to *authority* it is least free. The balance of freedom is meant to be as fair as possible.

This third class, like desire, its prototype, is a many headed, reckless monster. It forms the great mass of the people; it is, therefore, the principle subject to be dealt with, the clay to be fashioned into the image of virtue. Hitherto, that clay has been too dry, it has been dust, scattered by the blasts of prejudice and ignorance, impatient of control, and the sport of insubordination. Whose is the master mind that shall infuse the principle of attraction, and cause the various parts to adhere, and form a healthy and innocent system? The system of Socrates is very simple; namely, to put every man in his proper place. This is theoretically perfect; but, like the laws of our blessed country, of which Blackstone says, that in principle they are almost perfect—the practice, we fear, will belie the excellence of the theory. Socrates admits the difficulty, and even talks of the possibility of his republic being dissolved by sedition and herey, after it has been established, and working well for many generations; but still the great master of reasoning is not at a loss for schemes by which the difficulties are to be surmounted.

* Aristocracy among the Greeks had a meaning very different to what it now conveys to the public mind. It meant the *government of the best*—i. e., a government in which the best men bore rule; not the richest, nor the most noble in birth, but the most excellent in wisdom and virtue. *Aristos* is Greek for *best*. Plato's republic is, therefore, an aristocracy in the pure sense of the word.

The main-spring of the whole scheme lies in the marriage system. This, indeed, is the pivot upon which the whole political question of a social and anti-social system must turn—"Whether should mankind be one family or many families?" that is the question to be discussed. We are now treading upon delicate ground, and subjecting ourselves to the reproach of the fastidious, the prejudiced, the mock-modest, and all the other nameless and indescribable classes of antisocialists throughout the world. But we have this consolation accompanying the performance of our task, that we are not giving our own opinions, but merely transcribing the opinions of the divine Plato and Socrates, men whom the combined host of saints, Papist and Protestant, orthodox and heterodox, have agreed to regard with the most unaffected reverence. They were truly pious and devout men, removed, as far as the best of men can be removed, from every sensual and degenerate principle of action, and influenced by no other motive than the good of mankind, they expressed the unadulterated feelings of the heart, in language too elegant to be despised, and too chaste to proceed from minds impure. We associate Socrates with Plato, in the invention of this social system, because we believe that when Plato dramatizes Socrates, he does not misrepresent the opinions of his master, nor belie the philosophy for which he was renowned. If the language, and the ideas, and the arrangement be Plato's, they are sanctioned by Socrates. They are supposed to be such as the shade of Socrates would approve of. The mantle of the great dialectic philosopher fell upon Plato. He is merely the amanuensis of Socrates. He has an original genius of his own, and that, too, of a very exalted order; but his genius adored the superior genius of the prince of moralists; and his conscience was too chaste to identify, when dead, his name and character with opinions to which, in life, he would not willingly have subscribed.

Let us now treat of women, therefore. Women, according to the Platonic system, are to receive the same education as men, and to be eligible to the same employments; to act as legislators, guardians or soldiers, magistrates; in fine, to do whatever their genius seems to fit them for. But, it being very evident that Nature has originally constituted the female sex weaker than the male, we are informed that experience will teach the propriety of allotting to them employments of an easier nature than those which are given to the harder sex. The reasoning by which this, as well as all other maxims of the republic is demonstrated, is very acute and ingenious, but our readers must endeavour to conjure it up in their own imaginations, as we have not time to enter into the details of each of the elaborate demonstrations, which occupy in all ten books, and form a volume of considerable size.

The best men are to be appointed to the best women, and the most degenerate men to the most degenerate women; and thus two races, one of peculiar excellence, and another of peculiar degeneracy, are to be continued, as an essential feature of the social system, which requires superior minds to rule, and inferior minds to obey. This species of policy was familiar to the ancient philosophers. It is somewhat revolting to modern feelings, though secretly practised by all that can attain to it. But the moderns employ the superiority of *caste*, to obtain superiority of wealth—the system of Plato is merely the reverse.

At stated periods, determined by the *prudence* of the governors, there are to be public festivals, called marriages, appointed solely for the state purpose of the continuation of the species. These marriages are to be preceded and accompanied by prayer and sacrifice, and all the ceremonials of religion. On these occasions the governors are to contrive to match the sexes in such a way, as that the best shall associate with the best, and even in cases where the ballot* is employed, it must be so con-

trived, that the *depraved* shall accuse his own fortune only, and not the governors. These festivals are to be given to men between thirty and fifty-five, and women between twenty and forty; and no two shall ever have permission to hold sexual communion at any other time, without the permission of a magistrate! The frequency of these marriages, and the amount of reproduction, are to be determined by the Malthusian principle of making population keep pace with the means of subsistence. To those who distinguish themselves in any honourable employment, the most ample liberty of sexual intercourse is to be given, that, under this pretext, the offspring of the best may be the more numerous. *Love* is a civic reward. The children of such are begotten at the state marriages to be accounted legitimate children, the loves of the parties legitimate loves; all other children and loves, not sanctioned by law, to be esteemed bastards and adulteries. Bastardy and adultery become thereby crimes against the state. Such children, and the children of the depraved, are to be "hidden in some secret place as is proper;" destroyed, we suppose, like Achan and his children, as unholy, as the Lord commanded Joshua. This was the policy of ancient times.

After the time of child-bearing, there is no official notice taken of women, except that they shall not associate with fathers or sons. All are to be accounted fathers, who might be fathers by age; and all men twenty years younger than themselves are to be accounted sons. Upon the same principle, a woman thirty years younger than a man is to be accounted his daughter. Intercourse between such is forbidden as incestuous. The spirit of the moral law is thus preserved, but the meaning of the text is altered; it is *translated* into another system of society.

(To be continued.)

AN AFFAIR OF HONOUR; ALIAS, A DUEL IN RHYME.

THE following little poetical note, signed PATER PATRIE, is evidently ironical. It is also clever. The sarcasm is delicately expressed—for this reason we forgive the misunderstanding of the writer, supposing it to be original, and personally addressed to ourselves. The author seems to be opposed to our notions of government, and thinks proper to identify a paternal with a military and tyrannical government, to give a sharper point to his sarcasm. It is very probable, that the difference between us is more in words than in things. Language is, unfortunately, in such a state at present, that that which seems plainest to the common mind, is most unintelligible when analyzed. We certainly never meant to advocate any other species of government but that which was in unison with the general will of the governed, and consequently, Neros, Napoleons, or Robespierres, have nothing whatever to do with our opinions. So far as they were popular, they were legitimate: but "Father of his Country" is a cant phrase, which is very defective, inasmuch as the true and legitimate ruler of his country is as much a son as a father; he is not only a son of the soil, but he is a son of the public mind. A man cannot form the mind of the age, but the mind of the age can form the man. The "chosen of the people" is the son of the people, and is, we believe, the true meaning of "the Son of Man," who is the only legitimate governor. All other governors are usurpers. We have written a short impromptu reply to the epistle, which, if not poetry, is at least rhyme, and embodies the above sentiments. If we have mistaken Pater Patrie, we hope he will forgive us, as we heartily forgive him for his misunderstanding of our sentiments:—

NERO TO SENECA.

A LETTER TOUCHING PATERNAL GOVERNMENT.

Wisely the living do the work of death,
In killing mortal men.—*A sentiment of Socrates.*
I think the Romans call it STOICISM.—*Addison's Cato.*

The August Emperor greets
His master in philosophy—
Nero of Seneca entreats

That he would die.

* We suspect that if Plato and Socrates had passed a few months amongst our modern Radicals before they invented this curious system of ballot, they would have stumbled over it. The mob of Plato's republic must be fools indeed, if they could be wheedled into such a confidence as this in governors who deceived them in love affairs, which even inspire fools with genius. We suspect the governors themselves would be more frequently deceived than the governed.

The laws, the axes, and the rods,
Now serve no tender-hearted boy :
He sits a god among the gods,
And bids thee die.

Too long thy bootless words he heard ;
Thy pride of spirit soar'd too high :
Cato and Brutus have concurr'd
That thou shouldst die.

Not always be a babbler vain—
Convert thy teaching—prove to th' eye
Thou art, indeed, the worthy man—
Teach men to die.

As one sang o'er the burning city,
So will he dissipate on high
Thy smoke of conscience—without pity
Dissolve and die.

When she who bred him—she who would
Bring Love's young brood to view the sky—
When *these* lie murder'd in cold blood,*
Wilt thou not die ?

Those who have trodden out the soul
Look in the dark for sympathy.
Down—scribbling slave! full is thy scroll—
Depart and die.

Time shall not clothe thee with the shame
That thou didst make philosophy
The pander to a tyrant's fame:
Then calmly die.

PATER PATRIÆ.

* Alluding to the deaths of his mother and of his wife.

SENECA TO NERO IN REPLY.

A LETTER TOUCHING FILIAL GOVERNMENT.

When death speaks from the Tomb, it gives life to the living.
—A sentiment of Plato.

Reputation! Reputation! Reputation! Oh! I've lost
my reputation!—*Cassio in Othello.*

Canst thou beget a people's mind ?
Mould it like potters' clay ?
When thou say'st "loose," do men unbind ?
O Pater Patriæ!

Is it with fear, or heart and will,
Thy slaves do thee obey,
When they thy rude commands fulfil ?
O Pater Patriæ!

Pater shall never judge the earth—
The Son shall bear the sway—
The Public Faith must give him birth—
The Filius Patriæ.

The People's *wants* beget the Son,
On whom their faith shall stay,
He Father is, the anointed one,
Sole Pater Patriæ.

I die, I die; from such as thee
I calmly steer away :
But, even in life, I hope to see
Fil-Pater Patriæ.

SENECA.

DIVISIBILITY OF MATTER.

THE following extract is taken from the second volume of Dr. Millingen's new work, "Curiosities of Medical Experience." The passage is intended by him to illustrate the principles of the homœopaths, in their infinitesimal doses. The experi-

ments detailed, also show us the difficulty of drawing any radical distinction between what we call matter and spirit, or power; because a visible particle may be divided and subdivided till it becomes invisible and imponderable; and must then, to our senses at least, possess all the attributes of spirit. Matter and spirit, then, are probably but the same thing, after all—the two extremes of one indefinable essence.

"What appears to our feeble organs an atomic fraction, may produce phenomena on the organism which we cannot comprehend, but should not, therefore, be denied. Let one grain of iodine be dissolved in one thousand five hundred and sixty grains of water, the solution will be limpid; let two grains of starch be dissolved in two ounces of water, and added to the first solution, and the liquor will forthwith assume a blue tint. In this experiment, the grain of iodine has been divided into 1-15360. Dissolve the four hundredth part of one grain of arsenic in four hundred thousand parts of water, and the hydric-sulphate will bring it into evidence. Let a five thousandth part of arseniate of ammonia be dissolved in five hundred thousand parts of water, and the addition of the smallest proportion of nitrate of silver will obtain a yellow precipitate. Numerous experiments of a similar nature may be daily resorted to, to prove that the most minute particles of two substances, possessed of chemical affinities, may be brought into action, although diluted *ad infinitum*. But the power that the smallest particle possesses in producing natural phenomena cannot be more evidently proved than by Spallanzani's experiments in fecundation. This physiologist having wrapped up a male frog in oiled silk, fecundation could not take place; but having collected on the point of a camel-hair pencil a particle of the fecundising fluid, he succeeded in vivifying thousands of eggs. Surprised at this result, he dissolved three grains of the secretion in a pound of water, and one globule of the solution was endowed with the same faculty. In this case the globule of water only contained 1-2,994,687,500th part of a grain. This curious experiment has been tried, with a similar result, by Prevost and Dumas. How imponderable and impalpable must be the effluvium which enables the dog to track his master for miles!—the particle of attar of roses, that perfumes a whole chest of clothes!—and what must the power of the aroma be, which is preserved for thousands of years in some Egyptian mummies! Would the vulgar believe in the wonders of the solar and gaseous microscopes, unless they were exposed to view? where we behold, in amazement, myriads of individuals in one drop of fluid, each of them as perfect in organization as could have been the mighty mammoth of old, or the sagacious elephant of our days, endowed with distinct habits, destructive and reproductive propensities and faculties."

THE TRANSCENDENTALIST'S DIALOGUES.

No. IV.

ON "THE ONE"—(Continued from p. 27.)

Transcendentalist—Materialist.

Trans.—At the conclusion of our last dialogue, you resolved to search for the pure one in pure space; now, to prevent loss of time, I tell you at once that your search will be useless; space is infinitely divisible, that is, divisible to such an extent, that whatever "one" you arrive at, that "one" is resolvable into a many. Time is also infinitely divisible, and you can never come to an indivisible moment, which you can call a pure "one."

Mat.—Then must we give up our search altogether? If we can neither find the one in space or time, nor in the things which are in space and time, where the deuce are we to look? There is nothing left, in which to search.

Trans.—Nothing left? Are you quite sure there is nothing? If all these tables and chairs, and these walls, were removed, would there be nothing remaining besides empty space?

Mat.—Nothing but ourselves.

Trans.—And have we searched ourselves for the "one."

Mat.—No.

Trans.—Then still our task is unfinished, and I rather expect we shall be more successful on this occasion than we have

been hitherto. One point we have arrived at, and that is, that we must not search for the "one" in the things connected, but in that which connects them. I did not tell you so at the time, but it was very senseless to look at pure space as the bond that connects various bodies,—things are connected in space; but why you for a moment imagined that space connected them, I cannot conceive.

Mat.—No; I confess it was absurd enough. But I was carried on by the discussion to search everywhere possible. Of course, space holds nothing together; it is the mere place in which they are held by some other power.

Trans.—And now let us labour hard to get an exhausting conception of the "one." By an exhausting (*erschöpfend*, German) conception, I mean one which should embrace every possible signification of the "one." Thus, "one prospect" merely applies to the "one" in space,—"one hour" to the "one" in time. Now let us try to find out what it is that constitutes "oneness," wherever the *one* may be; and whether there is not something common to *one* hour, and *one* yard, which constitutes the oneness of both.

Mat.—Now, methinks, we are going the right way to work; for if, after a troublesome investigation, we had discovered what constituted *one* yard, *one* square foot, *one* prospect, and so on, we might have been quite at a loss to know what constituted *one* hour, *one* day, &c., and therefore, though we might have been marvellously enlightened as to the constitution of a particular kind of *one*, we should have been quite in the dark with respect to the constitution of the "one" in general.

Trans.—And now let us begin with the most general "one" in space, namely, *one* prospect. Look out of my window, at the various houses, trees, passengers, and so on, and tell me, if you call the motley scene *one* prospect.

Mat.—Assuredly.

Trans.—When you say that these houses, &c., form *one* prospect, you do not mean that there is any very intimate connection between them; that is, you do not suppose that the existence of yonder red house, depends on the existence of yonder hollow tree?

Mat.—Certainly not.

Trans.—Now tell me.—Do you observe a man looking out of the window of yonder white cottage?

Mat.—I do.

Trans.—That man can perfectly see the red house, but the hollow tree is concealed from him. Now, there is *one* prospect before his eyes; but that *one* prospect is not formed of the same objects as yours. Thus, the combination of the house and the tree partly constitute *your* prospect, but not *his*; as to him, they are not combined at all. To you a combination of one set of objects forms *one* prospect; to him a combination of another set. And you say that there is really no intimate connection between the things themselves; therefore, I think we may say, that they're being *one* prospect solely depends on somebody being here to look at them.

Mat.—That seems clear enough; a prospect is only a prospect while it is looked at. Indeed, I think we have been rather guilty of tautology while speaking of *one* prospect—the word prospect in itself meaning *one* extensive combination of various things present to the eye.

Trans.—But do you believe that if nobody was here, that house and that tree would still stand at the same distance from each other?

Mat.—Of course they would! The houses and trees stand in certain relative positions whether we are here or not; what depends on us, is merely whether these or those shall be included in *one* prospect. As, for instance, if I were a painter, I might merely delineate all I saw through this pane of glass, and call that a landscape; or I might add what I saw through this other pane, and it would still be a landscape, though of a larger extent. Now, this including of more or less in one view, or even shifting my quarters, and taking in different objects, depends wholly on myself, but that is all.

Trans.—Well, then, do you suppose, that if there were not a single perceiving being in the world, that tree would still be a mile from that red house.

Mat.—Certainly.—What has a man's looking on to do with

the real existence of a house or tree; or of the length of ground which divides them.

Trans.—I now understand you. Even supposing there were not a soul in the world, that distance would still be *one* mile.

Mat.—Yes; no doubt. But, understand me, the English mile is an English measure; and, of course, the use of such a measure depends on the existence of Englishmen. Therefore, mark, when I say it would be a mile, I merely mean that its length would be the same as it is now. Do not entrap me on account of my use of this word.

Trans.—Certainly not. The distance it appears is *one* mile, and as that occupies a portion of the length of space, must we admit that another mile begins after that.

Mat.—Oh, certainly, and another—and another—and another—till we have performed the circumference of the world.

Trans.—I see; you mean that there is a circle drawn round the world, the circle being larger or smaller, according as it cuts the equator or not, and that what we call *one* mile is a portion of such a circle.

Mat.—Of course.

Trans.—That, in fact, the mile before us is a portion of some circle, being divided from the remaining portion at the points where the house and tree stand. But now I would ask one question, what divides the circle?

Mat.—The house and the tree to be sure.

Trans.—We will see. Let us start from the trunk of the tree, and trace the line to the front of the house. Is the house of any width at all?

Mat.—Yes, the width of the house is measured by a line drawn from the front to the back.

Trans.—Which begins at the end of the other line. Then, in fact, a line drawn from the trunk of the tree to the front of the house, may be continued uninterruptedly all round the world to the very point whence we started?

Mat.—Of course. The line is never broken.

Trans.—Then how can it be said to be divided?

Mat.—That is a frivolous question! Look here; I draw a line on this slate, I now draw another across it; the first line goes on continuously and yet is divided at the point of intersection.

Trans.—My good friend, I know that this happens while we are here looking at the lines, and I know that the house and tree divide a long line, while we contemplate them, but recollect that we are talking of a case where there are no perceivers whatever. No ocular demonstration is available, as in that case we are perceivers. I, as an active being, start from the trunk (I am now supposing myself as taking a walk). I pass through a variety of objects. I stop at the house, and collecting in my mind, the number of objects I have passed through, and comparing them with time, &c., I say they occupied the distance of a mile. That I, an active being, can start from a point and stop at a point, I can understand; that I can sum up two or three objects, and stop before I arrive at the fourth; but what creates a division in a line, where there is no perceptive to say, here I stop and go no farther; this I say is to me wholly unintelligible.

Mat.—I will reflect on this. But I say, what has all this to do with the "One?"

Trans.—An immense deal. The *one* is an almost inexhaustible subject. We shall go on still heading our dialogues with this title, and depend upon it that often as we may seem to wander from our text, the *one* will pop up its head every now and then, and tell us that it alone is the actual subject of our discussion.

GOETHE'S OPINION OF THE STATE OF SCIENCE.

OUR scientific men are rather too fond of details. They count out to us the whole consistency of the earth in separate lots, and are so happy as to have a different name for every lot. That is argil; that is quartz; that is this, and this is that. But what am I the better if I am ever so perfect in all these names? What am I the better for these lots? what for their names? I want to know what it is that impels every several

portion of the universe to seek out some other portion—either to rule or to obey it—and qualifies some for the one part, and some for the other, according to a law innate in them all, and operating like a voluntary choice. But this is precisely the point upon which the most perfect and universal silence prevails.

Every thing in science is become too much divided into compartments. In our professors' chairs the several provinces are violently and arbitrarily severed and allotted to half-yearly courses of lectures, according to fixed plans. The number of real discoveries is small, especially when one views them consecutively through a few centuries. Most of what these people are so busy about, is mere repetition of what has been said by this or that celebrated predecessor. Such a thing as independent original knowledge is hardly thought of. Young men are driven in flocks into lecture rooms, and are crammed, for want of any real nutriment, with quotations and words. The insight which is wanting to the teacher, the learner is to get from himself as he may. No great wisdom or acuteness is necessary to perceive that this is an entirely mistaken path.—*Mrs. Austin's Characteristics of Goethe.*

A SNAKE IN THE GRASS.

THE following passage, from the *Christian Remembrancer*, is somewhat more Catholic in its spirit than is usual with Protestant divines. Our readers must be aware that the chief point of controversy between Catholics and Protestants, respecting the circulation of the Bible, is the comparative weight of the authorities of the Bible and the Church. The Catholics maintain the superior authority of the Church or the living Word. The Protestants maintain the superior authority of the Bible, or the dead letter. Hence the Catholics, from principle, object to the circulation of the Bible among heathens, unless accompanied by the commentaries of the Church regnant. The Protestants would send it as naked as it was born. The Catholics, however, prefer *viva voce* instruction, and the use of sensible signs, and that Nature prefers this latter method, is evident from its success; but the Protestants regard Nature as God's enemy, in other words, the devil, except when she becomes an auxiliary to them and their orthodoxy:—

"We cannot but regard the idea of converting nations by the Bible, without note or comment," says the *Christian Remembrancer*, "to be an egregious mistake, proved so to be, not only by the evident failure of the scheme, but by the testimony of that very Bible which is affirmed to be the instrument of conversion. Moses did not write his Pentateuch, and then advance to the conversion of his countrymen, book in hand. The Old Testament arose gradually; nor was its canon complete till the Jewish mind had been abundantly trained for its profitable study. Not one book of the New Testament was written for unconverted nations. The Bible, therefore, is its own witness that it was not intended as the preliminary instrument in their conversion. Its truths were communicated by the Apostles to the Heathens, not all at once, but singly, and as they were able to bear. There was also strong meat for nativity; but there was milk for infancy. There is a spiritual, as well as natural plethora, which is not less fatal in its tendency. Put Euclid and Newton, without note or comment, into the hands of a peasant, and tell him to discover the system of the heavens, and you will have some idea of the proficiency which a Heathen will make in Christian knowledge with a Bible, similarly circumstanced. The idea, therefore, of converting the Heathen by Bibles, without note or comment, is unwarrantable, both by experience and Scripture. We are not aware that the Bible Society has produced one instance of a convert, who had never heard of Christianity, except through Bible without note or comment, of any description whatsoever."

There are only two ways of converting nations. 1st, By the word, as Mahomet converted the Arabs, and the Knights Templar, the Poles. 2nd, By political interest, a specimen of which method we have in the conversion of the South Sea Islanders, who were led as a people, *en masse*, to embrace Christianity, because they perceived that the Christians had large ships and

fine clothes, and could accomplish many wonderful things, for which the islanders were not competent. They, therefore, quarrelled with their own gods, flogged them well, and discharged them. Were this latter mode of conversion systematically pursued, and the conversion of whole nations attempted by a *coup de main*, we might occasionally hear of some remarkable changes in the Heathen world; but this miserable petty Protestant system of proselytizing individuals, and these, too, of the lowest order, is more calculated to excite hostility against Christianity, in many countries, than to further its progress.

NUMBER OF INSECTS.

In the Royal Entomological Cabinet of Berlin, there are twenty-eight thousand species of beetles, and from the presumed superiority, in point of extent, of the Coleopterous order, Burmester assumes that the actually known amount of insect species, and their relative proportions of number, in the different orders, may thus be distributed in round figures:—

| | |
|-------------------|--------|
| Coleoptera | 36,000 |
| Lepidoptera | 12,000 |
| Hymenoptera | 12,000 |
| Diptera | 10,000 |
| Hemiptera | 4,000 |
| Varia | 4,000 |
| | <hr/> |
| | 78,000 |

Stephens, with his usual accuracy, establishes the following numbers of each of the orders, as regards *British* species of insects: they must, however, be considerably increased by the addition of many minute Hymenoptera and Diptera, noticed since the publication of his catalogue:—

| | |
|-------------------|-------|
| Coleoptera | 3,300 |
| Lepidoptera | 1,838 |
| Hymenoptera | 2,054 |
| Diptera | 1,671 |
| Hemiptera | 605 |
| Varia | 544 |
| | <hr/> |

British..... 10,012

IMPRISONMENT OF NAMES.—One of the choicest tricks of the law we have heard of, is that by which a man's body is liberated whilst his *name* only is incarcerated for the offence. This is at present frequently practised at the Havannah. A slave-ship captain is judicially sentenced to prison for trading in human flesh. He purchases his liberty from his judges, upon condition that he appear in society under a new name until the term of his imprisonment has expired. Thus Captain Cannibal is condemned by the worthy judge to one year's imprisonment for stealing and selling his fellow-men. Captain C., in private, compromises the matter, and for a small consideration, it is agreed that the name of Captain Cannibal alone shall remain in prison for the time specified. The person lately called Captain Cannibal, therefore, assumes a new name, such as Captain Maneater, and is known in society for twelve months by the latter cognomen. If any one asks for Captain Cannibal at his own domicile, "he is not at home: he is in prison;" but if any one asks for Captain Maneater, he finds Captain Cannibal. The Jesuits, no doubt, invented this trick!

A HINT TO THE BLIND.—Thomas Aquinas, being closeted with Innocent IV., when an officer, brought in a large sum of money, produced by the sale of absolutions and indulgences, "You see, young man," said the Pope, "that the age of the Church is past, in which she said, 'Silver and gold have I none.'" "True, holy father;" replied Aquinas, "but the age is also past, in which she could say to a paralytic, 'Rise up and walk.'"—The English clergy may find a very good moral in this story.

DESPOTISM AND DEMOCRACY.—(From *E. L. Bulwer's Athens*).—And as I have elsewhere remarked, it is indeed the nature and prerogative of free states to concentrate the popular will into something of the unity of despotism, by producing, one after another, a series of representatives of the wants and exigencies of the hour, each leading his generation, but only while he sympathizes with its will, and either baffling or succeeded by his rivals, not in proportion as he excels, or he is outshone, in genius, but as he gives, or ceases to give, to the widest range of the legislative power the most concentrated force of the executive, thus uniting the desires of the greatest number under the administration of the narrowest possible control—the constitution popular, the government absolute, but responsible.

MINISTERIAL GOVERNMENT.—When Louis XI. was touched with the miseries of his subjects, his Ministers remarked, that they might think themselves very happy that they were not reduced to live upon grass.

PATERNAL GOVERNMENT.—In Hintza country, some time ago, there happened to be a hamlet of very old and feeble men. "Poor people!" said the Amakosa King, "Why are they not killed, and put out of their misery?"—*Alexander's Western Africa*.

TRUE PROGRESS IS PAINFUL.—The passage from a lower to a higher state of existence is always painful—hence, birth is painful—death (when valuable), is painful. To be taken from our old acquaintances and associations, whose instructions are exhausted, is painful: to be shaken out of our old notions to a higher stage is painful. Whereas, to sink is easy and pleasant—to hear over and over again our old ideas with merely a little variety in the manner, called novelty, is the delicious reverie of steady and consistent, that is, stick-by-the-way-philosophers. The old school precept was "take pains," and you will excel; the new school precept is, "take pleasures," and you will be happy. The school yet to come must reconcile both.—C. L.

PUBLIC SPIRIT.—A very large portion of mankind think they have little or no stake in the general welfare and improvement of the human race: that is, in their own improvement. They seem to think because there are prisons for convicts, asylums for lunatics, workhouses for paupers, &c., &c., that they are safe, and assured of all the blessings of life, provided they can succeed in the acquisition of wealth. They are too busy to perceive that their labour is half consumed in efforts to counteract the poverty, vice, and crime which their own course of life engenders in society. They condemn as utopian all attempts at improvement, though such attempts are in fact justifiable on the merest self interest. C. L.

GOETHE AND SPINOSA.—It is a singular fact, that, next to the Bible, the book which Goethe was fondest of, and which confessedly exercised the greatest influence on his mind, was Spinoza. So constantly, indeed, was he studying this writer, that Herder, on one occasion, is said to have exclaimed to him, "Why, you literally never read any Latin book but Spinoza!"—*Notes to Hayward's Translation of Faustus*.

ESTABLISHED LOGIC.—About three weeks ago, at a meeting in Edinburgh, to give important information on the state of religion in Sweden, the Rev. G. Scott, the Swedish missionary, spoke of the "purity of doctrine of the Swedish church, the excellency of her ritual, the scriptural and devotional character of her Psalm Book, the efficiency of her discipline, and yet, alas! the too general formality, coldness, and deadness of her condition, and the consequent evils existing in the land!" The *Scottish Guardian*, the organ of one half of the Scotch Establishment, prints this, but cannot understand it.

TO CORRESPONDENTS.

One of our correspondents has written to us, on the half of an old letter, apparently, and we find, in a strange hand, the following stray sentences, evidently referring to the Shepherd:—"The Satan of Heraud is intellectual liberty, versus, moral;" and, "Qy.—Does the Editor understand the motto from Coleridge?—namely, 'All theology depends on mastering the term Nature.'" We shall answer only the latter at present, because we mean to write an article on the former. What Coleridge meant by the motto concerns us not. We appropriate the motto. But we do not profess to appropriate it in the same sense as Coleridge appropriated it. Every man must appropriate the motto for himself. Coleridge perceived, what every thinking mind has perceived, the difficulty of believing in two self-determining powers,—viz., God and Nature; as also the consequences of regarding them as identical. If Nature be one power, and God another power—and if God be not responsible for what Nature does, then Nature is a self-subsisting God. Again, if God and Nature be esteemed one universal existence, this is Pantheism, which is denominated an accursed doctrine by the disciples of sectarianism, and formed no part of the creed of the great dialectician of modern times. The attempt to separate God from Nature, will mystify the clearest head; not even Coleridge could wade the deeps of this vulgar theology. Is there any man who can rest satisfied in the faith of two independent powers who exist together, in any other sense than the two polar energies of a magnet, which are really one? No; and men are afraid to regard them as one! On the one hand, they are puzzled to understand an unintelligible absurdity; and, on the other, they are afraid to admit a simple truism, which leads to the abolition of all ceremonial forms, and lip professions of religion, and is execrated by priests and their accomplices on this very account. We do not pretend to understand anything. Every subject whatsoever is too high, too deep, and too broad, for us. But, coming into a world, in which men act upon certain modes of reasoning, which are unsatisfactory to our mind, we battle immediately with these men, like an animalcule thrown into a glass of water amongst other animalcules of opposite principles, and, in doing so, we act from the impulse within, which is our sole authority. That impulse within, is the preference we give to a mode of reasoning, which begins by regarding existence of every kind and degree as a "perfect unity," and making this unity (God or Nature, or both) responsible for every mode—the cause of every mode. We regard Nature, therefore, as merely the sensual manifestation of God; its modes are perishable,—but its power, or divine energy, is imperishable or eternal. The modes being perishable, may be called profane, evil, or imperfect; the imperishable is divine, in the highest sense of the word; but the evil, or the perishable, is divine, in the lowest sense of the word. Hence, it follows, that in our mind, divinity conveys no idea of imperishability or authority, until we discover what degree of divinity is meant, which polar extreme it belongs to, or what intermediate position it holds between the two. The highest order of divinity is universality, and the social and liberal principles which peculiarly belong to it. The lowest order of divinity is individuality, and the selfish principles which are akin to it. But the apparent self-determination of individuals we believe to be a deception. There is only one power in existence. That power is "All, and in all."

We have some more correspondents to answer, or insert, but we must defer them to next week.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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CHRISTIANISM THE BEST SOCIAL SYSTEM.

Blazoned as in heaven's immortal noon,
The cross leads generations on.—*Shelley.*

Other foundation can no man lay than that which is laid.—*New Testament.*

THE emblem of the cross is certainly strikingly characteristic of this world, in which virtue seems to be placed for the express purpose of being thwarted and vexed to the utmost. It was a part of the Platonic system of education in the republic, to rear the guardians thus—by trying them in every possible manner, consistent with health and future usefulness, and rewarding those with the highest honours who manifested the highest order of virtue, in braving the ideal evil which was artificially let loose upon them. Plato and Christ adopted the substance, without the emblem of the cross. The Christians have adopted the emblem, but they are averse to the substance. Instead of taking up the cross inwardly, and crucifying the selfish principles, that the resurrection and ascension of the social principles might take place, they have merely painted the cross on flags and banners, cut it out in ebony or ivory, erected it in stone or bronze, on cupolas and monuments, emblazoned it on shields, and interwoven it with other pious devices of the painter's and the sculptor's art, and thus deluded their consciences with the false persuasion, that they had taken it up in the selfishness of the heart. Alas! it is only the image or idol of the cross that has been taken up. The poor creatures who call themselves Christians, and pity the poor heathen who worship idols, little think how deeply they themselves are sunk in that very idolatry which they deplore. We are not speaking in reprobation of images and crosses, for these things may all be used in profusion when the heart is right; we are speaking of the *old man* of the heart, who is sinful and corrupt, and who cannot use any thing aright, whether it be a stone god or a spiritual god, and who ought to be dislodged, in order to make way for the new man, who takes up the cross in his selfish nature, and then, by this very act, becomes competent to use every thing aright, whether it be statues or pictures, crucifixes or relics.

Christianity requires to be *translated*. Every thing about it is, at present, read in the *old man's* language, and hence it becomes a cross to us in our social feelings, because we refuse to make it a cross to our selfish feelings. "Take up your cross," says Christ, "and follow me." This was the only advice he gave—"Follow me!" What is the meaning of this? The meaning evidently is, that we are to follow the man who, as the Son of God, "was rich, yet for our sakes became poor." "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple; and whosoever doth not bear his cross, and come after me, he cannot be my disciple." The same is said of houses and lands, and all things appertaining to *self*. It is the *meum* and *tuum*, the *mine* and *thine*, that constitutes the evil. This we are required to hate. *Poverty* is the door of the kingdom of heaven, that is, of the

true Christian system. The kingdom of heaven is given to the poor; and this kingdom is rich in itself as a whole, though each individual be stripped of all private possession, or right of possession, even to his very life, which is not his. The Jesuits adopted this model to a greater extent than any other society; but they adopted it very partially, and they were merely *one* sex; but in so far as they did adopt it, they increased their own power and their own happiness.

This crucifixion of self is identically the same as the extension of self, or the socializing of self. "Love thy neighbour as thyself;" that is, let self be larger than it is in this old world, do not confine it to your own body, or your wife and children, and your earth-begotten relatives; let it be as broad as the Church, and lost in the magnificence of the living body of Christ, of whom all men are members, and to whom alone all things belong. Christ is the heir. The living Christ, *to us*, is the Christ of this world, in whom the spiritual Christ resides. All things belong to him, in whom the fulness of the godhead dwells. There is only one proprietor. The "mine and the thine," therefore, must be abandoned in the individual sense. This is the cross. If any man refuse to take it up he is not a Christian. We, therefore, regard the whole Christian world as apostate; Churchmen and Dissenters are equally degenerate in our eyes. They are so infinitely removed from the Christian model, that we regard all their petty controversies about doctrines, and forms of worship, and forms of church government, as insults to the feelings of a Christ-born spirit, which can be satisfied with nothing short of the two fundamental principles of Christianity, namely, the absorption of the selfish in the social principle, and the recognition of divinity in the church so constituted. On these two pillars stand all the laws that are necessary to rebuild society.

What is it that makes men infidels, but the abhorrence which is felt at the awful apostacy of the Christian church, which men, not being able calmly to analyse, hastily ascribe to the religious principle, and thus transfer their energies to politics, hoping to accomplish the redemption of man by making laws for trade and commerce, at the rate of five or six hundred, or one thousand, bills per annum? It is the natural transition of inexperience. It will be of short duration. The bills will confound them. They are the bills of Antichrist. Christ has only one bill, and that is the Cross. Pass that bill, and then burn the statute-book. "The cross, the whole cross, and nothing but the cross." Why don't the Radicals raise this standard? it might shame the sham Christians. The reason is obvious—neither the Radicals nor the Owenites are practical men. The cross is the most electrifying banner they could wave. They are trying to supplant it with something else—but there is too much power in it to be put down, whether you take it in the right sense or the wrong. The battle is between the false cross and the true.

What other social system has taught more than Christianity has taught, and the Antichristian Church trampled upon? Neither Plato, nor More, nor St. Simon, nor Owen, has been able to discover another foundation. It is the same principle of equality and brotherhood which pervades all. There is only this difference between the system of Christ and that of others,

the *divinity* of the former,—as the hereditary lord of human society—against whom it is vain to make war, but with whom all difficulties may be removed, and all obnoxious doctrines cancelled. Even the keys of hell belong to the Church, to open and shut at pleasure. The doctrine of hell, and its punishments, is entirely at the disposal of the Church, and is translatable into any other meaning. The power of forgiving sins was one of the last privileges conferred by Jesus Christ upon his disciples. “Whosoever sins ye forgive, they are forgiven; and whosoever sins ye retain, they are retained.” The English translators have translated this “remit,” instead of “forgive,” because they were afraid of giving encouragement to Popery, which made a corrupt use of the power; but the meaning is plain enough, even with the word “remit,” and no one disputes it. Who then says that this power does not belong to the Church? He is not a Christian. But it can only belong to the Christian Church,—i. e. to a Church constituted upon the basis of Christian communion, of which the Lord’s Supper is merely the type, in which rich and poor eat occasionally together, until the substance be established as the prevailing custom of society. The old Catholic Church is the corrupt image of the new. All that the old has done in figure, the new will do in reality. The Catholic claims are just and well-founded, if the primary condition of social love be complied with as a basis. These not being complied with, in the false music (to use a Platonic phrase) of the Christian discipline, the whole social fabric is disorganized, and every act, every form, every rite and ceremony, partakes of the elementary corruption. But let the Catholic Church be truly organized, and, we have no doubt it would, in respect to hell and its punishments, declare that there were not two distinct places of rendezvous for good and evil, that all men went to one place, and that there was only one simple mode of rewards and punishments employed by God, viz., the one employed in this life, which smarts for a conscious fault, and approves for a conscious act of social beneficence. These are the hell and the heaven, which, through the magnifying glass of slavish fear, and the mystification of fanaticism, have assumed such ridiculous and impossible features, according to the character of the age which delineated them; but which finally resolve themselves into the simple laws of natural justice, so familiar and so acceptable to all men, even in this life. We say even this power is committed to the Church, for God has given all power to the Son, and the members of his body, and a living, a real power, it would be, for, if the Church condemned a man, he would *really* and *truly* feel condemned; and if it justified him, he would *feel* justified. In this respect the keys of heaven and hell belong to the Church, which has power, even over the conscience, to loose and to bind.

All Churches enjoy this power to a certain extent, but in a very limited degree, on account of the exclusiveness of their constitution. Universality alone can perfect that power. But the prejudice is very strong against universality. Some of the greatest blessings of life are those which create aversion at first. Curses are sometimes eagerly courted, and blessings fervently deprecated. Some divines have even drawn an argument in favour of death from this circumstance; concluding that it is likely to be the greatest of blessings, because it is universally dreaded.

A very modest creed, and yet
Pleasant, when one considers it,
To think that Death itself may be,
Like all the rest, a mockery.—*Shelley.*

Present Churches are merely close corporations, less free and vital in their administration than even a commercial establishment. But still, even in these petty conventicles, the subjection of conscience to the opinion of the sect is very discernible. General approval of a man’s conduct is a satisfactory quietus, and if any secret qualms be experienced by some, who are nominally justified by the assembly of their friends, it is only because there are secrets unrevealed which may alter the verdict when the veil is removed. Thus, also, public political characters rejoice in the support and commendation of public opinion, which, when decidedly expressed, is superlative autho-

rity in respect to public conduct; but only imagine the circumstances reversed, and a burst of indignation vented forth against an individual in consequence of an act which he committed, even with a benevolent intention, and you may form some idea of the power of a universal church over the conscience, in making either a hell or a heaven in a man’s mind, according to its judgment of his actions.

We do not consider the people at large to be competent for more than merely laying the foundation of a system. A legislative people we regard as a chimera. The people are only qualified to decide upon the fundamental moral basis. In this one respect we consider them infallible. “Democracies,” says Blackstone, “are usually best calculated to direct the end of a law; aristocracies to invent the means by which that end shall be obtained; and monarchies to carry those means into execution.”* This is a memorable sentence. There never was more political, and ecclesiastical, and purely religious truth, contained in smaller compass. But have the people ever *yet been permitted to direct the end of the law?* Never. And, whenever they are permitted so to do, they will only agree upon the grand Christian basis of fraternity and equality. The very disunion of the people in their religious and social capacity, would be the means of effecting *this* political justice, merely by the balance of power, and the composition of forces, if such a system were attempted at present; but unanimity would produce a more desirable result.

There is every thing, therefore, in Christianity that is necessary to rebuild this ruined world. The very want of system, which its opponents have complained of, is its greatest perfection. The system is unity and progress. “All power,” said the founder, “is given to me in heaven and on earth.” ‘I give the same to you; only unite upon the principle of Christian communion, and in the belief of divine authority, and the keys of hell and heaven, and the sceptre of the earth, are yours. The system is for you to make, when you are ready to make it.’

Some system makers have presumed to tell us at what age wisdom begins, and when the vigour of health decays; how many councillors there ought to be in a community—how long labour should last per diem—and how early a child may begin the intellectual discipline of reading and reasoning. This is forestalling human experience, and superseding human discretion, which may safely be permitted to judge for themselves, when living in comfort and security under the shade of their own fig-tree. They have even pointed out the only practical mode of building habitations, determining the size, and fixing the shape upon Conservative principles to all generations. This is certainly more than ever Christ taught. But that more is not an improvement. For no individual has a right to plan for society, unless he be its legitimate representative. All that Christ said was, “follow me;” “organize yourselves upon my principles, and then follow the spirit that is in you. That spirit is my spirit, whenever these principles are adopted, and it will lead you into all truth; but, until you receive these fundamental principles, you will be tossed about with every wind of doctrine, misled by the delusions of the devil, and bewildered by the conjurations of lawyers, the materialism of priests,† the mysticism of fanatics, and the swindling tricks of innumerable foes, which your own folly will generate in every department of society. I know that you will reject this spirit, and follow that of the old world for a long season, vainly hoping to mend that world by various measures of legislative policy; but my spirit will come again, and rebuild the Church upon the only principle upon which a Church can be built, and then the kingdoms of this world shall become yours and mine.”

This is simple nature, and pure rationalism, the only sound political economy. The people have been blinded to this gospel of the poor by the casuistry of priestcraft. They are even taught to believe that this genuine gospel of Jesus Christ is

* Introduction to Commentaries.

† Materialism is the basis of priesthood, especially Protestant priesthood; because it gives a self-determining power to Nature, which does things with which God has no concern, and for which he is not responsible. This gives birth to Deism and Atheism, which are merely the rebel sons of priestcraft.

blasphemy and impiety. Professing Christians will even be shocked at the profanity of our rough outline of their master's doctrine. So complete is the apostacy, that the living spirit of the Son of Mary is never to be perceived, even lurking behind the scenery of modern priestcraft. Infidelity is even nearer the kingdom of Christ than the thing called faith by the pseudo-pietists of Christendom. But the germ of Christianity is immortal; it may be buried in the earth for generations and centuries, but the decree has been issued that revive it must, and we hope to be instrumental in nursing the tender plant, whose branches will yet overspread human society.

TO THE EDITOR OF THE SHEPHERD.

Hear the continuation of Schiller's letters. The word aesthetic has been introduced into the German language, by Baumgarten, a philosopher of the Wolfian-Leibnitzian school. Kant and his followers have adopted this name, which has been translated into German, *Kunstlehre*, that is, discipline, or doctrine of the arts. Since the archetype of beauty is the standard of all the fine arts, which archetype is nothing but the divine principle of love, the æsthetic, or artificial education of mankind, has no other meaning but the development of the divine principle in man.

HERMES.

ÆSTHETIC LETTERS, ON THE CULTIVATION OF THE HUMAN BEING.

BY SCHILLER.

LETTER III.

Nature commences with man no better than with the rest of her works; she acts for him, when he, as a free intelligence, cannot yet act for himself. But this is the specific distinction of man—that he remains not stationary, as mere Nature formed him, but possesses the capability to retrace, by sudden efforts, through the aid of reason, the steps which Nature previously took with him, and thus to convert the work of need into a work of his own free choice, and from the physical necessity to rear up the moral.

He comes to himself from a slumber of the senses, and assuredly knows himself as man; he glances around, and finds himself in a state. The constraint of needfulness cast him herein, before he in his freedom could make choice of this place.* Necessity instituted his condition according to the simple laws of Nature, before he himself could do it according to the laws of reason. But in this necessitated state, that proceeded only from the calls of Nature, and was calculated only to answer those calls, he could not, nor can he attain his freedom in the moral character—and sad would it be for him if he could! By that very right, therefore, by which he is a man, he abandons the domain of this blind necessity, as he, in virtue of his freedom, separated from her in so many other particulars; as he merely, to show one example, abolished by moral practice the vulgar character that exigency had impressed on sexual love, and ennobled it by fairness. Thus he, in his maturity, recalls his childhood, even as the artist does; he pictures to himself a state of nature existing in idea, which state, indeed, has not been furnished by experience, but is necessarily established by the inherent determination of reason; he obtains in this ideal state a final purpose, which he know not in his actual state of nature, and a choice of which he was then inca-

pable; and now proceeds altogether as though he were commencing anew from the creation, and were exchanging, with clear insight, and with free purpose, the state of independence for that of mutual compact. However skilfully and firmly blind self-will may have grounded her work, however assumingly she may maintain it, and with whatever show of honourable worthiness she may environ it, he must, in this proceeding, treat it altogether as though it had never been; for the work of these blind powers possesses no authority before which freedom needs to bow, and all and every part must be adapted to that highest final purpose which reason has erected in his peculiar form of being. In this way the endeavour, of a people arrived at maturity, to transform their natural form of government into a government of courtesy,* originates, and is prepared aright.

This natural government (as every political body may be termed, that originally derives its institution from force, and not from law,) is now indeed opposed to the moral man, to whom mere legal moderation must serve in place of law, but it is quite sufficient for the physical man, who gives laws to himself only in order that he may settle with the powers that be. But at present the physical man is *real*, and the man of courtesy is only *problematical*. Then, if reason abolishes the natural government, as she needs must, if she will fix her own in its place, she risks the physical and real man for the sake of the problematical man of courtesy;—she risks the existence of present society for a merely possible (although morally necessary) ideal of society; she takes from man something that he really possesses, and without which he possesses nothing, and then points out to him something that he should, and possibly ought to possess. But should she have reckoned too much upon him, she would for the sake of a (high notional) humanity, in which he is yet deficient, and may be deficient without damage to his existence, have torn from him the means of supporting the (lower) animal character, which yet is a condition of his manhood. Before he had time enough voluntarily to hold fast to the law, she would have drawn the ladder of Nature from beneath his feet.

The chief consideration, therefore, is, that physical society must not cease for an instant in *time*, while the moral is forming itself in *idea*; that, for the sake of attaining the dignity of man, his existence should not be put in peril. If the artificer has to repair a clock, he lets the wheels run down; but the living clock-work of the government must be repaired whilst it is beating, and herein lies the question—How to exchange the revolving wheel during its rotation? That support must be sought for the continuance of society, which will render it independent of the natural government that is to be dissolved.

Such support is not to be found in the natural character of man, the selfish and the violent, that aims much more at the destruction than at the preservation of society; neither is it to be found in his character of courtesy, which, according to our previous supposition, is yet to be formed, and on which, because it is free, and because it is never manifested publicly, the lawgiver has never worked, and never could securely reckon.

* *Seinen Naturstaat in einen sittlichen umzuformen.* These words, *sittlich*, customary, *sittlichkeit*, customariness, are exceedingly important. I wish to be permitted to use them as synonymous with *courteous* and *courtesy*; the *court* being the highest standard of *custom* to a subject nation. Thus Spenser writes:—

"Of courts it seems men courtesy do call,
For that it there most useth to abound.
And well besemeth that in princes' hall,
That virtue should be plentifully found
Which of all goodly MANNERS is the ground
And root of civil conversation."—B. vi. c. 1.

If ever this courtesy shall be extended to the people, the laws will come to be delivered in the form of recommendations and requests, the taxes will truly become *benevolences*, freely paid; and it will be discovered, as it was by Queen Elizabeth, that the coffers of the people are the best treasury of the prince. Could she have placed her treasury in their hearts, it would have been better still.

* *Stand, stance*, though used in archery, is rather obsolete.

"Did I request thee, Maker, from my clay
To mould me man? Did I solicit thee
From darkness to promote me?"—*Par. Lost*, x. 743.

"For mis'ry seiz'd me at my birth,
And cast me helpless on the wild—
I perish!—Oh, my mother earth!
Take back thy child."

Jas. Montgomery.

The purpose of æsthetic* culture, then, so far as we have proceeded, is resolved into these points—to abstract the wilfulness from the physical character, and the freedom from the moral; to make the former subsist in harmony with the laws; the latter depend on the impressions; to remove the one somewhat farther from material objects, and bring the other somewhat nearer to them; and thus gradually to generate a third character, that being allied to both these, may smooth a passage from the dominion of undisguised force to the dominion of the laws, and so far from impeding the development of the moral character, should rather serve as a sensible pledge of unapparent courtesy.

* Note on the word æsthetic, derived from “aïsthanomai,” I feel, I perceive, and expressing the state of being spiritually alive in feeling and perception.

Were I required to give a simpler title to these letters than the æsthetic, I should call them Love Letters. They are conceived by that spirit of love, which being at first educed from the soil of female beauty, springs up and expands into all the relations of life, investing each of them with beauty and with sanctity. The form of letters is indeed peculiar to these, but every work of art is in its essential nature such a letter, conceived in solitude and secrecy, and “cast silently into everlasting time,” yet never failing of its destination; for being given in charge to all that is vital in humanity, it will not perish but with life itself. They are the offspring of ideal passion:—

“That doth reject all show of pride, admits no outward sign,
Because not of this noisy world, but silent and divine.”

ANTIQUITIES—DRUIDS—TRINITY.

There is no particular study to which man is addicted, which may not be turned into ridicule. The most sacred and the most profane are alike susceptible of caricature. Lawyers, clergymen, and physicians are all burlesqued, and the poor antiquary contributes his share of the public merriment. But it is in the individual himself, and not in the study where the ridiculous is perceived—every species of knowledge is useful, and every department of study tends either to discover hidden truths, or to detect suspected errors.

By the aid of antiquarian research, we now know more of the history and character of primitive antiquity, than was ever known to the literary world, since the Christian epoch. Contrary to the commonly received opinion, that we lose more and more the knowledge of the past as time progresses, and that as we increase our knowledge of science, our knowledge of history must either retrograde or remain stationary, we find that a knowledge of antiquity progresses with every other species of knowledge; that as geology is reading backwards the history of stratification and creation, so antiquarianism is reading backwards the history of man and of human society.

We spoke some time ago of Egyptian antiquities. But a new field of inquiry has lately been opened up in Tuscany, and another in America, and one, probably still more interesting than either, is likely to become the scene of keen research in a short time, under the patronage of the French Government; we mean the ruins of Carthage, a colony of Phenicia, intimately connected with Asia Minor and the great empires of ancient civilization. It is perhaps a very fortunate thing, that the contemplated excavations of Carthage have been deferred so long, and that in the meanwhile, considerable progress has been made in that department of antiquarian research, most likely to throw light upon the valuable discoveries, which shall, without doubt, be made in those subterranean repositories of ancient relics. In the meanwhile the harvest is not come, the career of human curiosity is not yet closed; there are more worlds to conquer, abundance of material for future generations to seek out and examine. There are ruins in all parts of the oriental world, now preserved in most desirable security by incurious ignorance and barbarism, and this sweet repose will never be disturbed till the light of civilization dawn once more upon the land which

gave it being. The antiquary will follow this light, spade in hand, the miner of history; and his labours will retrace the steps of time, whose memorials, like the sun, will rise from the earth, and restore to view the knowledge which has been lost or faintly perceived in a long night of intellectual darkness. The bowels of the earth are shelves of the library of Providence. Treasures of knowledge are there preserved, which, when they are found will no doubt unmystify many of the pages of history, and enable us to understand the moral reason why cities were sunk, and barbarians placed over them, till the day star arose. Man must fall and rise again. It is done *once* on a great and magnificent scale, but when he rises, he not only recovers all that has been lost, but he finds more by his fall than he could ever have discovered in a state of unbenighted progression.

Signor Campanari is now exhibiting, in Pall Mall, several curious relics of Etruscan antiquities, consisting of Sarcophagi in which many specimens of Etruscan art were deposited, such as tripods, vases, urns, and different utensils of admirable workmanship. The sculpture is peculiarly excellent, evidently of the Grecian school; yet the language of the inscriptions, is neither Greek nor Latin, but something a kin to Phenician and Irish, thus corroborating the opinion of those who suppose that a Celtic dialect at one time overspread the whole western world, and formed a bond of union amongst its inhabitants, now utterly lost or broken by incognate tongues. Latin and Greek are more allied to the Sanscrit of India, than to the Celtic of ancient Europe.

It is only within these last thirty or forty years, that the literary relics of ancient Druidism have obtruded themselves upon the notice of the learned world. Before the end of the last century, our only source of information respecting the Druids, was, the classical literature of Greece and Rome, which was very partial and imperfect. The imagination of the pious, however, filled up the shapeless outline, and, says Mr. James* in his Patriarchal Religion of Britain, “exhibited to the world, a picture so highly coloured with human blood in the Vandal style, that Druidism has been looked on by most, ever since, as a monster too hideous to be mentioned, except in terms of abhorrence and disgust.

“All this time,” continues Mr. James, “a vast treasure of original records on the subject, lay *undisturbed* in the various parts of the principality covered with the dust of ages, and suffering wofully from the ravages of time. The ancient British Druids and Bards had committed their traditions to writing at the time they were in danger of being lost through the invasion and persecution of the Romans. These were afterwards transcribed from time to time, by different hands, as appears from notes subjoined to the copies still extant.

“But the language in which these records had been preserved, being the ancient British, rendered their contents inaccessible to most, except the natives themselves; and they apparently were all asleep; however, at length some of them were roused from their lethargy, by the constant misrepresentations that issued from the press, and began to explore these fast decaying remains of Druidic lore, with a view to vindicate the general character and religion of their remote ancestors, and the result was as follows:—

The author then enumerates the principal publications, which arose successively out of this lately begotten zeal for Druidical research.

“About the year 1792, a short sketch of Bardism, which had been from the commencement a component part of Druidism, and was still a surviving branch of it, was given to the public by William Owen, Esq., F. S. A., the celebrated Philologist and Lexicographer. It was embodied in his introduction to the heroic elegies of Llywarch Hen.”

Two years afterwards appeared another still shorter epitome of the Druidic system, from the pen of Edward Williams, the venerable bard of Glamorgan. In the year 1804, the Rev. Edward Davies, curate of Olveston, published under the most illustrious patronage, his “Celtic Researches on the Origin, Traditions, and Language of the Ancient Britons.” After that

* Curate of Almonbury, Yorkshire—1836.

the valuable memorials of Druidism were published, in three octavo volumes, under the title of "The Myfyrian Archaeology," by the late Owen Jones of London, a native of Denbighshire, at his sole expense.

Mr. James' Patriarchal Religion of ancient Britain, is compiled from the authorities above alluded to. Being a clergyman, his principal object has been to show, from an analysis of Druidical records, that the religion of the Druids was the same in substance as that of the early patriarchs of the Jewish Church. Simple religion, unmixed with forms and ceremonies, is the same in all countries, and in all ages; but the singular respect of the Druids for the Trinity, is still preserved on record in a work called the Triads, supposed to be written by the Druids themselves. In this respect the Druids were rather in advance of Abraham, Isaac, and Jacob; for, although these three patriarchs are a triad in themselves, they do not appear to have paid any particular respect to the triune views of God and Nature. Their principal religion was to take care of themselves, and live in peace, if they could, like sensible men. The Druids were a literary fraternity, who had more opportunities of acquiring natural knowledge than could be enjoyed by simple shepherds; and there was no revelation made to Abraham of religious truths of any kind, except this, "that through his seed should all the nations of the earth be blessed." This seed, St. Paul says, means "faith,"—in other words, faith shall save the world. What Abraham thought of it we do not know, but it is probable that he thought, as any other old gentleman who loves an only son would think. He has had a son after the flesh, but the nations are not yet blessed, and his own flesh seed have refused to receive the flesh deliverer. It is probable, therefore, that even this revelation, as Abraham understood it, was no truth at all. How far it is a truth yet, even in the minds of modern divines, is a subject for learned dispute, on every side of which much can be said.

But, if such modern inquirers after the secrets of antiquity have made bold attempts to penetrate the mist of ages, and even to ascend in vision to the flood itself, and the world beyond it, they are outstripped by others, who regard the Druids merely as degenerate moderns, who succeeded a more noble and intelligent race of men, to whom the secrets of Nature were still more penetrable in proportion to their distance from the times of authentic history. These superior patriarchs are called by O'Brien, in his Round Towers of Ireland, Hyperboreans, Tuathdedananna, and Dánnan Boreades. "Originally the Druids were a humble set of men, without science, without letters, without pretensions to refinement; but, having succeeded here (Ireland) to the fraternity of the accomplished Dánnan Boreades, who, in the revolution of affairs, were forced to communicate their acquirements to the opposite but prevailing priesthood (i. e. of the Scythian invaders), those latter so far profited by the ennobling opportunity, as to eclipse all other Druids, as well in Europe as in Africa."—(*Round Towers*, p. 57.)

These are bold speculations, not altogether unfounded. There are materials, both literary and architectural, extant to give them plausibility, and, as we have remarked, there is no reason to doubt that we may yet be able to read history backwards, so clearly as to give satisfaction upon some of those interesting points. Mayhap, even the Hyperboreans may prove the degenerate successors of still greater men; and the pigmies of Coshocton, lately discovered, entombed in Ohio, United States, and measuring between three and four feet and a half, may prove at last to be the parents of science and of art. We shall know more of these things when we meet with the shades of the mighty dead.

The antiquity of the Trinity, however, is a curious question. Both Faber and Cory have searched it out, with singular industry, amid the ruins of ancient philosophy. It is almost, if not altogether, universal in some shape or other. Cory, in his introduction to his *Ancient Fragments*, published in 1832, says, that from a comparison of the legends of the east and west, he concludes that "the most universal idea of a deity is that of a male and female principle constituting a hermaphrodite,—the one—the universe itself, from which proceed three hypostases, or persons, which separately are one with the monad who re-

presents the whole."* In a later work, just published, the only knowledge of which we derive from the *Literary Gazette* of July 22nd, Mr. Cory asks, "How comes it, that a doctrine so singular, and so utterly at variance with all the conceptions of uninstructed reason, as that of a Trinity in unity, should have been from the beginning the fundamental religious tenet of every nation upon earth?" The reviewer regards this as too sweeping an assertion, for he seems to except Arabia, Mexico, and Peru. The exceptions, if they are exceptions, are trifling; but we discover something still more sweeping in the assertion, that the doctrine is at variance with all the conceptions of uninstructed reason. It is nothing more than the musical theory of the Greeks, called diatessaron, the three-four system of Socrates and Plato, of Pythagoras, Timæus Locrus, Aristotle, &c., who naturally derive it from sensible signs in Nature. Thus Plato did not require revelation to teach him that the vital parts of the body were three—the head, chest, and abdomen; in the former of which he placed reason, in the latter anger, in the third desire. He could not avoid it, neither could Aristotle avoid perceiving that every sentence, as well as every line, had a beginning, a middle, and an end; that time was past, present, and future; and the monad is that which makes them all. What more natural than the idea of this monad? Mr. Cory, writing from an ecclesiastical college, naturally desires to prove that the Trinity is not the religion of Nature! We, on the contrary, believe that it is the religion of Nature,—that Revelation is but a branch of this religion of Nature—to which we must all return, like prodigal sons, with our Bibles, our Encyclopedias, and our grammars and dictionaries, in our hands, and be reconciled. We not only maintain that our religion is the most universal in meaning, but it most universally commends itself to the head, and the heart, and the desires of mankind, in all ages and countries; and, moreover, it has all the authority of antiquity, both sacred and profane.

Both Mr. Cory, and Mr. James, and the *Literary Gazette*, however, seem to be blind to this analogical fact, that the law, being the representative of unity, and the gospel of division or liberty, the Trinity is with propriety concealed among the Jews and the Mahometans, the latter being merely the second or Ishmaelic branch of the family of Abraham. The attempt to force the Trinity upon this family is rather hazardous; and the singular connection between the Jews, and the old American nations, acknowledged by the *Literary Gazette*, and apparently insisted on by Mr. Cory, in searching for the ten tribes, may perhaps associate the Americans with that department of progress which represents the unity. The Gentile Church, or the Church of reason and science, is the Church of the Trinity. What the Jews did know of it was borrowed from the outer court. Jesus Christ appropriated it, and sent it out by authority.

* This is just the doctrine of the *Shepherd*; the most ancient doctrine—agreeing with all revelation, and of which every other religion is merely a corruption.

THE TRANSCENDENTALIST'S DIALOGUES.

No. V.

ON "THE ONE."—(Continued from p. 36.)

Transcendentalist.—Materialist.

Mat.—The observations you last made to me were a little obscure, but, by reflection, I think I have arrived at your meaning. You mean this: any given length or breadth, as, e. g. a mile, a square foot, &c., is but a portion of some greater length or breadth, and it is only because I, or any other perceiving being, apprehend such a portion and no more, that this portion is constituted. Thus, suppose there is a straight line,

A B

continued infinitely at both ends, which I have expressed by dots, you mean that the finite portion which lies between A and B would not exist without a perceiving being to set those bounds. It is not the mere A or B that creates the division, for

the line is continued just as much as if they were not there; but the presence of a perceiving being, who proceeding from A, and stopping at B, as it were, arbitrarily declares that those points shall be the boundaries of a finite line.

Trans.—That is exactly my meaning, and I am delighted that we have arrived so far. There has often been an apparent childishness in our dialogues, especially the third, of which I was most anxious to get rid. But these conversations, trifling as they may seem, have brought us to one important result, namely, that in no portion of matter shall we find that which is really *one*, really self-subsisting; that talk of what we may, we must assume the presence of a perceiving being, and hence, that it is the absurdest thing in the world to place matter as the origin of all, mind included. However we may have wandered, we have been all along usefully employed in striking at the bulwarks of that deadly atheism, which gives matter the predominance. But, perhaps, you do not see what a length we have gone. I will show the extension of what we have deduced. Referring to the line drawn above, we find the portion between A and B separated from the rest by the act of a perceiving being. And how does the perceiving being do this, how does he gather, as it were, the small portion into his mind—must he not begin at A, mentally draw the line to B, passing over a number of dots in his passage? But I will render this plainer. If I draw a very long line, the whole length of a wall, which is yet not so long but that its whole length may be perceived without turning the head, and then draw a line of an inch in length, will it not take you a longer time to apprehend the length of the former than of the latter?

Mat.—Most assuredly.

Trans.—And, therefore, do you not see that apprehension is succession—that in apprehending a line, you pass from point to point, and that it is, by stopping in your journey, that you have brought the object to a one?

Mat.—Methinks I do not see my way so clearly as before.

Trans.—Look here! there is a whole bag full of halfpence; I have emptied them on the table—now clutch up a shilling's worth at one grasp—neither more nor less.

Mat.—I cannot find out what makes a shilling's worth, without counting.

Trans.—And what do you mean by counting? Do you mean going on adding one to one, thus—1, 2, 3?

Mat.—Of course. What else should I mean?

Trans.—Well, then, now count out one shilling.

Mat.—(after having counted.)—Here is a shilling's worth, namely, four and twenty.

Trans.—But why did you stop? Why not go on counting twenty-five, twenty-six, &c.? There are plenty more halfpence on the table.

Mat.—Yes; but you told me to count out a shilling, therefore I stopped at the twenty-fourth.

Trans.—Now you know what I mean. With your mere eyes you saw the halfpence just as much before you counted them as afterwards. But you see you could not bring them to a *one* (one shilling), without first counting them—i. e., performing a successive operation, and then stopping and dwelling on those you had counted. Now, observe the use of memory in this matter; had you forgotten the first while you were at the third, you could never have summed up twenty-four, but the oneness which you gave them, as it were, inclosed them. You pronounced that the halfpence *altogether* made *one* shilling. Observe the progress: first, there is the adding together one, and one, and one, the power of mind which accomplishes his addition, we call the imaging power.

Mat.—Is not "imagination" a better sounding word?

Trans.—Yes; but "imagination" has in this country acquired a peculiar meaning. It signifies the power by which we create images not belonging to the outer world, as centaurs, mermaids, &c. Now, I suppose the sensible world to lie before us, in a large unapprehended mass, and that we, by an act of imaging-power, model our various sensations into objects. The German for the word imaging-power is *Einbildungskraft*, while that for imagination, in the confined English sense, is rather *Erdichtungskraft*. Enough of this. The imaging-power, as it were, goes on adding one to one, building a something, but is

not of itself sufficient to complete that something; just as if you had gone on counting the halfpence, and never stopping, and an infinity of halfpence had ever been pouring on the table, when you would never have made up a shilling, for you would have passed over the very bounds that constitute that shilling. Then comes another power, which is the understanding, and commands the imaging power to stop—prescribes a rule—says, so far shalt thou go, but no farther. You *understood* what a shilling was before you began to count.

Mat.—Certainly; or how should I have known how many to count.

Trans.—This was the proposition in your mind, twenty-four halfpence equal one shilling. That is, twenty-four and no more must be added, to form the unity called a shilling. This *understanding* what a shilling was, told you the requisite bounds you must put to the progress of the imaging-power. Now, do you not follow the same plan with other objects? I lay this sheet of paper on the mahogany table, both table and paper are present to your eyes, to separate them must not you draw in your mind the line of demarkation? Must you not go on dot, dot, dot, all round the sheet of paper? And yet you must not go dot, dot, on to infinitum, or you would never complete your addition; but here the understanding assumes the mastery, and declares that your addition shall stop when you have come to the corner whence started, if you would apprehend *one* object. So is it with a wide prospect, you may add this house to this tree, and this tree to this garden, but would you make it *one* prospect—(and you cannot otherwise have a prospect at all), you must limit the addition at some point or other.

Mat.—And with respect to "the one?"

Trans.—Why, observe! There would be no "*one*" in the world without perceiving beings. You cannot find a single one in the world of sense, which is not a portion. Look at yonder cottage, it occupies but a portion of space; above, below, all around it, are other objects which limit, and which indeed constitute its form. But what renders the cottage a *one*, as distinct from the things about it? What, but your beginning at a certain point, going on adding, and then collecting the whole into a *one*, as I said before. The one is in the mind of the observer; he collects more or less sensations into this one; and hence, those things which we called aggregate *ones*, in distinction to pure *ones*, are merely *one*, so far as they are bound together by the *one* in the mind.

THE SELF-CONCEIT OF THE PRETENDERS TO CHRISTIANITY.

"Among a few of the American tribes indeed," says the writer, of the article 'America,' in the *Edinburgh Encyclopædia*, after affirming that some of the tribes have no idea of a God, and not even a word in their language to designate him, "there appears to be something like an irregular pointing at more correct notions of a Deity. They have some indistinct and wavering discernment of a being who made the world, and presides over the changes which take place upon the earth. They even call him the great spirit: but they attach no idea to the word spirit, which would leave us to believe that they have any conception of a God, who is divested of corporeal organs. They have no temples, no ministers of religion, and no established form of public worship. And their mythology is so wild, and so incoherent and absurd that it does not merit a place in any regular history. Ariskoni or Agriskouè, the God of Battle, is the chief Divinity of the American Indians. Him they invoke by a solemn imprecation and appease by various ceremonies, when they go forth to war; and they believe that they will be successful, or otherwise, according as he is more or less disposed to favour their wishes. They acknowledge also a being, whom they denominate the Master of Life; and a great number of inferior spirits, or genii, who take part in the concerns of mortals, and occasion their happiness and misery. They are, of course, divided into the beneficent or malign. From the latter the diseases and calamities incident to human nature, are supposed to originate, and on the agency of the former the cure of diseases and success in undertakings of smaller importance, are imagined to depend."

Now this account of Indian Theology is evidently intended to

excite contempt and pity in the readers' mind; and yet how amazingly like the religion of our own enlightened country it is in some respects, and how superior in others! We will suppose a native of China making the tour of the world, in order to publish an authentic account of its different countries, and their various inhabitants, to the people of the Celestial Empire. It is not improbable that he would describe the religion of the English people in language, somewhat resembling what follows.

"Amongst the English there is something like an irregular pointing at the idea of a Universal Deity. They have some indistinct and wavering discernment of a being, who made the world in six days, and then took rest on the seventh, and ordered all men ever after to rest on the seventh day also. They call him Jove or Jovah, sometimes Providence, but more frequently God. They say he is a Spirit, and that he is omnipresent, and that by him all things exist, but yet they talk of him coming down, and looking down, and interfering, and neglecting, as if things existed well enough without his care or administration. They have also temples in which they cry and pray to this spirit, to interfere and bless them, and save them from something which might befall them, if he did not put forth his shield to protect them. The prayers they repeat, were made for them nearly three hundred years ago, and they have been chiming them over almost every day since. Their mythology is very wild, and incoherent. They believe in an inferior God, called Satan, who is the God of evil—but they never pray to him to cease doing evil. They pray to the other God to bind Satan. They differ in this respect from the Ceylonese, who pray to Satan himself, and entreat him to be quiet, by offering him sacrifice. The English are horrified at this practice of the Ceylonese, and send out missionaries to prove that the prayers should be offered to the good God, and not to the evil one. I asked some of them why the good God suffered the evil one to molest them. They said it was because their first parents had eaten some fruit which the good God forbade them to touch. I laughed, but seeing them offended, I restrained myself, remembering that I was a stranger, and enjoying the hospitality of a people, naturally kind and generous, but strangely benighted in religious opinions. They told me that this God called Satan is the leader of a large band of rebel and marauding spirits, or genii, whose principle employment is to corrupt political and religious institutions, and to multiply human evils; that these genii were once in heaven, but rebelling against God's only son, the son and his angels cast the rebels down into hell, where they built a large palace, called Pandemonium, where they hold their councils, and where all the schemes of desolation upon earth are contrived. Such success attended the machinations of these demon Gods, that all men would inevitably have perished, and God would have been obliged to send their souls to perdition to please his justice, if God's son had not proposed to become a man, and please his Father by dying on a cross. This has saved a great number of human souls; but still the greater proportion are lost, by being consigned to the power of the demon Gods, who will endow them with their own nature, and take them to the bottomless pit for ever. The principal object of these English barbarians, in their public worship, is to persuade the good God to save them from the bad God and the bottomless pit. I asked some of them which of the two gods was the God of Nature. They said the good God was the God of Nature, but the bad God was the God of this world, and had crept in and corrupted all that the good God made, so that now it was hard to say which of the two was the God of Nature. They pay a great sum of money yearly to priests to teach the people this curious doctrine, and they send preachers to all parts of the world to teach it to other nations. There are some in China, I am told, and these barbarians say they have made some converts. I do not doubt it. There are many fools in China, who, having weak minds of their own, are easily swayed by stronger minds. I have made a convert in England. I have converted my man servant to the faith of the universal God, and might convert many more were I so disposed; but it would not benefit them. The attempt upon my servant was merely an experiment. He is exceedingly zealous in his new faith, and wonders he never perceived such simple and consoling truths before. The Christian religion is a very great source of contention among this

people. There are innumerable sects which hold different shades of opinion concerning it, and who revile, hate, and persecute each other, on account of these differences. It is evident that they themselves do not understand it."

Suppose we read the above in a Chinese publication, could we say it was an inaccurate description of Christianity in England? Certainly not. Then pause and think before you condemn the savages of America, or of any other country, merely from a one-sided account of some bigotted missionary, of some vagrant gentleman, or half-pay officer, who has traversed the wilds of uncultivated nature, to collect materials for obtaining literary celebrity, by the publication of something new and interesting to the satiated minds of this reading, priest-blinded, generation. Last week we quoted the opinion of Elias Hicks upon the Indian theology, which, he says, is decidedly more spiritual and more consistent than that of self-conceited Christians. We believe that all that has been popularly taught about Polytheism is misrepresentation, and that it will be discovered at last that all nations have had, and still have, more or less distinctly the idea of one God. Even the Egyptians, those notorious Polytheists, according to Jamblichus, who is excellent authority on such subjects, "believed in the origin of all things from one, with different gradations to the many, which are again held to be under the government of the one." (*Jamb. sec. 8, c. 2, 3*). Who is this one, and who can he be, but the true God? The minor gods are merely personifications of attributes existing in him, or coming out from him, into separate manifestation. These are, properly speaking, the objects of outward worship. The true God cannot be worshipped outwardly by forms and ceremonies. The people are sure to corrupt every outward rite. This is the experience of ages, and the learned and the unlearned are equally prone to this apostasy. The only truly sacred rite is that by which society is constructed upon the principles of equality and fraternity. But nothing short of a stupendous and overawing miracle can accomplish this, if ever it shall be accomplished in this world. We think that something like a model of it may be effected; but every thing in this world is mockery. Even the kingdom of Christ, which the Church has forgotten to expect, is probably only a type, or lustrous shadow, of a better state of being. We know not; but this we know, that the churches and chapels of Christendom are merely pretenders to the name of Christian schools and temples. The whole world is under the dominion of the wicked one; the true God that men worship is not the God they mean to worship. There is another and a greater God still in reserve for better men, and a more perfect social system. We cannot love or respect the God of men, whose notions of right and wrong we despise.

A DIALOGUE BETWEEN THE SHADE OF SOCRATES AND A RADICAL.

Socrates.—And so you think, if the people made the laws, all would be well?

Radical.—I do.

S.—Does it require knowledge or ignorance to make good laws?

R.—Knowledge, to be sure.

S.—What sort of knowledge?

R.—Every sort, I suppose.

S.—And you think the people possess every sort of knowledge?

R.—No; they are very ignorant.

S.—Then the majority of the people, not being possessed of this knowledge, cannot use it?

R.—But they can choose a man who has it, to represent them.

S.—But I suppose they will dictate to this man what to do, and in this case it will be ignorance dictating to knowledge?

R.—It looks like it.

S.—Let us look at it again. There are two species of knowledge—intellectual and moral. The *first* consists of learning, or science; the *second* is merely a *sense* of right and wrong in moral actions. Which of these is most common?

R.—The latter, I judge; it is almost universal; every sen-

sitive being receives it by instinct, without the discipline of schools and colleges.

S.—Well: the people possibly may have this moral knowledge, without having the intellectual knowledge?

R.—I believe they have.

S.—With this moral knowledge, then, they may safely act the part of dictators or legislators?

R.—I think so.

S.—But what sort of legislation would it be which originated in moral discernment? Would it be moral legislation, or commercial and trading, protocol and scheming, legislation?

R.—Moral legislation, I believe.

S.—Moral, only; then there ought to be a distinction drawn between the moral legislation of the people, and the intellectual legislation of the experienced?

R.—Perhaps it would be better.

S.—But which of the two is greatest?

R.—The moral, in my opinion.

S.—The moral, certainly. The foundation then should be laid in the moral sense of the people, and the superstructure should be raised by the skilled and the experienced?

R.—I think so.

S.—Why then should the people trouble themselves about this or that intellectual measure,—the effect of which they can know nothing of? There is only one act of legislation which the people can pass as a body, and that is an act by which society is reconstituted upon the principles of social equality and universal fraternity. If this foundation be laid and preserved, legislators will have little to do, and in doing that little they can do no harm to a well-disciplined, thinking, industrious, cleanly, sober, and cheerful people.

R.—It is very true. I think we trouble our heads about too many things, we are quite confounded, and every day increases the confusion. I see now what you have always told me, but I never could understand, that it is not the intellectual, but the moral principle, that can do us any good. If intellect is to save us, the popular sovereignty would be our ruin; but, if the moral sense is to save us, popular sovereignty may prove a blessing. But it can only be a blessing by the people confining their legislative propensities to the fundamental moral principles of law, for, if ever they enter into the complex details, we look in vain for repose to our agitated population.

S.—The people then would become a church or a moral association, and in this church the state would act according to the fixed and eternal law of social equality; which law of social equality would preclude the possibility of hereditary privileges, private appropriations of land, monopolies, and other plundering arts, by which the people are deprived of their rights. This is as much as can be done in this world by law, and if men were well educated, and trained to industry, and a high sense of honour, individual discretion would finish what the law had begun. You confound yourselves and divide your ranks by your political economy, your currency, your ballot, and your other nonsense. Teach the people that one moral act is all that they ought to pass, and then they may sit down and rejoice in the deliverance of themselves and their children. Plato and Christ have both taught this great truth. I taught Plato. You will find no better teachers than we three.

R.—I believe not, you are generally esteemed the wisest and the best of men, but are not well understood.

S.—We spoke darkly, from necessity. It was the custom of the times in which we lived. You, in this age of freedom, cannot understand the influence which compelled us to act as we did. It was the purpose of Providence that it should be so; and the Spirit of the age is his agent for compelling men to fulfil his designs. You are more free;—and there is a change coming upon the public mind, of a moral character; if properly directed, it will produce great good; but if you go back to the intellect, study minor details, and forget the principle, you will die as you have lived, murmuring and growling, abusing and censuring, and vexing yourselves more than your opponents.—*(Shade disappears.)*

R.—The old gentleman is right, he has given me many a good lesson since I was in the habit of being visited by his spirit. But what is the use of it? I cannot convey this simple

unlettered wisdom into the public mind, which is at present charmed by the serpent, and eating the forbidden fruit of knowledge, which it was told us at the very creation would be our ruin. I believe it, and see it now in a new light. This tree of knowledge will be the curse of the people; it is the tree of life alone that can save them, but that is guarded by the cherubim. Who are those cherubim? I will ask the old gentleman the next time I see him.

TO CORRESPONDENTS.

A Theocratist.—*We were very much pleased with the letter of a Theocratist, and also with the accompanying periodical. We shall feel obliged to him if he send us the remaining numbers. His final object and ours are identically the same, we believe. Our opinion of the means may differ. If, however, there be something in us offensive to him, he ought to remember that we also have feelings which may be offended in like manner. Now that which most offends our feelings in him is the apparent fleshliness of his creed respecting the person of Christ. Our own idea of the Son of God is, that it is the Spirit of God in the Church. Our correspondent hankers after the body of Jesus Christ, which has disappeared long ago, and as far as we are concerned, as far as our knowledge extends, has no existence; but the Spirit of God in the Church is always present, either in a state of humiliation or exaltation. During the great apostasy of the Church, the Son has been crucified. During the dark ages the Sun has been darkened, and the Moon, that is, the Church, has been turned into blood; but the Son of God in the Church will rise again, and redeem the Church, according to the promise. We suspect our correspondent is rather more Jewish in his creed than we are; he forgets the mystery of types, which are employed in the old Jewish Church to signify universal truths. He is mistaking a type for a substance. Jesus Christ was the last of the Jewish types. He prefigured the Son of God. But as it was usual in the law to talk of the sacrifices, atonements, and types, as if they were the real substance, that the people might know no more than was intended to be doled out to the age for the time being, so also the Apostles spoke of Christ as the final substance, though Christ and the Spirit spoke of another coming, in language even less mystical than was employed to predict the first coming. The whole Church, Greek, Roman, and Protestant, errs in this one point—in mistaking the type for the substance, and trusting to an arm of flesh. It is vain for our correspondent to attempt to bring us back to the flesh, now that we have embraced the spirit. We do not reject the mission of Christ and his Apostles. We have the highest respect for them; but we cannot suffer ourselves to be so far deluded as to regard any fleshly sacrifice, whether of lambs, goats, or man, or God-man, to be equivalent to the great and only sacrifice for sin, which is to be performed in the heart by the crucifixion of self.*

The Association our Correspondent speaks of is neither for him nor for us. The time has not yet come for a union capable of acting with efficiency. The people must be humbled, and disgusted, and disappointed, still more. They must “rage and imagine a vain thing” for a little longer. They are as yet too confident of the utility of political schemes. We hope our Correspondent will think seriously on what we have written, as we consider him to be in advance of the Church, and only wonder that he does not follow the advice of the Spirit, “Come out of her, my people, and be not ye partakers of her sins.” Let him also know that we also believe in “God manifest in the flesh,” i. e. in the body of Christ, for the universal Church—a God “who is with us always.” But a God who goes away and leaves us, is not exactly suitable for our necessities. Who is it that leaveth the sheep when the wolf cometh?—the true shepherd, or the hireling?

C. L., on education, next week.

The article on Love, by a lady, we suppose, we will use in a more amorous number than the present.

Alienus.—We will go on and sketch the outline, whatever be the consequence.

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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[PRICE 1½d.]

TWIN IDEAS.

But I have lived, and have not lived in vain.
My mind may lose its force, my blood its fire,
And my frame perish, even in conquering pain,
But there is that within me which shall tire
Torture and time, and breathe when I expire.
Something unearthly, which they dream not of,
Like the remembered tone of a mute lyre,
Shall on their softened spirits sink and move,
In hearts all rocky now, the late remorse of love.

Byrop.

HITHERTO we have talked of a system; might it not be prudent to pause awhile, and consider whether no system might not be better? The latter seems the more probable and possible of the two. It is an easy matter to get into confusion, but it requires exertion of mind and body to produce order. It is easy to fall; but it is difficult to mount. Evil seems to come without exertion; good is the offspring of labour and perseverance. The weeds cover the earth of their own accord. Nature is exceedingly bountiful in weeds. It is only the skill and the wakeful industry of the husbandman, which make the soil productive of such fruits as man has appropriated to himself. Uncultivated nature is, probably, better for the brutes; but if the lord of creation designs to fit the world for his own special enjoyment, he must become a *second* Author of Nature—the Son—the subordinate ruler of the world.

Is it better that the Father or the Son should reign; that Nature, primary Nature, should rule, or art, *i. e.* secondary Nature, bear the sway—or may there be a compromise between the two, and how can that compromise be made?

Some say, let us banish religious discussion from all public affairs! We say,—well, banish it! do banish it! We should be very glad indeed to see religion entirely banished from public discussion. It is not a subject for controversy. It is for feeling, it is for the heart; it is a principle of life, a sort of moral respiration, an atmosphere of being. It is not a thing to fight for, like a piece of land, or a cargo of merchandize. Drive it out of public discussion, that is, drive it into the heart, and let it there work in secret, and manifest itself morally in the conduct. That is all we seek. We ask no more. Drive it into its proper element, its own sanctuary, and do not suffer it to come out into the intellectual arena of strife. But if, by banishing religious controversy from public affairs, you mean confining it to private and social affairs, we rather doubt the possibility of this scheme, and the utility of it after it is accomplished. What is public justice or morality, but the outward exhibition of an inward principle of religious or moral feeling? If men are at variance privately, or secretly, on these first principles, confusion must reign outwardly in society. One party complains, and demands a reason for offensive conduct; another party, in reply, gives a religious reason—and thus the controversy is necessarily renewed.

It is really a fact, whether men perceive it or not, that religion and self-interest are at the bottom of all political institutions.

There is a party in society, of curious personal experience,

who, not knowing what a religious motive is, deny its existence, and ascribe all profession of religion to hypocrisy. This party has mixed itself up largely with reform, and introduced its own peculiar phraseology into the language of Liberalism. It employs the selfish argument alone. It stirs up the personal interest of the poor to assert its rights against the self-interest of the rich. It disdains the religious argument, and endeavours to row against the stream of public feeling, by decrying it as hypocritical or knavish. This has woefully retarded the cause of reform. A character of sensualism has been attached to the party. Its opponents have taken advantage of the exclusive materialism of its views, to depreciate its character in public estimation. They have designated it as grovelling, base, unidéal, unpolished, and connected it with revolution, bloodshed, assassination, and every species of disorder. This is, no doubt, a slanderous and unmerited reproach. But still there is a substantial reason for it. There is its exclusive use of the selfish argument, and the recommendation of knowledge, political knowledge, for the sole purpose of obtaining selfish ends of a sensual description. These selfish ends are useful ends, beyond a doubt. Necessaries for the body are the first cravings of Nature. All men feel these cravings. Some feel these cravings only; but others feel them in common with, and in subordination to, an appetite of a more refined and ideal character. These latter are not to be caught by the political bait alone; and they have natures delicately susceptible of impression from the music of thought, which belongs to the supersensual department of being. Many of these are Reformers at heart; but, not satisfied with the ostensible character of its principal agitators, they withhold their suffrage.*

Thus it happens that liberalism is at variance with itself; but the *ultra* has preferred the alliance of the rough and unshaved, and, in so doing, it has preferred the minority to the majority. We have long endeavoured to ascertain what portion of the multitude belong to this bearded party of liberalism, but find it impossible. We have tried the newspaper standard, but it is imperfect. A daily paper starting upon ultra-liberal principles, of the common character, is a certain failure. The liberals cannot, or will not, support a daily paper. The *True Sun* has never paid its own expenses. The *Constitutional* had a circulation of less than one thousand. This, however, may be accounted for by the poverty of the popular party. But how are we to account for the comparatively small circulation of ultra weekly papers, compared to those which they, who call themselves the people, in an especial manner accuse of truckling to the money-mongers and shopkeepers? Poverty will not account satisfactorily for this circumstance, for we do not even find them in the coffee-houses, where a demand would be sure to introduce them.

* A few weeks ago, in the Borough, we overheard one working man ask another man (who had come out of his shop without his coat) for whom he meant to give his vote. "I don't know," said the other; "I cannot well vote for any other than Harvey; but though he is a very clever and active man, I do not like his mind." What the man meant, we know not; but evidently he meant a something, which even talent and liberalism could not supply.

The personality and abuse of political controversy will for ever prevent the possibility of bringing it to a close, and the Tories have a peculiar advantage over their opponents, in addressing the religious feeling which the liberal party might with great propriety propitiate. Moreover, although a Radical paper is not more virulent than a Tory paper of its own level, there is a peculiarity about Tory virulence which we have never seen pointed out, or even alluded to, which forms its specific distinction, when compared with its counterpart. There is a humour, a playfulness, a jocularly about it, which the other religiously abstains from. So, that if you were about to draw the caricature of a Tory and a Radical editor of the first-water, you would naturally give the former a jolly, waggish, pompous, and supercilious, haughty, tyrannical air, if it were possible to combine all these features in a single outline; whilst, to the latter, you would adjudge sternness, gravity, austerity, implacability, and vituperativeness of the highest order. If we are correct in this draught of the two extremes of faction, we think the difference may very easily be traced to the rejection of the poetry of thought by the Liberals. It has often been observed that this is not a poetic age. The observation is just, and there may also be justice in the remark—that mere poetry is of little use; but mere prose is equally useless. There is a taste for poetry (we do not mean either blank verse or rhyme) in human nature; it is as universal as the musical appetite. When pure and simple, it is always ensnaring, and when intermarried with important prosaic truths, it not only enriches the latter, but imprints them on the memory, by enforcing the attention. Now, poetry is essentially musical; it may be biting, and sometimes sarcastic, and even harsh, and severe to excess, but it must always be musical. The music of debate, when that debate is harsh and severe, is best preserved by the exhibition of good nature or jocularly, faintly perceivable through the mist of vituperation. This is seldom or never seen in the censures of the Liberals, it is almost always discernible in those of their opponents. Now, this music is not only a religious feeling in itself, but it is almost the necessary consequence of adopting the religious feeling as a guide. The religious principle is highly poetical, and the most cultivated minds will always rally around it. It is the "sweet home" to which the wanderer returns, after having searched in vain for happiness amid the bustle of society.

How easily might liberality and reform invest themselves in the richest robes of religious and poetic thought! They imagine they would lose by this procedure! On the contrary, they would find it a key to the hearts of men. The religious principle of the world is a false principle—its Christianity is false—its morality is false—its faith is corrupt. All is false about that very bond of union which is one of the strongest elements of human society.

The twin ideas we are comparing are the persecution of religion generically by name, and the persecution of the false specifically.

When the former plan is adopted, there is a stigma immediately attached to it. The latter is the most politic, and the only method which can possibly succeed.

But when it is adopted, how should it act? Does the true religious feeling necessarily lead to a system of society? Can it not exist independent of politics? It cannot. It is a principle of action. It reveals itself, when genuine, in every department of human activity; *first*, in the domestic circle, the education and government of children; *second*, in the social relationships of life; and *third*, in the universal government of the community. A man cannot be religious as a father, and irreligious as a public officer. If so, he himself is a knave, and his affairs are in disorder. But may not true religion be developed in the heart, and yet the present system of property and private intercourse be preserved? No. True religion condemns the present system of property; and were it generally developed in the public mind, a regeneration would very speedily take place upon equitable ground. But would it be essentially necessary to reconstitute society upon the model you have suggested in the *Shepherd*? That depends entirely upon the degree of pure religious principle imbibed; perfection in principle, will lead to perfection in practice; but any deficiency within, will reveal itself without. We do not pretend to determine what

society will ultimately accomplish, or how much pure reform it at present could accomplish. All we have ever aimed at is the outline of the pure Christian model. We think it very easy to determine that such a system would go as far as we have suggested. But we allow that it is rather too fanatical a hope to anticipate a complete realization of a Christian policy, more especially at a time when priestcraft has succeeded in obliterating almost every vestige of its master's simple doctrine. But in reviving the knowledge of Christ's doctrine, we are putting a weapon into the hands of the poor, which will be of more real service to them than their present prosaic denunciations of political vengeance, and the zoological growlings of their infuriated and unpolished disaffection. We would show them how to make war with their oppressors in a more effectual and systematic manner, by referring to a common and simple standard of acknowledged authority, and by insisting, either upon a fulfilment of the Christian law, or a renunciation of the Christian name by their opponents.

This would reduce the great public controversy within a small compass. It would collect the scattered leaves of sybilism. All the people would understand the true object of both parties, and the object of discussion would be the simple question, whether is the selfish and wealth-grasping system, or the social and wealth-diffusing system, the system of Christ and the gospel of glad tidings to the poor? There can be no doubt that the present mock Christians would be shamed, and thousands would be convinced by the religious argument, whom no selfish considerations of a pecuniary or sensual character could ever induce to listen to, or treat with common respect, a mere prosaic or political doctrine.

It is a strange infatuation which has seized the modern novices in philosophy that the religious argument is an impractical mode of proceeding to regenerate or ameliorate society. This is a wide departure from truth. The view which we have taken of it in the preceding paragraph is a sufficient confutation of the erroneous notion. But if you want corroboration, we send you to the Liberals and the Radicals, to their newspapers and their public associations; to their plans, their opinions, their notions, their contrariety of movements—a whirlwind of action by no means difficult to control, by the spirit which directs the storm. Ask all these parties what is the standard they appeal to? They say the people. Well, what is the people? Is it the party which broke down Mr. Bell's hustings at Coventry, or the party which voted for his return? There is no people. The people, as an active speaking body, is not yet formed. "But we want to form them," say the Radicals, "and for this reason we claim universal suffrage." "Well, very good; but is that an inspiring theme? do you find it very electrifying?" "Not very." It is too sensual; it is pure prose; it is deficient in feeling, and yet it is the only theme of a universal character, to which the Radical musicians ever tune their pipes. It cannot array or rally the people. It never can form the people. But supposing it to succeed, what next? You must teach the people what to do, and that is merely what we think it prudent to tell them at present, to arrange themselves on the side of true Christianity, and with spirit to attack the false. It is impossible to imagine any other mode of procedure of a practical nature. It would cut the old world to the very quick. The old world may recover from any other wound but this. It is the death blow of Satan's kingdom, when the people arrange themselves on the side of Christ, and claim in Christ's name the government of the world. The present generation of materialists have in their wisdom adopted other views, but the children will find out the mistake of their fathers, who will go down to their graves, in disappointment, the victims of their own miscalculations.

EDUCATION PRACTICALLY CONSIDERED.

BEING THE SEQUAL TO

"EDUCATION IDEALLY ENGENDERED."

By moving the lowest part of a mass we move the whole; whereas, on the other hand, we may operate on the higher strata without penetrating to the bottom.

By applying to the lowest conditioned human beings (that is to say, the immoral and the lazy) progressive plans of education,

ou force a movement, on the part of all classes superior to the lowest, which by persuasion or moral appeal would never be accomplished. When "the peasant's toe comes so near the courtier's heel as to gall his kibe," he will move forwards, but not till then. Thus a national movement may result from individual beginnings.

They who have power are fearful of losing it by any movement, progressive or retrograde. They act as cautiously as a man carrying in a crowded street a shallow dish brimfull of milk to his starving children. Even the slightest concussion makes him a loser.

They who have no power are likewise the ignorant, who know not how to attain it, though they have as strong a will; supposing that in worldly power alone is the desirable good. Both parties, it is true, are equi-distant from the source of real education; and the movement must not be expected to originate with either as a class. It is therefore vain to project joint-stock efforts either of money or minds. The former is attracted by the profit to the subversion of moral progress. The moral mind, alas! exists not in sufficient force, for that is in fact the result we have now merely in hope. From a few individuals only, as in all ages when real progression has ensued, can we rationally expect any actual advance in education.

Any practical plan for immediate application will consequently be limited to such amount of money as benevolent individuals can singly apply; and to such number of pupils as the few devoted and talented teachers, which the commercial spirit does not involve in its soul-destroying vortex, can reasonably and justly undertake. These are the two great difficulties to be overcome, but the latter is by far the greatest of all. Compared to the apathy of monied men or women, the disregard of the public, the intrigues of politics, the drawback of sectarianism, or any other deadening influence, the want of the real teacher, abounding in love, and light, and energy, is the master defect. He is the great unknown, which the manufacturing notions of modern popular philosophy, with all wealth and science to boot, cannot ever hope to draw forth.

Under these considerations the realization of the subject would be a sort of Missionary or "Camp School." An actual example of self-denial and universal good—tendency, moving, as necessary or convenient, from place to place, as fast as a progressive foundation had been laid in any neighbourhood; so that by small means much good seed should be sown.

Suppose the teacher or teachers ready, the shepherd prepared to lay down his life for the sheep, and of duly qualified intellectual and physical capability, a moderately sized house may be taken with at least—acres of land. To the building should be added temporary wooden rooms of large dimensions, a sort of long tent, erected over a gravelly dry spot, sufficient to accommodate all the inmates in hammocks at night, and to serve for general purposes in the day time, after the manner of Captain Brenton's asylum. Almost every article of consumption being produced or made, within the institution, in the simplest manner, economy would be carried out to the fullest extent.

Of mere intellect there is perhaps enough already in every stage of society: at all events no apprehension need be entertained on that account. The primary object, therefore, is, by the influence of love and truth, to let be developed in each pupil, a conscious re-union between him and the re-mitting power, to lay firmly the foundation of virtue, not in mere words, but in the actual living existence of each one. The secondary object is to carry on the education of the outward faculties, as well the senses and organs in themselves, as in connexion with some work of the most extreme utility, such as agriculture, gardening, carpentry, implement making, and the like.

Though such minutiae need not be discussed here, it may be observed that for each pupil to be engaged exclusively one hour per day in the first object, from one to four hours, according to age and other circumstances, given to intellectual pursuits, the remainder to various manipulations and amusements, appears an arrangement which would enable one principal teacher, with several subordinates, desirous of further improvement in their own being, to operate most effectively on any given mass of ignorance or wayward disposition. As the latter description of youth requires to be placed in a mental atmosphere, super-

turated, if possible, with moral life, an excess of immorality would endanger the whole affair.

Another reason for having a moveable exemplar school is that after a few years spade labour, with the produce consumed on the spot, and the manure remaining, the land would be brought to as high a state of production as could, under the ordinary systems, be afterwards kept up. From this source alone constant profitable employment is found for the scholars, of whatever age or capability; and their presence becomes a physical and moral blessing wherever they may pitch their tent. Of course any external modification of the idea could be effected, suitable to the views of parents or patrons. All that I assert a necessity for is the presence of one concentrated and centralizing mind, yielded willingly and sacrificially up to the good work; and for at least one establishment where the poorest and the vilest shall not be excluded. Mind is the atmosphere in which mind is developed; and the brick and mortar arrangements, though not to be neglected, are very subordinate.

If the government could pre-select those who without some interference will inevitably fall into the criminal class, it would certainly be advantageous to the nation to pay for such prevention. And although Britons are not born and brought up in strictly defined castes and occupations, like some Asiaties, there is considerable approximation to that condition. The son succeeds the father for many generations in similar employment; and that parish police must be very unobtrusive who could not point out clusters of families wherein neither integrity nor industry is acknowledged, but whose youthful members are sure hereafter to prey on the morals of society in some mode or other.

An education which by such unexampled means could secure, in patient submission to the eternal law of human being, these enumerated grand objects; that is to say, the development of the living conscious moral sense, and handicraft energy; actual god-love, and practical neighbour love, working constantly together in intellectual clearness, would do much towards placing poverty in a new position, at once gratifying to the benevolent heart, blissful in result to each pupil's being, and, it is hoped, in harmony with the forward progress of human redemption.

C. L.

THE SATAN OF THE POETS AND THE PRIESTS, COMPARED WITH THE SATAN OF NATURE.

IS our first number we alluded, *en passant*, to the Satan of Herard, in his "Descent into Hell," and other Poems. The observation was rather vague, or indefinite, and it was a mere accident which prevented us from enlarging upon it at the time. The subject is important; but it is almost impossible, in the present state of our language, and popular theology, to allude to it without mystery and offence. The phrase which is employed by one mind, with a consistent meaning, is received by another as a positive absurdity, merely because the latter wants the expletives, with which the former supplies the defects of language. A note in a correspondent's letter, received by us a few days ago, upon this subject, is perhaps more indefinite and unmeaning to the general reader than any form of expression we have ever used. "The Satan of Herard is intellectual liberty, *versus* moral." We believe the writer means that the intellect is not in its proper element when free, or master, but when subject as a servant to the moral principle. This is true enough, intellect is inferior; but, when intellect and morality of the first order are separated, it is difficult to imagine which of the two is most devilish; and, when they are united, they are one, and the intellect rejoices in its subjection. In supposing, therefore, a controversy between the representative of *beau idéal* orders of intelligence and morality, we must give an inferior degree of intelligence to the former, for the highest order of intelligence loses itself in the highest order of morality, and never would oppose the moral supremacy. It is evident, then, that the Messiah of the poets ought to be superior in reason to the Satan of the poets. Have the poets made him so? No; and where he fails, is in a deficiency in the moral principle. In other words, the poets have only been able to give the victory in argument

(not gunpowder and steel, like Milton's vulgar war in heaven) to the Messiah, by divesting the Messiah of a portion of his moral perfection, and making him a tyrant. They could not help it, the muse would have *struck*, rather than given a different result upon the false theological principles they assumed.

Satan is supposed to be a *beau ideal* of something. He is at the head of his profession. That profession is *evil*. What is the evil? Pray, what is the evil which this eminent actor, "by merit raised to his bad eminence," professes. We suspect it is *hate*, the negative of love, which is God. *Hatred* is the Satan of Nature. Love is the God of Nature. Is there love in unrelenting cruelty?

We regard the two Deities as the exact counterparts of the chemical, positive and negative forces, which pervade ALL inanimate nature; and of the moral, positive and negative affections which pervade all animate nature. Satan is to God, what an alkali is to an acid, or hatred to love, or prejudice to charity. There is neither good nor evil in either essentially, but only relatively. If love produces pleasurable sensations, it is good to him who enjoys them. He who feels the pleasure, feels God within him, blesses God for his bounty, and expatiates on his goodness; but that very love which he feels, may be the means of tormenting a fellow-creature, who, through the atmosphere of his own feelings, not more selfish than the other's, ascribes the *love*, the hated *love*, to witchcraft and the devil. There is virtue in *hating* evil.

In the two polar principles of Nature, one is always supposed to be more active than the other; therefore, one is called positive, another negative. It is not really so. But it seems to be necessary so to represent them. One thing is clear, they cannot act alone. Were there no creation, we might suppose there was no Satan. That is no opposition principle, for the Deity would be at rest, and the Satan which originates in the creative power would be still. But as soon as a creation appears, and separate individuals are produced, Satan must begin to work. The two selves can only have intercourse by means of Satan. Whenever *THE ONE* is broken Satan appears. Satan is one self looking at another self. If the two selves do not fully understand each other, and if the moving principles within are different, alienation is the necessary consequence. This is the beginning of the satanic nature, and there is no end to its variations. Satan, therefore, is the representative of the selfish principle. But, as selfishness fights with selfishness, so Satan fights with Satan; in other words, he leads both armies to the contest. Satan, therefore, is a divided power, whose tendency is to destroy itself.

Being divided, he must needs have a double personification, and here it is where the grand secret of Nature, and the failure of the poets and the priests, lies; namely, in the double personification. Satan is the leader of both opposing selves. If two parties claim each a right, to the exclusion of the other party, both parties are satanic. But each calls his own leader God, and his enemy's leader Satan; just as he calls his fellow-soldiers friends, and his opponents enemies. Out of one universal Deity, therefore, necessarily arise two divinities, God and SATAN.

Did men understand and love each other, these two would become one.

The God of this world, or evil, is Satan—or God divided. The God of the world to come, or good, is God—or Satan united.

To oppose the universal God to Satan, therefore, is an impossibility. The God who is opposed to Satan by the poets and theologians, is Satan himself in his dexter character. Their Satan is his sinister character. The Father, Son, and Satan of Milton, are only one Satan, in several characters.

"Son, thou in whom my glory I behold
In full re splendence, heir of all my might,
Nearly it now concerns us to be sure
Of our omnipotence; and with what arms
We mean to hold what anciently we claim
Of Deity or empire. Such a foe
Is rising, who intends to erect his throne,
Equal to ours, throughout the spacious North," &c.

Milton did not intend this to be Satanic, but he could not help it. *Mind* would not otherwise delineate a *party* god, for a party god is a Satan. Hence the failure of *Paradise Lost*, in attempting to "vindicate the ways of God to man," upon the principles of scholastic theology. The Deity of Milton is a partizan. The Son is a simpleton, with royal power. Satan is a desperado, of imperturbable courage, full of cunning and resolute daring, but destitute of wit to defend, by argument, his own cause. Milton seems to have been afraid to suffer God and the Devil to contend by reason, the only legitimate mode of controversy to be adopted by such superlative intelligences; he therefore settles the dispute with steel, powder, and shot, and makes the rebel angels tear up mountains by the roots, and hurl them with vengeance on the heads of their invulnerable opponents. This is exceedingly heathenish, and vulgar in conception, totally unworthy of the power of mind and beauty of diction, which will always rank the "*Paradise Lost*" amongst the Pagan poems of the very highest excellence.

All the poets have failed in their Satans; but, more especially have they failed in their Messiahs, when contending with Satan. It is not from want of *ability* in the poet, but of *liberty*, whether intellectual or moral, we know not. There is a *fear* discernible, which weakens the impression, and makes one wish that the character had either never been attempted, or drawn with the force and vivacity of colouring which Nature has really given to the original. We believe no man ever read a dramatic representation of Satan and the Messiah, whose imagination did not infinitely outstrip the poet's utterance, and shroud, in the magnificence of his own conception, the paltry striplings which the fear of public censure or of God's avenging wrath, had clipped and cabbaged in the poet's mind, till the original idea was so horribly distorted, that it could no more be called the legitimate offspring of the muse, but the bastard offspring of priestcraft and the muse in a personage. Milton's Satan is merely a knight-errant; a sort of Orlando Furioso, without the chivalry; a madman, dashing out his own brains; a fiend.—Klopstock's is worse, for with Klopstock there is redemption from hell; Abaddon, the repentant fiend, is received into glory.

"—Mid eternal gloom had God
Far from himself and his creation, fixed
Hell's dismal bounds; for in the universe,
That theatre of mercy, was no place
For woe eternal found."

This is very reasonable.* But how, in this theatre of mercy, such an incorrigible fiend as Satan, who committed evil, *con amore*, regardless of the eternal punishment which followed it, could find an existence, can only be made known by the muse in canonicals. It is evidently not natural. It is something like Egyptian sculpture; it may be sublime, but it is very ridiculous.

Heraud is more spiritual, and therefore preferable in our estimation. Not that we regard the Satan and Messiah of Heraud as fully brought out, but there is something lurking behind the curtain of speech, whether intended by the poet or not, which betokens something which Milton's slavish fear and scholastic theology was afraid to reveal. Thus Satan says to Messiah:—

Hell's Majesty obeys the Son elect
Of the eternal universal Sire,
Then wherefore *thine* alone? or of thy sect?
So I appeal from thee to Him whose fire
Consumes and purifies (and why not me?)
And my reward for services require,
Demand my guerdon of his equity!
Where is sin's strength *but in the law*? Death's sting
But in sin's being?—Am not I he

* That is to say, if you take it without the context; but the hell of Klopstock, although out of the universe, is a real place. This is a most singular poetic licence. But poets, like fools, are privileged characters, although like fools, especially kings' fools, they teach the noblest truths.

Who am of Death the power and the king?
For whose sake wreak I vengeance? For mine own?
 They wrong not me—I want no worshipping!
 I do his work, a rebel to his throne—
 For why? because I deign not to confess
An equal my superior—God alone,
 Who made me what I am, nor more nor less,
 Him I adore, the invisible!—not thee,
 The visible intelligence express,
 The Mediator to the creatures. He,
When hath he spoken? Him would I believe,
 But laws by thee repeated, I am free
 To obey or disobey, reject, receive,
 Even as it likes me. Faith is for the slave:
 Free souls will know, endeavour, and achieve.

Then why my suffering? and what its source?
 What crime to be like God, if he be good?
 And that sought I by reason and discourse,
 By might asserted, and in battle wooed.
 If God be love, would not his love attract
 All creatures to himself, well understood?
 Oh! my desires were lofty as mine act!
 Supernal, still ascending, to attain
 The highest point of glory, to transact
 With the Invisible, above the train
 Of seraph and archangel, ministries
 Sublime and great; vain aspiration, vain.
 Father of Spirits! mine angelic eyes
 Pined to behold thee, and mine ears to hear:
 Impatient of eternal mysteries,
 I rushed into the Holiest! What found there?
 No God of Love, but a consuming fire,
 Wrath terrible, and vengeance most severe!
 No witness of his love, but of his ire,
 I look in vain the evidence to find
 Of the far bruited mercy of thy Sire.
 His justice may have proof, yet the stung mind
Doubts of the justice that gave being to
 Creatures for death and misery design'd,
 Transitive or enduring—made to do
 And suffer wrong—the populace of hell—
 Who sought but to become as one of you—
 Demons and men; and fell even as I fell!

What Heraud himself thought of this, we know not; but in the next stanza he calls it an insensate plea, and sets Messiah to refute it. We shall see next week how the muse assists him, and whether she be dressed in her pure Grecian robes, or in sacerdotal garments. What the reply wants in force, it makes up in length. The poet wrote Satan's speech from the heart; the Saviour's came from the head. It is an Alexandrine line, a wounded snake; not betokening want of talent, but want of truth—and poetic truth is a thing which cannot be forged.

THE RED COW;

A FABLE OF DISSENSION, SHOWING THE NATURE OF SCHISM
 IN THE UNIVERSAL CHURCH.

Murderer.—We are men, my liege.

Macbeth.—Ay, in the catalogue ye go for men;

As hounds, and grey hounds, mongrels, spaniels, curs,

Shoughs, water-rugs, and demi-wolves are cleped,

All by the name of dogs.—*Shakspeare.*

IN a former life I was dissatisfied with my fellow-beings. I had looked into the works of Homer, and I said—"Why should not all men be poets?" I had read of Leonidas—"Why should they not be patriots?" I had seen the face of Socrates, as in a glass—"Why should they not be philosophers?"

Thus discontentedly questioning, and not knowing who could answer me, I verged continually to all various points of doctrine; and was torn round like a balloon at sea, which a whirlpool and whirlwind concurring would carry all ways at once,

towards all unknown things and places; till, after a time of agony, the heavier being torn away, the lighter tended upwards to the world of mind. A very strange world is that, for there is neither space nor time, but all things are themselves purely, without growth and without decay, abiding in the everlasting life; and that life is being, and knowledge, and power, and virtue, and beauty, and glory, and eternal joy to all that partake of it; and they have perfect freedom, independence, and necessity in choice; and they have all things in themselves, and themselves in all things; subsisting by an eternal, but pre-established harmony, according to a wonderful manner in the world of mind.

And in tending thither I was calmed, and floating freely, as in an element—neither too light nor too heavy. I was carried pleasantly along, till I found myself where the wise ancients dwell. And when I came there, each saw my want in my face, and looked kindly on me; and Æsop, who sat lowest, but next to, and far above me, told me a fable.

"There was a cow, and she was red, and she fed in the infinite plain where all creatures are ever feeding. But she was well fed and ill fed. For the sun shone warmly, and the soil was fertile; and thus she had abundant food; and the more she ate, the less she stirred; and thus she was ill-fed, for her feeding tended to death. And as the nature of cows is, she could only see some parts of herself. But there was a little muddy pool in which she was pleased to stand when she neither fed nor slept; and there she looked upon that part of herself which was red, and upon her shadow, which was not red, and being elated with the making of a shadow which the light of heaven by diminution made, and which indeed had neither shape nor beauty, she grew to be a syllogistic animal, knowing that a good argument loses nothing by order, and a bad one looks all the better for being put in martial array. After standing, therefore, a long time in the muddy pool, and meditating shallowly on what was without her, she leaped up suddenly and ran among the herd, thus lowing forth her sentiments:—'I am a cow, and I am red, and therefore I am a red cow,—a very perfect pattern for all cows that be; and, therefore, there are no white ones.' And all the herd laughed at her, for there were many white, and even black ones; and they thought her more foolish than became a cow. So she found they did not think like her, and she saw the white and the black cows as they were roused from their resting-places; but though she saw that they were truly white and black, she did not think them so good as the red ones, nor so properly to be called cows; but she dared not say so. Thus she kept this remnant of ignorance as a secret piece of private property, and it always hindered her knowing better."

Then I was instructed; for I saw that after a human fashion I had been imitating the vaccine reason of the red cow; and I was ashamed and pleased, and I thanked Æsop, which he said was mannerly on my part, adding, that I should find but very few to thank me for comparing them to the red cow. C.

PLATO'S REPUBLIC, OR SOCIAL SYSTEM.

No. III.

HAVING established a community of property, Plato does not consider it necessary to trouble himself about the theories of political economy, which seem to have occupied the attention of the rulers and people of Greece, as keenly as those of our own country. The forum was a scene of intense political excitement, more so than our Exchange, for attendance was not confined to money-mongers alone, it was a general rendezvous for the whole population, who clubbed together in parties, discussed the affairs of the republic, and guided the current of political opinion.

"But what now, by the gods," says Socrates, "as to those laws relative to matters of exchange, and to their traffic one with another in the forum, and, if you please, their traffic likewise among their handicrafts, their scandals, bodily hurts, and raising of lawsuits, their institution of judges, and likewise such imposts and payment of taxes as may be necessary, either at the forum, or at stores. * * * Shall we dare to establish any of these? * * * I imagine that a true lawgiver ought

not to give himself much disturbance about such a species of laws and police, either in an ill or well regulated state; in the one, because it is unprofitable and of no avail—in the other, because any one can find out some of the laws, and others of them flow, of course, from the habits arising from their early education."

Such is the summary manner in which Plato passes over the whole science of political economy, as a subject so exceedingly trifling, that it is beneath the dignity of a wise legislator to frame artificial laws for a people who are living under the government of a moral system, whose continued influence is favourable to the development of the social virtues. Under such a system it will be more difficult to break than to obey the laws. The sense of honour, when finely cultivated, is a more powerful motive of action than obedience to the dead letter of any legislative enactment.

We must not omit to mention the last, and in Plato's estimation, the most important feature of this social commonwealth—that to the Delphian oracle belongs the greatest, the noblest, and most important of legal ministrations—the institution of temples, sacrifices, and other worship of the gods, demons, and heroes; likewise the depositing of the dead, and what other rites ought to be performed to them, so as to make them propitious.*

It is a very small proportion of the ten books of the republic which is occupied in sketching the outline of the social system. It is too simple to require much detail; and the author has employed the remainder of his work in analysing principles and characters, classifying them, and tracing them to their primary sources and ultimate consequences. The "good" he sets above all knowledge. The being good, and the knowledge of good, are the highest human attainments; but he that is this good, and *knows* it, can discourse of it; hence discourse, or dialectics, is next in order to "the good" and an essential qualification of a governor, whose value is to be determined by the goodness which he possesses. But goodness in the Platonic sense is not supposed to exist apart from the development of the intellectual faculties. Hence arithmetic, geometry, and all the universal sciences, are particularly insisted upon as essential qualifications of a ruling mind. The sciences which form the principal subject of inquiry to modern *sanans*, and constitute the Protestantism of philosophy, had not a distinct being in those times of infant universalism. Harmony, analogy, and music, were the geni of wisdom; and as that is accounted the sweetest and the best music, which is most irresistible in captivating the attention, in calming the passions, and tuning the spirit to sensations of pleasure and social unanimity, so, in like manner, was that accounted the highest order of wisdom, whose influence, by the prose or the poetry of speech, or the power of example, was greatest in producing the same harmonious and moral result. In those times, however, mind had not yet gone through the analytical process of science; hence its synthetical attempts were failures. Philosophy was in infancy. Its general object was correct, but it met with difficulties from the progress of experience in the arts and sciences

* Some sectarian philosophers, who ascribe the Pythian oracles to priestcraft, without knowing any thing of the subject, may smile at the credulity of the universal philosopher, or perhaps, keep up the spirit of their creed, by ascribing this sentence to Plato's craft, in humouring vulgar prejudices. But Plato did not write for the vulgar; and he who defied public prejudice so independently in other respects, would not slavishly succumb to it in this. Plato, and all his sect, believed in the reality of the Pythian inspiration, and they had better opportunities of studying the subject than we, whose knowledge of it is chiefly derived through the mist of Christian bigotry, and the gloom of the dark ages, the obscurity of which is not yet past. The Mahometan ladies, according to Miss Pardoe, produce the Pythian phenomena, by means of a drug, for their amusement in telling each other's fortunes. It produces insensibility and ecstasy, in which the mind and the tongue act as in somnambulism. But Nature's resources are not to be limited to drugs, or any other specific employed by human art; she has secret arts of her own.

which it could not surmount without adopting principles of a less complicate nature than those which ignorance always prefers to the simple.

There are some interesting observations on the fall of the republic. Plato had no idea of a universal system. His republic is merely a city with agricultural territory, formed upon the model of the Grecian republics, subject, of course, to the influence of the action from without. But, independent of this action from without, there is a corrupting influence from within, which is capable of overthrowing, according to the Grecian philosopher, the best organized human institutions. Plato demonstrates this point in a very ingenious manner. He says there are five different species of republics—aristocracy, oligarchy, timocracy, democracy, and tyranny. The first is the best, in which the *best* rule. Oligarchy is that in which a party rule. Timocracy, in which the wealthy and powerful rule. Democracy, in which the whole rule, and Tyranny, in which one rules. The aristocratic man is he in whom the best principles maintain the ascendancy. The oligarchic man is he in whom a few insect principles have usurped the ascendancy. The timocratic man is he in whom the love of wealth and honours is the ruling principle. The democratic man is he who is tossed about by every variety of principle, and the tyrannic man is he who is a slave to one domineering principle. An aristocratic man may lose his virtue by ceasing to discriminate between the right and the wrong. Indolence may begin the defection, and the conscience may lose its ascendancy; favouritism may blind the perceptive faculty, and he may fall into an oligarchic state, in which a *set* of principles may retain the hold of his mind. The oligarchic man being led, not by the love of the *best*, but by a party, may fall into the timocratic state by giving way to the love of money, and, having obtained a sufficiency, his mind may become objectless, and irresolute, and dissatisfied with life and all its concerns; it then loses decision, and becomes subject to every variety of impression. In this irresolute state it is very apt to become peevish; Nature makes a violent effort to restore the equilibrium; a master passion is employed for the purpose; the man becomes a drunkard, or a sensualist, or an antiquary—a sportsman, or gardener; and the new ruler absorbs all the interest and devotion of the individual, and tyrannizes over time and purse; over friendships and affluities of every description. The fall of a State is exactly analogous. The best State may fall into the condition of the worst; and anarchy is the next step to tyranny. But it can only fall by the above process. Hence arises a necessity for preventing the first step of the descending scale being taken; for, if ever a departure be made from the righteousness of the pure aristocratic government, in which moral worth dictates to intellect and strength, anger and desire, the fall may go on with small consciousness of descent, until a sudden shock reveal the fact, that we have fallen into a state of irredeemable slavery.

The mode in which this descent may commence, according to our philosopher, is one of the most remarkable ideas in Plato's works. It is perfectly unintelligible to us, and we do not believe any of our readers can understand it; but as it has occupied largely the attention of the learned to no purpose, it may be well to give the celebrated passage entire, as a literary curiosity. Here it is—

"It is indeed difficult for a city thus constituted to be changed, but as everything which is generated, is obnoxious to corruption, neither will such a constitution as this is, remain for ever, but be dissolved. And its dissolution is this. Not only with respect to terrestrial plants, but likewise in terrestrial animals, a fertility and sterility of soul as well as of body takes place when the revolutions of the heavenly bodies complete the periphery of their respective orbs, which are shorter to the shorter lived, and contrariwise to such as are the contrary, and with reference to the fertility and sterility of our race, although those are wise that you have educated to be governors of cities, yet will they never by reason in conjunction with sense, observe the proper seasons, but overlook them, and sometimes generate children when they ought not. But the period to that which is divinely generated, is that which the perfect number comprehends, and (the period) to that which is generated by

man, is that in which the augmentation surpassing and surpassed, when they shall have received *three* restitutions, and *four* boundaries* of things assimilating and dissimilating, increasing and decreasing, shall render all things correspondent and effable, of which the sesquitertian progeny when combined with the pentad, and thrice increased, affords two harmonies. One of these, the equally equal, a hundred times a hundred, but the other of equal length, indeed, but more oblong, is of a hundred members, from effable diameters of pentads, each being deficient by unity, and from two members that are ineffable, and from a hundred cubes of the triad. But the whole geometric number of this kind, is the author of better and worse generations, of which, when our governors being ignorant, join our couples together unseasonably, the children shall neither be of a good genius nor fortunate, and though the former governors shall install the best of them into office, they nevertheless, being unworthy of it, and coming to have the power their fathers had, will begin to be negligent of us in their guardianship; in the first place esteeming music less than they ought, and in the next place the naked (gymnic) exercises."

This incomprehensible piece of philosophy, we pass without comment, only remarking that more danger is likely to arise from the nakedness of the guardians, than from their miscalculations in astrology and geometry. Man cannot be a philosopher, and go naked at one and the same time. Philosophy itself is the ornamental covering of the sensual nature. The very first impulse of the philosophical faculty is to conceal the sensual. This is beautifully illustrated in the story of the tree of knowledge. It can only be by the complete annihilation of sensualism, that nakedness can be tolerated by the philosophical faculty. But the annihilation of sensualism is the annihilation of corporeal being.

* The three-four musical system or diatessaron.

THE TRANSCENDENTALIST'S DIALOGUES. No. VI.

ON "THE ONE."—(Continued from p. 46.)

Transcendentalist.—Materialist.

Mat.—I have been reading an old book about philosophy, and have found two words which seem to bear on the subject of our last discussion. I mean the words "*in potentia*," and "*in actu*," which may be translated "*in power*," and "*in act*." Now, in the statuary's shop which I passed this day, I saw a great lump of marble, which was a statue *in potentia*, but not a statue *in actu*. That is, it contained all the matter requisite for a statue, and was capable of being formed into a statue, though it was not yet a statue, as it had remained untouched by the hand of the sculptor.

Trans.—But how does this bear on the subject of our discussion?

Mat.—Why, look here. I have drawn a line six inches long; now, according to our last discussion, the two halves of this line would not exist until we had performed the act of division; not only was a perceiver required. Even if we perceived the whole line, it would not be sufficient; even then the two halves would not exist, but we must really have performed the act of division by marking with our hands, or, at any rate in our minds, the point which separates one half from the other.

Trans.—I am not sure* that I went quite so far; but, however, I admit all that you say, and am glad to find that you have so consistently followed me out. But proceed.

Mat.—Now, as I was walking home after our last discussion, I was reflecting in myself that the conclusion was very right, that two halves did not exist till the act of division had been performed. But, all of a sudden, I was startled by an apparent absurdity; namely, that though a line six inches in length was existing, neither of its halves were yet in existence—that six

inches were present, while three were not. This seemed like an absurdity.

Trans.—And did you get over this difficulty?

Mat.—Listen! On going home I found the old book before mentioned, and there I found the words "*in potentia*," and "*in actu*,"† and the thoughts suggested by these words solved the whole difficulty. For, thought I, when I say that a line six inches in length, contains two lines, each three inches in length, I mean no more than this:—that if it were divided at a certain point, the two lines between this point and each end of the line, would be found equal to three inches each. In other words, that an undivided whole was two halves *in potentia*, but not *in actu*; and that, on looking at a whole line, we have no more right to say we see the two halves before division, than on looking on a block untouched by the chisel, we have a right to say we see a statue. Therefore, you see I got rid of every absurdity, for I admitted that a line six inches in length was capable of being divided at one cut into two of three inches each.

Trans.—This is capital! We are now not differing at all, but smiling in concert. What you say is true beyond a doubt.

Mat.—Well, but then other thoughts arose. I referred to the first number of the present volume of the *Shepherd*, and found that in our dialogue there recorded, you showed me a piece of wood, and asked me whether it was a single atom, or composed of a number of particles. And I further found, that I replied, "that it was composed of a great number of particles."

Trans.—(Turning over numbers of the *Shepherd*.) Yes, yes, here it is exactly as you say. Go on, for I am extremely anxious to hear the result of your thoughts.

Mat.—Now, it struck me, that I was a great deal too hasty in my use of the word "composed." I thought because by division we should arrive at these small particles, they must necessarily have existed prior to the piece of wood. Here I went too far, for I now find, that though the piece of wood exists, it is quite possible that the particles may never exist till division has been actually performed; whereas, by the use of the word "composed," I dogmatically asserted a prior existence of the particles.

Trans.—What you say strongly reminds me of a remark made by Tichte, in that most difficult book, *Die Thatssachen des Devisstseyns*. He observes (I quote from memory) that when we contemplate a coloured surface and declare it infinitely divisible, when, of course, we have not infinitely divided it, we mean no more than that we can divide it infinitely, and are, in fact, contemplating our own power.

Mat.—Exactly; it is little matter whether we say we contemplate our own capability to divide, or that of space of being divided. Now observe to what I am coming. You remember we called this piece of wood a "one of aggregation;" because its particles were many, and it was merely their union that constituted the one; now I much question whether it has these particles before division takes place, and hence think it probable that it may be a one in the first instance, and that the existence of these particles is secondary.

Trans.—I think I understand you! I conceive you mean, that if I heap these halfpence together, the result will be really an aggregate one, because the existence of every single halfpenny preceded that of the heap. But, on the other hand, you believe that an extended mass may exist, not preceded by what we call its particles; but, on the other hand, that the mass exists first, and the particles afterwards; and not only is the existence of the former necessary to that of the latter, but even an act of division must precede it.

Mat.—You have hit off my meaning to a nicety. Now what think you of my hypothesis?

Trans.—Think, it is a true one, beyond doubt. What a monstrous absurdity would it be to say that the head of Venus was actually in a block of marble before Phidias had touched it! and as all these little particles must have some form or other, it is not less ridiculous to suppose them existing before a

* "I am not sure, &c." The fact is, I am obliged (on account of my limitations of time) to write an article before the previous one is published; hence, the previous one is not before me, and though I can bear in mind the general drift of a particular dialogue, I cannot always remember the force of every individual sentence; hence the words, "I am not sure,"—T.

† The Greek words, of which these are a Latin version, were originally used by Aristotle; they are—"en energia;" "en dunamei."

section is really made. We first see an extended surface, and on cutting that we have the particles.

Mat.—True; and if a common-sense man* said to me, "What infernal nonsense you talk, to admit the existence of the whole, without admitting that of the parts!" I should answer, I do not admit the existence of the whole, without at the same time admitting its possibility of being divided into parts. At which he ought to be satisfied.

Trans.—My dear fellow, if you attempt to satisfy a mere common-sense man, unless you first tire him out by making him contradict himself, you have given yourself a nice job.—But proceed.

Mat.—Now, in the case of this piece of wood, you observe the oneness of the whole precedes the many of the particles. We have a *one* preceding a *many*.

Trans.—Very good; but then you remember that this piece of wood depends for its form (and it cannot exist without form) on other bodies bounding it; hence the existing of the *one* depends on that of the *many*.

Mat.—True; every thing we call *one* is in fact a portion of something larger, and capable of being divided into small particles. This piece of wood is itself but a portion of the universe, and, as you say, a perceiving being must mentally draw a line round it, and stop, to separate it from the rest of the universe. But you see the universe itself is prior to these portions, which are, as it were, cut out of it. Ah, now I have it! The universe is not composed of parts, but parts arise from a division of the universe. Now we have a *one* preceding the many, aye, and a *one* distinct from any oneness in the mind. The universe is itself *one*; and it is no portion of anything, but is the sum total of every thing—the all—the Pan. No need of a perceiver to start from a point, and stop; he may start from where he pleases, and he need not stop at all. The universe is the *one*.

Trans.—We'll discuss that point next time; but I am afraid the universe will disappoint you.

* As this gentleman was a Materialist at first, I have continued to call him by that name. However, he is now really no Materialist at all; he and his friend being a pair of amicable dialecticians.

ANIMAL ARITHMETIC.

MR. McLEAY, in his *Horæ Entomologicae*, has made a very beautiful arrangement of the animal world into five major departments, each of which is divided into five minor departments. The five major are, 1st, *Acrita*, the lowest species, including 1. *Agastria* or *Infusoria*, the very lowest, without either mouth or alimentary canal; 2. *Intestina*; 3. *Polypi natantes*; 4. *Polypi vaginati*; 5. *Polypi rudes*. The 2nd major division is the *Mollusca*, which are especially difficult to arrange, so that he has left two chasms unfilled up; observing, at the same time, that the great fivefold divisions are so clearly established, that the vacancy at present must be ascribed to scientific ignorance. He gives only three classes of *Mollusca*, viz. *acephala*, *pteropoda*, and *brachiopoda*. * * * The 3d division is *Vertebrata*, consisting of *amphibia*, *reptilia*, *pisces*, *aves*, *mammalia*. The 4th division is *Annulosa*, consisting of *ametabola*, *crustacea*, *arachnida*, *haustellata*, *mandibulata*. The 5th division is *Radiata*, consisting of *echinida*, *stellerida*, *medusida*, *acephalida*, *fistulida*.

"It can scarcely have escaped our notice," says Mr. McLeay, "as somewhat remarkable, that each of the great groups appears to be composed of five smaller ones; for, while it may be true, indeed, that, contenting myself with the ability to pass from the *acephala* to the *pteropoda*, by means of the genus *hyale*, I have by no means determined this disposition to hold good among the *mollusca*, still, as it is equally certain that this group of animals is as yet the least known, it may be improper at present to conclude that it forms any exception to the rule. It would even seem unquestionable, that the *gasteropoda* of Cuvier return into themselves, so as to form a regular group; but whether the *acephala* form one or two, such is by no means accurately ascertained, though enough is known of the *mollusca* to incline us to suspect that they are no less

subject in general to a circular disposition than the four other great groups. It may at first be imagined, that each group resolving itself so constantly into five others is an effect which can only be attributed to some accident, which may have favoured this species of development, but there are too many conditions to be fulfilled before we can consider this supposition as in the slightest manner probable. The regularity which is conspicuous in the whole distribution of the animal kingdom, as above given, can proceed from no other cause than design. Whether this regularity be in Nature, or whether it be merely part of an artificial system, which I am now uselessly proposing to the scientific world for their examination, may not, perhaps, be very becoming in me to determine; but I can safely say, that almost all the groups here laid down have been proposed by others, so that in this respect, at least, there will be room for remonstrance, if I should be judged to have wrested the animal kingdom to any theory of my own."

Whatever truth there may be in the above divisions, there can be no doubt that they are strongly corroborated by the five senses, and the five fingers and toes of animals.

We may observe, that the five great circles, which may be represented by five sixpences arranged in a circular form, the highest order being opposite to the lower, are connected by five intermediate classes—*unicata*, *cephalopoda*, *annelida*, *cirripeda*, and *zoanthida*.

EXTENSION OF SOVEREIGNTY.—The government of the democracy brings the notion of political rights to the level of the humblest citizens; just as the dissemination of wealth brings the notion of property within the reach of all the members of the community; and I confess, that to my mind this is one of its greatest advantages. I do not assert that it is easy to teach men to exercise political rights, but I maintain, that, when it is possible, the effects which result from it are highly important; and I add, that if ever there was a time at which such an attempt ought to be made, that time is our own. It is clear that the influence of religious belief is shaken, and that the notion of divine right is declining; it is evident that public morality is vitiated, and the notion of moral rights is also disappearing. These are general symptoms of the substitution of argument for faith, and of calculation for the impulses of sentiment. If, in the midst of this general disruption, you do not succeed in connecting the notion of rights with that of personal interest, which is the only immutable power in the human heart, what means will you have of governing the world, except by fear? When I am told, that since the laws are weak, and the populace is wild; since passions are excited, and the authority of virtue is paralyzed; no measures must be taken to increase the rights of the democracy—I reply, that it is for these very reasons that some measures of the kind must be taken; and I am persuaded that governments are still more interested in taking them than society at large, because governments are liable to be destroyed, and society cannot perish.—*Toequeville's Democracy in America*.

TO CORRESPONDENTS.

R. S.—We wish to devote the Shepherd as much as possible to universal and social subjects; we leave the minor details to publications, whose professed object it is to discuss them. The development of good principles in separate individuals, is not our object; our object is to bring them into action at the same time, by pointing to the mode of association. If two rogues are obliged to live in a house together, they may be tolerably comfortable; but if you convert one of the rogues, you make both miserable. Query, Whether would it be better to convert one of these rogues only, or leave them both in their original state of roguery? Answer, if you convert one only you make an Abel for a Cain to destroy.

The conversation on marriage and animal food we will use, but we must not have too much spirit in one number.

A Universalist we will answer very kindly next week.

A letter for the Transcendentalist lies at the office.

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 8, Vol. III.]

SATURDAY, AUGUST 19, 1837.

[PRICE 1½d.

THE PHILOSOPHY OF DESTRUCTION.

I came not to destroy the law and the prophets, but to fulfil.
Jesus Christ.

"LET the flower blow. Do not nip the bud, for you cannot make another." All sound policy in human conduct is in harmony with the general laws of Nature. The process of growth in plants and animals is a graduated succession of states of being. The seed that is sown in the earth *corrupts*, but out of its corruption springs the living germ of its successor. The gay corolla, that constitutes the flower and the bed of vegetation, disappears when the nursing, which it was destined to envelop, has acquired a being, and strength sufficient to resist the action of the elements. As the fruit perishes, the seed within it acquires new vigour, and retains the embryo of a new plant, when the former has submitted to the universal law of decay, which is common to all, but the mineral world, which is the emblem of the Deity.

Nature has established many schools for teaching wisdom (would we only go there to learn), and the great reformers, which have been raised up at different times, have invariably attended these divine institutions, where alone true wisdom can be found. The object of true science is to teach the modes of Nature's working, and thus to present a model for us, the pupils of Nature, to follow; but science too frequently, nay, always, loses sight of the moral end, and contents itself with the names of things, and parts of things, in endless division. When a man has learned botany, as vulgarly taught, he has learned nothing to make him wiser or better. He knows the names of the seven parts of fructification. He knows the different varieties of each. He knows that each species of plant has a fixed number of stamina and stigmata, and according to this number he classes the plant, if he adopt the sexual system of Linnaeus; but if he prefer the system of Jussieu, or of Tournefort, his mode of arrangement is different. But the great object of all these systems is merely to fix and to remember the names of individual plants. The whole science, as taught in the schools, is merely a science of names—a branch of language. It is the letter, but not the spirit of botany. We may say the same of anatomy, or of any other scientific branch of scholastic learning. The moral of science, which is really the only valuable portion of natural knowledge, is entirely overlooked, and the young student is left to teach himself a moral, if he can, or leave his preceptor, untaught, if he cannot.

Yet there is not one of the sciences which may not singly be made instrumental in teaching the sublimest and the most practical truths. It matters little, whether we observe Nature in large or in small systems. In each, the same everlasting simplicity and regularity of system prevails, and perfection in art is that which approaches nearest the simplicity of Nature. When man first attempts to be a painter, he errs not in simplicity, but in complexity; when he paints a tree, he makes each leaf distinct, and spends a world of time on the monstrous deformity, which after all bears no resemblance to a tree. When experience has imparted a little wisdom, he saves both

time and labour by a single sweep of his pencil, and makes the image of a tree, without defining a single leaf that belongs to it. This latter is the most natural method, but it is *always* the last discovered. It is the end and the perfection of art, which ignorance obstinately rejects, until painful experience confront it.

Genius alone discovers the true method, for genius is a son of Nature. It takes lessons from its mother. Accordingly, we find that all great moral teachers have taught by analogy, not by the artificial forms of science, but by the simple logic of Nature, which schools and colleges cannot communicate.—"The wisdom of this world is foolishness with God."—"The wisdom of the wise shall perish, and the understanding of the prudent shall be hid." The wisdom of schools is hard to learn; and when it is learned, the heart is not better, and the mind is only skilled in names of things. The wisdom of Nature is simple and intelligible to all; it is a moral sense, which is developed before science in children, and is more valuable as a guide through life, and as a source of enjoyment.

Christ not only used the parable and the simile as modes of instruction, but he kept up the spirit of the natural processes by opening the flower of the Mosaic religion, instead of destroying the bud. Christianity is distinctly a new religion, in relationship to that of Moses. But Christ was a faithful disciple of Moses, and his disciples were also faithful to the very end of their ministry. "I came not to destroy the law," says Christ; and yet he came to put an end to sacrifices, and ceremonial rites, as religious obligations. "I came to fulfil." "You have seen religion in the bud, ye have seen the green calyx that concealed the corolla; I will open the calyx, and show you the flower. Do not despise the calyx, although now it is of no farther use, since the flower is ready to blow. The calyx was useful in its season, and will yet remain a long time as a base for the flower to rest upon; but the flower is infinitely more beautiful, and the world shall wonder with admiration at its splendour." The flower has come, and the calyx is forgotten, but something more is yet in reserve; the fruit follows next—the subject of enjoyment. The flower is merely an object for the eye to behold—the fruit is a subject for the nourishment of the body. Is it, then, to be wondered at, if Christianity, having escaped from the calyx of Judaism, and bloomed as a flower for an appointed season, should have to encounter a crisis like its predecessor, and become the matrix of a more pure and nutritious system of religion than has yet been taught? Is there any heterodoxy in supposing it? Is there any impiety in believing that a religion can improve, that mankind can become wiser and better, and that the modes of social intercourse, as well as the modes of faith, may all be amended, even supposing they came directly from the dictation of God? Surely the laws of God are wise, and what is wiser than the system observed in those uniform laws of vegetation, according to which, change succeeds change in regular succession, as the plant rises from one state of being to another? Who told thee, O professor of Christianity, that that which now prevails as an established form of religion, under the name of Christ, is the last form in which the growing word of God in man shall appear? Is there any appearance of its perpetuity? Is it a fruit, or

merely a flower; is it a show, or is it really a substance? A conscientious and fearless mind can have little difficulty in answering this question; but the fearful and unbelieving will dogmatically assert that the gospel is really finished, and that we shall never have any other exhibition of truth than that which we now have. He will quote Scripture, too, to prove it. He will remind us of the curse of the Apostle Paul upon himself, or even an angel of heaven, if either should dare to preach another gospel. Simple creature! How can that be another, which grows up out of the same stem? Was Christianity another religion than that of Moses? It looks very different. Yet Christ came not to destroy the law of Moses, but to fulfil it; and may not Christianity undergo a similar change, not for destruction, but fulfilment, yet so thorough, as scarcely even to leave a resemblance of its present dying condition?

Where are now the tabernacle in which God appeared to Moses? the ark, in which the tables of the law were deposited? Where is now the temple of Solomon, in which the sacred fire descended from heaven and consumed the sacrifices appointed by the lawgiver? Where are now the sacrifices, of oxen, and sheep, and calves of a year old, goats and young kids, for the sins of the people? All these were divine institutions, around which the piety of former ages was gathered, and in whose cause enthusiasts buried their swords and their daggers in each others bowels. All gone to the land of forgetfulness. Yes, these were divine institutions. Divine, but not final institutions. The divinity of an institution is no proof of its immutability. The blossom is also divine; but it dies when the fruit begins to show itself. And even the fruit, when it first comes forth from the hand of its maker, comes forth in imperfection, green and sour, and unpleasant to the palate. But it has the principle of growth within it. However perfect it may come forth in its infantine state, it is not perfectly ripe, nor beautiful, nor sweet. It gathers juice, and softness, and plumpness; it clothes itself with bloom, and appears at last as unlike what it was at first, as a drop of water is unlike a hailstone, or a bit of charcoal to a sparkling diamond. Suppose fruits were reasoning beings like men, had faith in God like our modern schoolmen and perverted Christians, and were to reason thus:—"We are divine productions. God made us good, we have no business to change—God made us sour, we have no right to become sweet—God made us green, we have no right to become blooming—God made us hard, we have no right to become soft and plump." Were a grape, or an apricot, or a peach, to reason thus, would not you say they were very foolish fruits? Yet such is the mode of reasoning adopted by the priests and their adherents. It was invented in the Aristotelian schools, and now forms an essential ingredient of political Christianity, and the basis of Christian Conservatism. "Let us remain green, as God made us, says the Conservative, there is danger in innovation; let us avoid the sun that cherishes and ripens us merely to our destruction; we are more able to resist opposition in a hard and sour state, than in a soft and sweet state; let us hold fast to the primitive order of things. It is sinful to change that which evidently was ordained by the will of God." All the sectarians reason in the same manner. They all hanker after primitive Christianity, and the more light they can discover upon the early or green history of the Church, the more confident they are of obtaining the grace divine that will fashion them after the model that alone is from heaven. Green Christians, indeed, they must be, that have made no progress in eighteen centuries; green crabs that hang in the shade, and at last drop to the earth with adamantine firmness.

What is the use of the spirit of God in the Church? Is it not the sun that ripens the fruit? Did not Christ promise to send his spirit to lead us into all truth? He himself did not teach us all. "Whatsoever he heard of the father he told unto us;" but the Church is a ripening fruit, an institution gathering juice and strength, and destined to come to maturity by a process similar to that of vegetation. This ripening process we will reveal. The end of this ripening process we show, and though the end be very different from the beginning, even as sweet is different from sour, still we say that the fruit is the same; the Christianity is the same; the Church is the

same. * We mean not to destroy Christianity, but to fulfil it."

The great distinction between the sour and the sweet Christianity is this, that the sour is a selfish fruit. It tries to convert individuals, instead of attempting to "bring forth a nation at once," according to the Scripture promise. The attempt to make individual Christians, in an unchristian world, is a very preposterous attempt. Such a law as that of Christ's is not to be kept by individuals. It never has been kept. It is not even taught. We give the sour fruit of priestcraft credit for perceiving that the law of Christ can not be taught literally. It must be accommodated to the kingdom of Satan—a compromise must be made with the devil, whose kingdom the parsons have agreed to defend upon Conservative principles, and perverted the meaning of Christ's law to dove-tail with the robbery and oppression of Christ's greatest opponent. It is a curious treaty, and most sanctimoniously is the compact between Christ and the Devil defended by the successors of Peter and the Apostles. One would suppose, to hear them preach, to see their mimic gesticulations, and listen to their musical intonations, into which are artfully woven the sacred phraseology of selfishness—"the *peculiar* people—the *elect*, the *chosen* people—called out from amongst the wicked world—*predestinated* to glory,"—and all the other pleasing ideas which give consolation to the unripe fruits, by encouraging the hopes of preferment, superiority, power, which are ever connected with the corresponding opposite ideas of a reprobate people, a doomed people, an inferior people, to whom wrath is fore-ordained;—one would suppose, we say, to hear and witness all this ostentatious display of piety and love, that there was really some reality in it. But the very book respecting which all this cant is employed, has taught us that all this ostentatious display is merely Luciferian—it is the shadow of a brighter substance—it is the outward expression of a love which is not yet realized, because the fruit is not ripe; but a love which will be realized by the general adoption of the Christian principle of social love, as the plan decreed in the councils of eternal wisdom for bringing forth a nation at once, and destroying the power of Satan by a *coup-de-main*.

"For the law," says an Apostle, "having a shadow of good things to come, and not the very image of the things, could not, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged, should have had no more conscience of sins."¹ This is admirable reasoning. If a man is once fairly purged from guilt inwardly, he is no more conscious of being guilty; he is no longer fearful of the punishment of guilt. Has the death of Christ removed this consciousness of guilt? We have put this question to many professing Christians, and we invariably receive for answer, that they are great sinners. One not long ago, told us that he believed God would be justified in sending him to hell for ever, for the sins he had committed. We told him he must be a dangerous character in human society; and that if God were justified in sending him to hell, surely the law would be justified in sending him to the *hangman*. He would not admit this conclusion! It is the character of professing Christians to acknowledge their guiltiness. It is a striking feature of Evangelism, and no Christian or religious sect is without the guiltiness of conscience. Such people are not saved. The Redeemer has not come to them. We can conscientiously say that we have no such load upon us; we once had; but, like the pilgrim who fled from the city of destruction, we laid it all upon the Saviour's back, and we have nothing farther to do with it. "Cast your burden upon the Lord;" we have done so and *will* do so. We have no guilt, our conscience is clear, it is purged in so far as it respects our relationship with God. And now we boldly say, that God is not justified in sending us to hell. We demand an acquittal at the bar of Heaven, and in doing so, we only follow the Scripture advice, to come boldly unto the throne of grace, and into the holiest of all. The flesh Christians cannot do this, *because* the conscience is not purified by flesh and blood.

* Heb. x.

THE TRANSCENDENTALIST'S DIALOGUES.
NO. VII.

ON "THE ONE."—(Continued from p. 56.)

Transcendentalist.—*Materialist.*

Trans.—We are now going to extend our enquiries even to the universe; and first let me make a few remarks. Whatever object is presented to us, is, as we have already seen, a one, which is resolvable into a many; by a process of reasoning we come to the one, which we have called an ultimate particle, but this same particle is never manifested to our senses; and in our former dialogues we discover, that even if we try, by dialectic investigations, to find out its properties, it leads us to a contradiction. There was no sophistry, no play upon words, used in our pursuit. If we admit the existence of an object in space, (as *e.g.* the piece of wood,) in the absence of all perceivers, we must, at the same time, admit the atom. For if we say, there is no ultimate particle, our whole edifice falls to the ground; the theory of infinite division of any body, leads to the non-existence of that body.

Mat.—Aye, by the bye, let us consider that point; we have not yet investigated the theory of infinite division.

Trans.—Why, the upholders of that would suppose this piece of wood to be composed of particles, which particles are composed of other particles, and so on, *ad infinitum*. Now composition cannot be called an essential attribute of substance, but merely expresses the relation in which several substances stand. And yet, by making division infinite, you have no self-stability—you come to no self-existing one—but composition seems the very condition on which the compounded particles exist.

Mat.—I see now the result of our dialectic. If you say this piece of wood has no ultimate particle, you have taken away the very foundation of its existence. If, on the other hand, we admit ultimate particles (or atoms), we are involved in the contradictions exhibited in our former dialogues. This seems odd, that we are wrong whether we admit an hypothesis, or the reverse of that hypothesis. How is it?

Trans.—Because the assumption we set out on was wrong; we assumed this piece of wood as an object existing independent of a perceiving being, which was the very thing we had no right to assume. This piece of wood occupies but a portion of space—it is itself but a portion of the mass of sensible objects—hence (*Dial. v.*) there is need of a perceiver to constitute it. The perceiver constitutes it by mentally drawing a line round it. Its very existence as a separate object depends on that act. Now the ultimate particle we used to talk about, we never even saw, much less did we draw a line about it. But the existence of a portion depends on its being apprehended. And as the atom cannot even be seen, of course it cannot exist (I mean, exist in a separate state). When talking of the qualities of an atom, we are talking of a thing whose very existence is impossible; and when we talk of an infinite division, we talk of an impossible act, for no period of time, however large, would suffice to perform it. Hence, when we talk of the attributes of impossible matters, what can you expect but impossible results?

Mat.—I now see all. If we talk of this piece of wood as existing independently of perception, we must suppose it composed of atoms, and that these atoms are the conditions of its existence; but if we admit that a portion cannot exist without the presence of an intelligent divisor, of course we cannot suppose that an atom, or a particle so minute as to be imperious to the view of any one, exists at all. And even if there were microscopes powerful enough to exhibit this small magnitude, still it would be the intelligent perceiver alone who could declare it a separate thing from the surrounding bodies, and in fact, endow it with a separate existence.

Trans.—Yes; and now look straight before you. You see this table, and you see that it is bounded on all sides; that which bounds it you expect to be bounded by something further, this house has its bounds, on each side it is bounded by other houses, at the bottom by the ground, above by the atmosphere. Set a bound where you like, you must comprise those bounds in further bounds.

Mat.—Yes, I see you must go on till you arrive at the universe.

Trans.—And now observe, our proceeding will be the reverse of what it has hitherto been. Every object, we apprehend, occupies but a portion of space. In our attempts to arrive at an atom we have divided an object, or rather tried to investigate the result of a division. A whole was given (*i. e.* a whole in respect to its own particles), and we inquired respecting the quality of its parts. Now we consider the object no longer as a whole, but itself merely a part of the mass of sensible objects—every given mass is a portion of a larger mass—and so on. The universe is no object present to the senses, nor is it a series of sensible phenomena which have been present to us successively, and have since been apprehended by the understanding. Like the atom, we arrive at it by a process of reasoning; only in the former pursuit we inquired what would be the ultimate result of division, now we inquire what would be the ultimate result of addition. The atom is the ultimate particle, the universe is the ultimate total.

Mat.—Exactly.

Trans.—And as we first inquired whether division was infinite or not, we must now inquire whether addition is infinite or not.

Mat.—We must.

Trans.—Do you remember our old Axiom? Every word that has not a signification is sheer nonsense?"

Mat.—I do.

Trans.—"Universe," therefore, if it be not a mere unmeaning sound, has a corresponding signification.

Mat.—"Universe," means the sum total of sensible objects: I say, sensible objects, in contradistinction to such beings as many of the religious world affirm not to be manifest to the corporeal senses.

Trans.—The universe, as we have said, is never present to the senses at once. Nay, it even requires a considerable time to apprehend a portion a mile or two in extent. Take a walk from Charing Cross to Whitechapel church, and observe what a variety of objects you must collect together to bring all you have passed through to a one.

Mat.—But why bring them to a one?

Trans.—Why we have to add objects together to arrive at the universe, and what is adding but bringing to a one. In the common process of counting, you say 1, 2, that is *one* brought into one sum, with the previous one, 3, that is to say another *one* brought into one sum, with the sum previous to that; thus you see addition is successively bringing several objects to a one.

Mat.—Yes, I see now.

Trans.—Well, if the number of sensible objects be infinite, how can we ever complete our addition? The Universe is, as you say, a sum total, but how can we arrive at a sum total without completing our addition? You see an infinite universe is a word altogether without meaning for us. The universe is the aggregate of all sensible things; if we never arrive at this aggregate, it is nothing for us, and hence we might as well strike the word "universe" out of our vocabulary, if we attach to it the word, "infinite."

Mat.—Stay, let us look a little further into the requisite Synthesis, or adding process. Now a man has a very clear conception the meaning of the words "fifty miles," and yet if he performs a journey of fifty-miles, he does not collect into one view every pebble that happens to lie on the road. On the contrary he forgets many objects which attracted him at the beginning, of his journey. Thus it may be with the universe; we may not be able to bring before us, and successively add to our heap every lump of dirt in the world, but still we may be able to apprehend a sum total, as the man apprehends the fifty-miles without remembering what occupied every inch of the road.

Trans.—The cases are quite different. A man may walk on at a regular pace without looking at anything but his watch, and still apprehend fifty miles, signifying by a mile that distance which he can walk in a quarter of an hour. Or, if he puts faith in road surveyors, a mere counting of mile-stones will suffice. I do not require you to see every pebble. Take in worlds, systems at a glance, if you like, still if the things to be added are infinite in number, you will arrive at your task,

no sooner by adding thousands than units. I much suspect, that as we found both the finite and infinite division lead to absurdity, so we shall find ourselves puzzled by a finite or infinite universe. Good bye! Of the *finite* universe hereafter!

Erratum, p. 55, 2nd col. line 41, for "Tichte" read "Fichte."

THE SATAN OF THE POETS AND THE PRIESTS, COMPARED WITH THE SATAN OF NATURE.

(Concluded from No. 7.)

THE following is the reply of the Messiah of Heraud to the plea of Satan:—

— Right royally, serenely bright,
High on his winged chariot, paved with love,
Life its foundation, and its pillars light,
Peace for its canopy, o'er arched above,
Messiah, patient, heard the insensate plea
Wherewith the arch-apostate, wrathful, strove.
"Satan," thus spake the judge, "ere asked of thee
On the thick bosses of my buckler thou
Hurlst thy defence of ire, impetuously.
Thou knowest not the Father; but I know.
Thou hast not been his counsellor. To thee,
Say when to thee, did he his secrets show?
Where wert thou when he spake, begetting me
His word, and breathed his spirit infinite
Through the far echoes of eternity? &c. &c.

This claim of hereditary privilege, and native superiority in the Messiah, is kept up for a considerable time: we lose nothing of the force of the appeal by proceeding at once to the primitive state of the fallen angels.

"Gods were ye, each one to himself approved;
Divinest, *swayed by no intelligence*;
Superior, wisest, mightiest, self-emoved,
Each rested in his own magnificence,
Incapable of brighter, till the Sire
Made manifest a higher excellence;"

that is, till God brought forth the Messiah, and set him above the highest of his elder brethren. The principle is philosophically correct that the last is superior in wisdom to the first. It is also philosophically correct, that past, or first-born time, sinks into hell or forgetfulness; but the present, or eternally begotten time, lives in everlasting light. There are many other senses in which the Mythos of Satan and Messiah is beautifully correct. But when these principles are personified, and when the past becomes a hell of torture to a sensitive being, and the present a heaven of glory to a royal undefectible favourite, Humanity revolts at the thought. Justice repels it with indignation; and treats the sophistry of the schools by which it is defended, with the contempt it deserves. Satan envied the promotion of this younger son of heaven.

"Law proved thy love *defective*, faith *unsound*,
Will *rebel*, to the voice of the Supreme."

"Who made them so?" will be re-echoed to eternity by every thinking mind. "He hath mercy on whom he will have mercy, and whom he will he hardeneth," is genuine philosophy, but it is a philosophy that will not admit of hell-fire and misery. The moderate distribution of pain in this world is not inconsistent with benevolence, because it is an incentive to action; and, consequently, the hardening of the heart, as a means of creating pain and social and political activity, is perfectly justifiable; but when you send the poor creature whose love was *defective*, faith *unsound*, and will *rebel*, to hell, black fire, and horror eternal, because he was a hardened vessel, there is no logic in the universe to justify you. It is fearful blasphemy to assert it, reckless impiety, the scorn of the world to come. We would rather have all the iniquity of all the atheists and infidels of eternity upon our conscience, than carry such a fearful pilgrim's load. But Mr. H. is in good company, and even

we do not condemn him. The God of the *Shepherd* is not such an Inquisitor, that we must become monks Dominican.

Messiah even taunts Satan with his poverty and misery:—

— Look around,
"Thy place is of thy spirit!" "Let it be!"
Impatient of reproof, thus Satan said:
"It is as I—but who created me?
His is the wrath and fury, who hath made
The vessel for them. So he loves not me,
Nor these who dwell with me in this thick shade;
He is not love to all if love to thee."

How gentle! how angelic! how intelligent! Messiah then tells Satan that he was made free to stand or fall. How this consorts with St. Paul's doctrine, only the schoolmen can tell, but the scholars cannot understand them; and what is equally singular, the Messiah himself is equally free to fall, but will not to all eternity—because it is decreed he shall stand:—

— Other bond have I
None, with the Father, but obedience whole.
The Son returns to all eternity
Entire obedience to the Father's will," &c.

How can we wonder at the progress of infidelity in an age of thought, when the whole mass of human intellect is sunk in the gloomy caverns of a mythology so dark and unfathomable as this? Thanks to the colleges! Moses and the Prophets had no such notions. Happy men! Happy, indeed, is the people who can refer all things that are, and all events that occur, to the superintendence of a just and a wise being, who has seen proper to create a certain amount of evil, but whose justice will never suffer a creature to carry more than its nature can bear, and who will ultimately remove the load of misery, and give joy for mourning, the garment of praise for the spirit of heaviness.

But who and what is the Satan of Nature? It is the God of Nature working by antagonism, or through the selfish principle. It is not evil necessarily; but the selfish principle, in ignorance, produces animosities, which animosities can only be removed by a social union, and then the mass of separate beings, being actuated by one sympathetic spirit, is like unto God, in unity. The contentions work out this final result, in showing the evil of selfishness by experience. Satan, therefore, is the spirit of law and bondage, which brings us to liberty, that is Christ. Christ teaches us how to terminate the reign of Satan, by fraternal love and social community. It is for this reason that he is called the Messiah, because nothing else can save the world from contention but this spirit of communion, or crucifixion of self. The voluntary death of the founder of Christianity is a type of this great spiritual crucifixion, which is required of the Church before it can be saved. The death of Christ's body has inflicted no wound upon the reign of Satan. It has strengthened it, by the Church resting on a false basis; but the spirit of Christ imparted to the Church, and acting in a social capacity for the universal good, and giving up all that belongs to self, in order that the great body of the Church may be firmly united in love, is the true and the only saviour which man can ever have. The victim is Satan, and when self is crucified in this social manner, it rises again into newness of life more glorious than ever; for the new social state will not diminish, but infinitely increase, the happiness of the individual being. Satan is, therefore, at his destruction, transformed into an angel of light. There is no difficulty in understanding the fall and redemption of man, by regarding it as the connected plan of one great presiding spirit. But to set a Messiah over one selfish department, and a Satan over the other, and give each party a sect in society, is to open a sluice of delusion to inundate the world of thought.

Satan is not so evil that he is not admitted into heaven. The Lord sent a devil direct from heaven to deceive Ahab. In the book of Job, Satan is represented as taking a walk into heaven, and holding a free and easy conversation with God himself. Michael durst not bring against him a railing accusation. He is a sovereign prince, and reigns till the social principle supercedes the selfish. If, then, the poets and the priests really do wish to overcome Satan, instead of venting their elo-

quent abuse upon an ideal personage, who has no such local existence and habitation as they dream of, they ought to direct the inspiration of the muse, and the gifts of the Holy Spirit, to the advocacy of a religious or social system,* and thus subdue Satan in human society. But the wisdom of schools and colleges never dreams of this great work: it is wholly taken up with abstract propositions and poetical prosopopeias. It knows not God; it cannot analyse the Divine Nature, and discover the double personality. Though it attempts to demonstrate his infinite attributes, it invariably overlooks the negative department of his nature. It shows the light, but conceals the darkness, which is the most sublime feature of the Deity; and all the attributes of darkness are overlooked with the great and unfathomable abyss of obscurity and grandeur which involves them. Until this great abyss of divinity is penetrated, sectarianism must desolate the earth, and fill the bedlams of society. We must, like Christ, descend into hell, and deliver the spirits which are there imprisoned by the fear of God and Satan. We do not require to go far for this purpose. Hell, like heaven, is within us; it is in the mind; there is the lake, there is the prince of darkness, there is the fire; there also is the prisoner. This prisoner we must deliver—deliver by what means? by showing him his Redeemer in the pit; and what is this Redeemer, but such a reasonable view of the Divine Nature as will destroy the fear of God and Devil for ever. Fear is the slavery which makes the fearful religions of the world a hell upon earth. "And the fearful and unbelieving are cast into the lake of fire." Christ was sent "to destroy the works of the Devil, and deliver them who, through fear of death, were all their life-time subject to bondage:" but Christ has only come outside, he has not yet come into the heart. This heart—Christ is the true and the only Saviour. The whole work of atonement and resurrection, that was performed in Jerusalem, is but a type of that which must be performed in the heart of every member of the Church individually, and in the Church socially, as a body politic.

The mythos of Satan and Christ is the most sublime of all subjects for an epic poem. It will yet immortalize the man who fairly delineates it. There are several ways in which it might be done. We will suggest one. Let Satan be the representative of the present system of society. Let him be an intelligent, vigorous, humane, well-meaning, contented spirit, who maintains, with all the powers of language, and all the eloquence of poetry, the necessity of gradations in wealth amongst individuals, the wealthier ruling the poor, keeping them in subjection by the fear of punishment, both in this world and the next, and inculcating moral and religious lessons of obedience to the laws, respect for property, and patient submission to the afflictive dispensations of Political Providence. Let the character be perfectly sincere, untainted with hypocrisy, thoroughly convinced of his own rectitude, and the infallibility of his philosophy. On the other hand, let the Messiah adopt the social view of the question; let him insist upon the voluntary humiliation of the rich—the brotherly co-operation of all for the good of all—the universal education of mankind in the principles of honour—the government of society by love, rejecting the doctrine of eternal torture, and adopting merely the simple responsibility of Nature, which punishes evil in every well-cultivated mind by the moral instrument of social intercourse. Let the two parties contend with fair argument, by intellect, which is the sword of the spirit; not with words, and guns, and thunderbolts, and other Hotspur instruments, except through the instrumentality of half-tutored men. Such unholy weapons are degrading to the character of a moral being, but

* It is only as a social principle that we advocate the cause of religion. We do not admire the sour sectarianism of the world; neither do we admire that selfish spiritualism which retires within itself, and pretends to enjoy intercourse with God, whilst it alienates itself from society. "He that says he loveth God, and loveth not his brother, is a liar, and the truth is not in him." "Religion" comes from the Latin verb, "religo," to bind together. It is higher than spiritualism, as sociality is higher than selfishness. False religion is selfishness—true religion is social love.

are the only tribunal to which the ignorant can appeal, and would constitute a field sufficiently spacious to give romance and interest to the poem.

Were this plan adopted, it would be found that the greatest proportion of the clergy would range themselves on the side of Satan, and Christ would have the poor and the simple-minded only. Yet this is a right reverend and orthodox statement of the case, and by no means at variance with the character of Satan as portrayed in the Bible, whilst it is as practical a personification of the Satan of Nature, as can well be imagined. We heartily wish that the muse would inspire some one to sing such a song before we go hence, and be no more. Byron and Goethe have done much to prepare the way for such an epic. The Lucifer of Byron is a splendid character. But the motive or object of his wickedness is not such as ought to characterise the Satan of nature, who must be represented as acting always upon the principle of doing evil that good may come. The prologue to Faustus by Goethe, is a paraphrase upon the book of Job—the devil is in heaven talking freely with God, and receiving a commission to tempt the Doctor—but, although, he justly complains the evils of human life, and expresses his disaffection with the system prevailing in society, there is a low vulgarity about him, which throws his opinions into contempt. Perhaps the prologue to Job is the closest approximation to a correct drama of God and Devil that the spirit of poetry has on record. It is astonishing that the epic genius has not pursued the idea. It can only be accounted for by the corruption of the schools of Theology and of the public taste. The Satan of Job is neither a liar nor a fiend; he tries Job, to see if he would curse God in Poverty. The victory is fairly divided between Satan and God; Satan says 'take all that he hath, or touch his bone and his flesh, and he will curse thee to thy face.' This was done. "After this, Job opened his mouth and cursed his day." He who curses his day, curses the providence of God, and God himself. "He who sweareth by heaven, sweareth by the throne of God, and by him who sitteth thereon." There is a chastity and delicacy about the "prologue in heaven of the book of Job," which it requires "not talent but taste," in our modern poets to exceed.

SCHISM AMONGST THE AMERICAN PRESBYTERIANS.

For some years past there has been a violent contest between an old and a new party, in the Presbyterian union in the United States. This has at last terminated by the excommunication of the minority, consisting of about 600 congregations, by the majority, consisting of about 2,400 congregations. The corruptions complained of, are traced by the General Assembly to the "wide spread and ever restless spirit of Radicalism." The following is the testimony of the Assembly on this point, contained in a general epistle to all the churches of Jesus Christ:—

"One of the most formidable evils of the present crisis is, the wide-spread and ever restless spirit of Radicalism, manifest both in the Church and in the State. Its leading principle, everywhere, seems to be, to level all order to the dust. Mighty only in the power to destroy, it has driven its deep agitations through the bosom of our beloved Church. Amidst the multiplied and revolting forms in which it has appeared, it is always animated by one principle. It is ever the same levelling, revolutionary spirit, and tends to the same ruinous results. It has, in succession, driven to extreme fanaticism the great cause of Revivals of Religion, of Temperance, and of the rights of man. It has aimed to transmute our pure faith into destructive heresy; our scriptural order into confusion and misrule. It has crowded many of our churches with ignorant zealots and unholy members; driven our pastors from their flocks; and with strange fire consumed the heritage of the Lord, filling our churches with confusion, and our judicatories with conflict; making our venerated name and beloved institutions, so far as its fearful influence extends, a hissing and a by-word before the American people; and even threatening the dissolution of our national union, as well as the dismemberment of the Presbyterian Church."

Such is the work of demolition, even in America, the land of promise to our British Radicals; but a land of fanatics and gripping money-mongers, notwithstanding. We are glad to see the tower of Babel falling—the legs of the image, partly iron, and partly clay, crumbling to pieces. The kingdom of the beast is to fall “without hand,” that is to say, it must fall by its rottenness; it comes apart like a statue made of wet sand, when the sun sheds a few rays of genial warmth upon it. Our readers will, no doubt, be curious to know what these corruptions of doctrine are, which have separated the six hundred congregations from their former allies. They are contained in the following sixteen heterodoxies:—

1. That God would have prevented the existence of sin in our world, but was not able, without destroying the moral agency of man; or for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

2. That election to eternal life is founded on a foresight of faith and obedience.

3. That we have no more to do with the first sin of Adam, than with the sins of any other parent.

4. That infants come into the world as free from defilement, as was Adam, when he was created.

5. That infants sustain the same relation to the moral government of God as brute animals, and their suffering and death are to be accounted for on the same principles as those of brutes, and not by any means to be considered as penal.

6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; or that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of Adam's sin, or Christ's righteousness, has no foundation in the Word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ never intercedes for any but those who are actually united to him by faith; or that Christ does not intercede for the elect until after their regeneration.

11. That saving faith is the mere belief of the word of God, and not a grace of the Holy spirit.

12. That regeneration is the act of the sinner himself; and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly a persuasive exhibition of truth, analogous to the influence which one man exerts over the mind of another; or that regeneration is not an *instantaneous act*, but a progressive work.

13. That God has done all that he can for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; that in no sense does the righteousness of Christ become ours.

16. That the reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

Such a curious hodge-podge of truth and absurdity we have not often witnessed; but we forego any critical observations at present, leaving our readers to form each a judgment for himself on the condemned articles.

In some of the resolutions (says the *Scottish Guardian*) adopted by the convention of the orthodox party, the extravagancies and errors to which Radicalism has led, are more distinctly pointed out. They complain of the following disorders:—

“The disorderly and unseasonable meetings of the people, in which unauthorised and incompetent persons conducted worship in a manner shocking to public decency; in which females often led in prayer, and sometimes in public instruction; the hasty admission to church privileges, and the failure to exercise any wholesome discipline over those who subsequently fell into sin, even of a public and scandalous kind; and of these and other disorders, grieving and alienating the pious members of our churches, and so filling many of them with rash, ignorant, and unconverted persons, as gradually to destroy all visible distinctions between the Church and the world.

“While many of our ministers have propagated error with great zeal, and disturbed the church with irregular and disorderly conduct; some have entirely given up the stated preaching of the gospel, others have turned aside to secular pursuits, and others still, while nominally engaged in some part of Christian effort, have embarked in the wild and extravagant speculations which have so remarkably signalized the times, thus tending to secularize and disorganize the very ministry of reconciliation.”

The Assembly (continues the same *clerical* paper), in their General Epistle, part of which we have cited above, have published the following excellent testimony, with which we must close our account of the proceedings:—

“As the great truths of the gospel lie at the foundation of all Christian hope, as well as of the purity and prosperity of the Church, we felt ourselves bound to direct early and peculiarly solemn attention to those doctrinal errors, which, there was but too much evidence, had gained an alarming prevalence in some of our judicatories. The advocates of these errors, on their first appearance, were cautious and reserved, alleging that they differed in words only from the doctrines as stated in our public standards. Very soon, however, they began to contend that their opinions were really new, and were a substantial and important improvement of the old creed of the Church; and at length, that revivals of religion could not be hoped for, and that the souls of men must be destroyed, if the old doctrines continued to be preached. The errors thus promulgated were by no means of that doubtful or unimportant character which seems to be assigned to them by some of their professed friends of orthodoxy. You will see by their published acts, that some of them affect the very foundation of the system of Gospel truth, and that they all bear relations to the Gospel plan of very serious and ominous import. Surely doctrines which go to the formal or virtual denial of our covenant relation to Adam; the native and total depravity of man; the entire inability of the sinner to recover himself from rebellion and corruption; the nature and source of regeneration; and our justification solely on account of the imputed righteousness of the Redeemer, cannot, upon any just principle, be regarded as “minor errors.” They form, in fact, “another Gospel;” and it is impossible for those who faithfully adhere to our public standards, to walk with those who adopt such opinions with either comfort or confidence.

“It cannot be denied, indeed, that those who adopted and preached these opinions, at the same time declared their readiness to subscribe our Confession of Faith, and actually professed their assent to it in the usual form, without apparent scruple. This, in fact, was one of the most revolting and alarming characteristics of their position. They declared that in doing this, they only adopted the Confession “for substance,” and by no means intended to receive the whole system which it contained. Upon this principle, we had good evidence that a number of Presbyteries, in the ordination and reception of ministers, and other church officers, avowedly and habitually acted. And hence it has not been uncommon for the members of such Presbyteries publicly and formally to repudiate some of the important doctrines of the formulæ which they had thus subscribed; and even, in a few extraordinary cases, to hold up the system of truth which it contains, as “an abomination;” as a system which it were to be “wished had never had an existence.” No wonder that men feeling and acting thus, should have been found, in some instances substituting entirely different confessions of faith in place of that which is contained in our constitution. Who can doubt that such a method of sub-

scribing to articles of faith is immoral in principle; that it is adapted to defeat the great purpose of adopting confessions; and that, if persisted in, it could not fail to open the door of our church wider and wider to the introduction of the most radical and pestiferous heresies, which would speedily destroy her character as an evangelical body?"

We shall only observe of this subscription to this formal Confession of Faith, that it is in perfect accordance with the conduct of Christ and his Apostles, who subscribed to the outward form of the law, whilst they attempted to supersede the letter with the spirit. We ourselves have no objection to subscribe the Confession of Faith, we could do it most conscientiously, but having done it, we could not conscientiously preach the "letter" as taught and understood by the Church. We should insist at all times on the spirit and substance of religion being superinduced upon a mere formal observance; and the substance of Christianity differs as much from its priestly caricature, as the Christianity of the priest from the religion of Moses and Aaron.

INDIAN PROPHET.

TO THE EDITOR OF THE SHEPHERD.

SIR,—Your quotation in No. 5, page 34, from the *Hickate American* publication, to the effect that "the natives (Indians) have a higher sense of this divine light in the soul than the professors of Christianity generally have," receives a curious confirmation from the notes of an honest zealous sectarian, who viewed such manifestations as wild fancy, or the works of the devil. His solution of the difficulty, by seriously attributing the origin to Satan, must be admirable in the eyes of the natural Christian and mechanical philosopher. The witness being respectable, while he rejects the true source of the phenomenon, makes his evidence of the fact of double weight. If the account is not too well-known, perhaps you may use the following extract, which I made some time ago, and indulge the public with your comments. I believe the book was printed in America.—Yours respectfully,

August, 1837.

Extract from the Diary of David Brainerd, Missionary to the Indians in the years 1742 to 1747, when the present United States was a Colony of Great Britain, and almost entirely a wilderness.

"What increases their (the Indians) aversion to Christianity is the influence their powwows have upon them. These are supposed to have a power of foretelling future events, of recovering the sick, and of charming persons to death. And their spirit, in its various operations seems to be a satirical imitation of the spirit of prophecy, that the church in early ages was favoured with.

"I have laboured to gain some acquaintance with this affair, and have for that end, consulted the man mentioned in my journal, of May 9, who, since his conversion to Christianity, has endeavoured to give me the best intelligence he could of this matter. But it seems to be such a mystery of iniquity that I cannot well understand it; and so far as I can learn he himself has not any clear notions of the thing, now his spirit of divination is gone from him. However, the manner in which he says he obtained this spirit was, he was admitted into the presence of a great man, who informed him that he loved, pitied and desired to do him good. It was not in this world that he saw the great man, but in a world above at a vast distance from this. The great man, he says, was clothed with the day; yea, with the brightest day he ever saw; a day of many years, yea, of everlasting continuance! this whole world, he says, was drawn upon him, so that in him the earth and all things in it might be seen. I asked him, if rocks, mountains, and seas were drawn upon him, or appeared in him? He replied, that every thing that was beautiful and lovely in the earth was upon him, and might be seen by looking on him, as well as if one was on the earth to take a view of them there. By the side of the great man, he says, stood his shadow or spirit. This shadow, he says, was as lovely as the man himself, and filled all places, and was most

agreeable as well as wonderful to him. Here, he says, he tarried some time, and was unspeakably entertained and delighted with a view of the great man, of his shadow or spirit, and of all things in him. And what is most of all astonishing he imagined all this to have passed before he was born. He never had been, he says, in this world at that time. And what confirms him in the belief of this, is, that the great man told him that he must come down to earth, be born of such a woman, meet with such and such things, and in particular that he should once in his life be guilty of murder. At this, he was displeased, and told the great man he would never murder. But the great man replied, "I have said it, and it shall be so." Which has accordingly happened. As this time, he says, the great man asked him what he would chose in life. He replied, first to be a hunter, and afterwards to be a powwow or diviner. Whereupon the great man told him that he should have what he desired, and that his shadow should go along with him down to earth, and be with him for ever. There was, he says, all this time no words spoken between them. The conference was not carried on by any human language, but they had a kind of mental intelligence of each others' thoughts. After this, he says, he saw the great man no more; but supposes he came down to earth to be born, but the spirit or shadow of the great man still attended him, and ever after continued to appear to him in dreams and other ways, until he felt the power of God's word upon his heart, since which it has entirely left him.

This spirit, he says, used sometimes to direct him in dreams to go to such a place and hunt, assuring him he should there meet with success, which accordingly proved so. And when he had been there some time, the spirit would order him to another place. So that he had success in hunting, according to the greatman's promise, made to him at the time of his choosing this employment.

There were some times when this spirit came upon him in a special manner, and he was full of what he saw in the great man; and then, he says, he was all light, and not only light himself, but it was light all around him, so that he could see through man, and know the thoughts of their hearts. These depths of Satan I leave to others to fathom, and do not know what ideas to affix to such terms, nor can guess what conceptions of things these creatures have at the times when they call themselves all light. But my interpreter tells me that he heard one of them tell a certain Indian the secret thought of his heart, which he had never divulged. The case was this: The Indian was bitten with a snake, and was in extreme pain; whereupon the diviner (who was applied to for his recovery) told him, that at such a time he had proposed, that the next deer he killed, he would sacrifice it to some great power, but had broken his promise. And now, said he, that great power has ordered this snake to bite you for your neglect. The Indian confessed it was so, but said he had never told anybody of it. But as Satan, no doubt, excited the Indian to make that promise, it was no wonder he should be able to communicate the matter to the conjurer." [No wonder at all.]

FORMATION OF WOOD AND FLESH.—The circulation of sap in trees proceeds upon the same principle as the circulation of the blood in animals. The sap rises from the root by one set of vessels, and descends from the leaves by another set of vessels. In the leaf this sap undergoes a peculiar change by the action of light and heat. This change is indispensable for its nutritive or lignifying virtues. When stripped of leaves, the branches cease to grow. It is on this account that growth ceases in winter, even when the life of the tree is preserved. This juice returns between the wood and the bark, and forms what is called the alburnum, or new growth of wood, of a soft substance. This alburnum becomes hard during winter, and forms a sort of layer above the growth of the former year, so that the age of a tree can be easily determined by the number of concentric rings perceived in a transverse section. The age of any particular branch may be determined in a similar manner. This fact in reference to trees, leads us by analogy to determine the difference between arterial and venous blood in animals. It is often asserted that arterial blood being the purest is the most nutritive, and that the veins contain merely

the refuse of the circulating fluid; but the veins are the returning vessels of the animal system, and it seems most probable that the change which the blood undergoes at the extremities of the vessels, by the action of heat and light upon the skin, is of a nature corresponding to that which is effected upon the sap in the leaf.

EQUIVOCATION OF THE CHURCH.—In 1816 James I. issued his orders to the heads of houses in Cambridge University, that all who took any degree should subscribe to the three articles mentioned in the six-and-thirtieth canon. This was acted upon till the year 1772, when the senate having previously appointed commissioners (or syndics) to inquire into the legality of the step, enacted, that candidates for the degree of B. A. instead of the usual subscription to the three articles, should, for the future, subscribe to the following sentence: "I, A. B., do declare, that I am *bona fide* a member of the Church of England, as by law established." This relaxation was still farther extended to Bachelors of civil law, of medicine, and of music, and to doctors of music. But what is the difference between a *bona fide* member of the church of England, as by law established, and one who subscribes to the articles of the church? Surely this was intended as a loop-hole for hypocrisy. The pure churchman would not hesitate to subscribe the articles, the pure dissenter would disdain to subscribe the *bona fide* evasion. The despicable hypocrite only would demand such a mask, and priestcraft alone would condescend to sanction it. One thing, however, may be gathered from the fact, viz., that nobody can tell what the church, by law established, means, except it be that portion of it, which relates to temporal possessions, upon which there is considerable unanimity among the sleeved and gowned.

NATURE AND HER TWO CHILDREN.—The mineral, vegetable, and animal world may be compared in their relationship to the letter Y. Both vegetable and animal spring from the mineral, but the animal is a moving twin, and feeds upon its brother vegetable. In this respect, they both resemble the two jaws; one of which is fixed, and the other is moveable. The highest order of vegetables and animals are farthest removed from each other. The point of union is at the bottom of the scale, where it is scarcely possible to distinguish between an animal and a vegetable. Nature, therefore has two distinct families, both proceeding from the same matrix, and, according to geological discovery, their creation was contemporaneous, and the progression in both has been from the lowest to the highest.

TO CORRESPONDENTS.

A Universalist.—*The passage in p. 122, of vol. 1, which traces all men's thoughts and actions to God, as the prime source, is not affirmed to be the language of Scripture, but only in harmony with it. We suppose it is not necessary to prove that man's righteousness is from God only; and it is equally scriptural and philosophical to assert, that God hath power, like a potter, over the clay, to make vessels of honour and vessels of dishonour—to harden and soften the heart as he willeth. Who else has power? "Not even a sparrow falls to the ground" without the power of God, for all power cometh from God, in whom we live, move, and have our being. The paragraph headed "Impartiality of Nature," in p. 24, is a collection of texts from Eccles. ix. 11, 12, and vii. 15—16. The passage quoted 1 Kings, 22, 33, instead of 1 Kings, 22, 23, is merely a typographical error, not easily detected. We are obliged to our Correspondent for pointing it out; we were not aware of the blunder. Our Correspondent also complains of our severity to Mr. Harris, in vol. 2. We did not know, until the termination of the volume, that he had given the £100 to the poor; when we heard it, we resolved to make reparation. Still, notwithstanding this new colouring matter, the whole affair is absurd. Why should a money-bait be held out to write against money, and why should the writers nibble at the bait? The giving it away does not alter the case. Money given in charity, and advertised in flattering terms in the newspapers, is money spent*

upon oneself. A man cannot eat money; he must spend it on something, and the greater portion of rich men's wealth is spent on the gratification of vanity. We mean no offence to Mr. Harris personally. We spoke of him more as the representative of a class, than as an individual. We never persecute individual character, and never will do it, not even in retaliation. We will rather suffer wrong. But certainly we do abhor the religious principles of such a work as that we quoted from. It is most uncharitable, and really impious. It lays the blame where it ought not to lie, and acquits the guilty. Why blame Liberalism, Radicalism, and Infidelity, for the evils of society? These are merely the natural reaction against the corruption of a false faith, and a selfish money and benefice-mongering priesthood, conspiring with an equally-corrupt class of lay brethren, to smother the religion of the Son of God. They are the Great Dragon, that spueth out floods of water against the Man-child, who is obliged to fly into the wilderness for a season from their fury.

The following is the Transcendentalist's reply to Universalist: With respect to the Universalist's P. S., the Transcendentalist begs to assure him that he can attach no meaning to the words "bounded only by space," though he is aware that this property is often predicated of worlds. Let the body bounded be of what shape you please. Why is it of this or that shape? Because it is bounded in this or that manner. If U. reflects on the meaning of the word "space," he will find that it is merely the form in which outward things appear, and that it is by no means a thing in itself, or even an appearance. If we look at the sky, and call it a large space, we mean that we see an extended blue surface. If at night we say we see the stars floating in space; we mean we see little night spheres bounded all round by a dusky coloured surface. Let U. only try to imagine a circle, without at the same time picturing to himself the surrounding surface, and that of a different colour. U. supposes a body as existing in space, and the space it immediately occupies as being all the space existing. This body, therefore, occupies all space,—supposing it to be spherical, what lies without the sphere? Body? No; for that would occupy further space. Space? No; by the hypothesis. And then, why is it a sphere more than a cube, if it be not bounded at all? And admitting that space is external to the body, what is mere space? is it of any colour, has it any properties whatever, unless the mere absence of body be called a property? How then shall we distinguish it from nothing? And if a body be bounded by nothing, how can there be different forms, &c. T. will write on this subject more at large in his next dialogue, and hopes to hear again from the Universalist, who is evidently far above a mere common place reasoner.

The Commercial Traveller in our next.

We have received complaints from several places, that The Shepherd cannot be got, the former agents declaring that it has ceased, &c. We do not pretend to divine their motives, but we wish to apprise the complaining parties that they are imposed upon, and advise them to credit no report of the kind which is not communicated typographically by "The Shepherd" itself. Any bookseller, in regular correspondence with London, will serve them, by merely giving him the publisher's name.

A Theocratist came too late, but he will find an answer to his letter in the leading article.

We are aware of Heraud's Legion in the "Judgment of the Flood," and may probably review it on a future occasion, when we have compared it with the book of Enoch.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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MESSIAH'S KINGDOM.

Behold, a king shall reign in righteousness, and princes shall rule in judgment.—*Isaiah.*

Jam redit et Virgo, redeunt Saturnia Regna,
Jam nova progenies cœlo demittitur alto.—*Virgil.*

The base, degenerate, iron offspring ends:

A golden progeny from Heaven descends.

—*Dryden's Virgil.*

Of all the magnificent ideas which have ever captivated the human imagination, none has ever equalled, far less excelled, the idea of the Messiah's personal reign upon earth. It is the splendour of the conception that has created the fanaticism respecting it. Men do not become fanatics for a trifling object. A fanatic soars too high up, above the common-place realities of life, to be excited into devotional frenzy upon a mere political question. It is by lowering the ambition of men that you cool their devotion.

The Radical has made a curious parachutical descent from the balloon of religion. His heaven upon earth is, annual parliaments, vote by ballot, and universal suffrage. The Millenarian anticipates no less than the descent of the immortal body of Jesus Christ, with all his saints, to take possession of a regenerated earth, bind the devil, and cast him into hell, and then live and reign on earth for a thousand years, unmolested by sin or death, or any kind of misery, until Satan be again let loose, like an incorrigible rogue, to pursue his old game of political and social mischief.

We like the Millenarian idea for its grandeur. It is sublime without being ridiculous; and we are not at all surprised that it has been the means of overturning many a sober mind, which meditated too boldly upon its imposing mysteries. But this bewildering effect was principally occasioned by the impractical view which was taken of the subject. The Millenarians are mere waiters. They do nothing. They merely tell each other, and tell the rest of the world, if they will listen to them, that Christ *will* come again; and they *try* to calculate the time, and they make all sorts of fanciful conjectures; and still, after all, they do nothing. It is a dreamy doctrine, and very well calculated for creating spiritual intoxication. We know what it is from experience. We have been of the party, heated up to the highest fever heat on the brilliant idea of the second advent. It was this very idea that first drew us out of the Established Church, and launched us into a sea of interesting inquiry, which has ultimately landed us in the haven of Universalism.

Nor was it from want of faith in the fulfilment of this promise of a Messiah, that we ceased to identify ourselves with the Millenarians. We still are Millenarians. We still look for the coming of the Messiah. The change which has taken place in our mind has merely been an opening of the original idea. When we belonged to the Church political, we entertained the common undefined ideas of a Millennium, which are peculiar to the Christian world,—such ideas as are to be found delineated, in forcible and luxuriant language, in the popular and successful poem of "The Course of Time," by Pollok, with whom we were intimate during the time of its composi-

tion, and to whom we suggested several ideas now embodied in the work.* The idea opened upon us by the discussion of the Millenarian question, by Irving, in the year 1828. We began then to see it politically. We saw the necessity of Christianizing the state; and seeing that the prophetic announcements of the Messiah spoke decidedly of the personal reign of a divine deliverer, we naturally enough gave our assent to the doctrine of the second advent, because at that time we had no idea of any other individual than Jesus of Nazareth representing the Son of God, or God on Earth. In a very few months, however, i. e. before the close of the year 1828, we overcame this difficulty, or rather this absurdity, by the discovery that the true Messiah was a divine principle, or in other words, the spirit of God manifested in the adoption of a beneficent ruling principle by human society; and that, whenever the fundamental character of Christianity, namely, social love and equality, was received, as the basis of political government, then it might be positively asserted that Christ was come, and that the Messiah had begun to reign.

In these three stages of religious opinion, therefore, we had the same original idea as a polar star to direct us. Apparently different, we are still the same—still looking for a Messiah, still expecting a Millennium; but neither looking for Christ to descend from heaven in a cloud, nor man nor earth to undergo any other species of regeneration than that which takes place through the exercise of the moral and intellectual faculties, the exercise of which alone entitles man, by pre-eminence, to the designation of the Son of God and the Lord of Creation. We know that there are many worthy men, of strong faith in the Messiah's coming, and whose zeal for the amelioration of the people's condition is equal, if not superior, to that of the most boasted liberalism, who will stoutly oppose this view of the subject, and tell us that it is giving the lie to the Scriptures, which distinctly specify Jesus Christ as the man who is to return and rule over the earth in its regenerated state. We do not wish to spurn away such believers, because we know from our own experience that they may be on the way to more expanded views of the Providence of God, but still, like all other opinionists, whether spiritual or material, they are hard to deal with. The Scriptures do speak of "this same Jesus, so coming in like manner as he went into heaven." Those who rest upon the *letter* of the Bible, consider this conclusive. We have not much faith in the *letter*, and we know not by what authority we can have faith in it. This same Jesus said of the bread which he brake to his disciples, "This is my body." The Roman Catholics insist that this is to be literally understood—and certainly nothing can be plainer than these four words; yet a figure of speech is evidently meant. Had the letter of

* We remember especially suggesting to the poet the idea of painting in heaven. He was highly pleased with the thought; but his fine poetic taste could not tolerate the idea of an angel's using a painter's brush, or *hog's-hair* pencil. He therefore makes the angels use their fingers only:—

"And dip their hands in colour's native well,
And on the everlasting canvas dash
Figures of glory, imagery divine."

prophecy ever been fulfilled, or generally been fulfilled, there might be some plausibility in the Millennialian argument; but it is notorious, that while the spirit of prophecy has received very ample confirmations and most marvellous fulfilments, the strict letter of great or universal predictions never has been fulfilled on any occasion. Hence we have no right to trust to it; nay, we are bound in common prudence to reject it as an ignis fatuus, which has proved delusive to all who have preceded us.

The general spirit of prophecy, we say, has never yet failed, or, if apparent failures may be pointed out, the fulfilments are so obvious, and so emphatic, as to over-rule any objection which may be made against them. The details of Christ's coming were not distinctly foretold; but a *special coming* was foretold, and distinctly expected. The same may be said of all that has taken place since. The general character of the Christian apostasy was foretold in a very striking manner; but the personalities with which it has been intermixed, have all proved a stumbling-block, both to Christians and Infidels. It is these personalities which delude the simple. Men are all idolatrous, whether they be Infidels or Christians, Papists or Protestants. They all hanker after favourite persons of their special worship. Hence, it is very difficult to persuade a Christian that the spirit of Christ can come in any other person than he came of old. Yet nothing is more in accordance with an enlightened view of the history of prophecy and the Church. The idea of Christ is too small, it is confined to a person. This is idolatry. And for this idolatry the Church is punished, and by this idolatry the Church is corrupted.

Were we to trust to a prophecy in this personal sense, we would trust to a delusion. Our idea of the Millennium is even still more sublime than that of the Millennialians themselves. We make every man Christ, who is imbued with Christ's standard principles. The whole mass of men thus united, is the great Christ, and the chosen individual who presides over them is the personal Christ. An association composed in this manner is Christ's kingdom upon earth. The hope of this kingdom is not connected in our mind with any magnificent theatrical display of trumpets, and processions in the clouds, or the personal descent from heaven of the great minister of the circumcision. We neither expect fire from heaven to consume certain obnoxious sects and parties, nor to regenerate the soil of the earth without the industry and the skill of man. Experience has taught us a little wisdom, and judging from the mistakes of our ancestors upon these important subjects, and comparing the vulgar expectations with the facts themselves, we have arrived to the very orthodox conclusion, that the kingdom of heaven is within us—that the clouds of heaven are the darkness that obscures the mind on religious subjects—and that the descent of Christ in these clouds of thought, is only the opening of the unblown idea of the Messiah, which had formerly been confined to the person of an individual, but now expands to the fulness of the godhead, and fills every human being that apprehends it. In this sense we feel that Christ is already *coming*. The descent has commenced. The vulgar Millennialian doctrine is the natural harbinger of it. This doctrine is wholly outward in its character. It chiefly directs the mind to the demonstration of the senses, and this very circumstance becomes the means of blinding it to truths of a higher order. This speedily dies of disappointment. It is the Baptist which *deceases*, whilst the more rational expectation of the spiritual and personal Messiah combined, is gradually on the increase.

We believe the Irvingites still continue to hope in the personal appearance of Jesus of Nazareth. It is very difficult, however, to ascertain their opinions on this or any other subject. They publish nothing by the press. The spirit has interdicted the use of the press for a season. Their doctrine is, therefore, wholly circulated by tradition. Any information which we can obtain respecting the creed of this universal church, as it styles itself, rests entirely on the testimony of private individuals. We have attended their meetings several times, but we heard only exhortation and admonition. This was rather irksome to one who does not consider any of the clergy, or any public instructor in the country, as in a suitable frame of mind for giving admonition and exhortation to the people. In our private conversation with the members or preachers, we are generally

annoyed with the same everlasting, unfinished, and useless ex postulation and dictation. If we put a direct question, we receive an indirect answer; and are told, at the same time, that our minds are not in a proper state for receiving the *answer direct*. We believe they do succeed in frightening many timid people into the faith by these means; but the *fearless*, who are not to be led by nervous apprehensions, retire in general as ignorant of the faith of their spiritual tormentors as when the interview began. We have been told, however, that Christ is expected in person, and that they are preparing a people to receive him. The church of the Irvingites is certainly a singular institution in these modern times. There can be no doubt that it has what is generally called revelation or inspiration to direct it; and there is no manner of doubt in our minds, that this spirit of revelation will deceive them, as it has deceived in all ages those who trusted to its literal meaning. The flesh and the letter are its leading principles.

There are several other parties in the country who entertain similar opinions. All the Southcottians, who, though scattered, are numerous, live in the same joyous expectations; and still continue to rise and walk after innumerable falls and disappointments. But all these parties are from the very spirit of their doctrine inactive. They religiously obey that mysterious and insulated text of Scripture so very convenient for the indolent mind; "Stand still and see the salvation of God." God is to do it all for them, and they have only to preach and pray for his coming. One would suppose from these worthies, that man was essentially a preaching and praying animal—that the highest rank of excellence, and the highest state of activity to which man as a regenerated being could reach, was exhortation and prayer. Our own opinion is, that it is the very lowest; that a man is in hell as long as he feels the spirit of prayer (else why does he pray? were he in heaven, he would not think of prayer), and that it is preposterous to extort or expostulate with human beings in a state of society which necessarily incites them to evil, so much so, that those who imagine they are being reclaimed from sins, are most frequently falling into sins of a more deceitful and dangerous nature. Do the exhorters and expostulators keep the laws of Christ themselves, that they take it upon them to reprove, and dictate to, their fellow creatures, living, like themselves, in the midst of temptation? Because they refrain from drunkenness and swearing, and from travelling or reading a newspaper on a Sunday, are they therefore holy men?

Have they left all and followed Christ? or what have they done, or what do they propose to do, which is calculated to promote the well being of their brethren? If all this activity is to be left to God or Christ when he comes, why not leave the preaching and praying to Christ also; and if anything at all is to be done by man, why not all or a part of all? Why not associate upon a Christian model, why not teach the Christian doctrine of association? What right has a clergyman to talk so long and so devoutly about points of faith, Sabbath breaking, drunkenness, and other heterodoxies, and forget the main cause of all these evils, the fundamental constitution of society upon the Satanic principle of selfish appropriation and money making? The kingdom of the Messiah begins by the destruction of Satan's kingdom. What is Satan's kingdom? Does it consist merely of gin-drinking and Sunday travelling, Sunday whistling and dancing, or the neglect of the ordinances of reading prayers three hundred years old, and singing psalms composed three thousand years ago, by a man whose feelings were not calculated to arouse the sympathies of an age like this? We should like the Church to give a definite answer to this question. "What is the kingdom of Satan, or of what does the kingdom of Satan consist?" We believe they do not know; and it is because they do not know what Satan is, that they cannot overcome the evil. Our own opinion is, that Satan may very easily be overcome, and that men will most effectually accomplish this feat, accounted so difficult, and by many impossible. The Scripture promise is, that we shall tread Satan under our feet, that is, we shall put him in subjection. Satan, in our opinion, is the selfish principle in society—the appropriation, monopolizing, and grasping principles in morals, and the *fearful* principle in religious faith, which makes men regard God as a fiend, and tremble to offend him, by thinking this, or saying that, or

holding opinions which are denounced by fearful fanatics like themselves. Selfishness and fear are the pillars of Satans kingdom. It requires only a Samson to take hold of both, and bring down the whole superstructure of iniquity.

Against this selfishness and fear we preach, and in so doing we believe we are more directly aiming at the vitals of evil, than any one of our contemporaries, either in the press or the pulpit. We teach simple and pure Christianity, undefiled by priestcraft, and for ever to be divorced from trade and commerce with human souls. We do not know of another publication in the country, in which Christianity is taught. The kingdom of Satan is supported by the whole craft of the hierarchy, and all the lay world of property is in concert with the ministers of Satan's theology, to defend the mystery of ungodliness. A large party has even the presumption to call itself CONSERVATIVE in Satan's kingdom! and this party is the special favourite and protégée of the Church! They evidently do not wish for the coming of Christ or his kingdom. The Lord's prayer is a mummery to them,* or used only as a blinder to keep up the delusion of the people, and prevent them from actively uniting to bring to pass the kingdom of the Messiah, which is really after all, nothing more than "THE GATHERING OF THE PEOPLE."

* "Thy kingdom come," &c.

SOCIAL CONDITION OF NORWAY.

ALMOST all the privileges for which the Radicals of England are now clamouring, have been already obtained by the inhabitants of Norway, who, according to Mr. Laing's journal, published last year, are evidently the happiest people in Europe, perhaps in the world. Indeed, he represents that republic as having advanced to a state of social comfort, which America, France, and England, may only expect to attain to about a thousand years hence. They have obtained universal suffrage, and the abolition of the hereditary peerage; they have a free and unfettered press, and the privilege of having their newspapers conveyed post-free: so that a daily newspaper costs only 28s. per annum. They have no entail, or primogeniture laws; and the property is so equally divided, that the greater proportion of the inhabitants are proprietors, or life-renters in comfortable circumstances, so much so, that every cottager has a house of several apartments, with many domestic comforts; and what is, perhaps, still more singular, in a Protestant country, they have a national church without dissenters! The people are satisfied with their clergy, and the clergy are evidently much more attentive to the instruction of their flock, than our spiritually proud divines of England and Scotland; for an Episcopal confirmation is an examination of such a searching character, that none are allowed to pass without giving most satisfactory proofs, not of being able to repeat a Church catechism for children, but of understanding thoroughly, in the usual orthodox style of understanding, all the leading principles of religion and morals. This confirmation is so highly valued, as a test of character and attainments, that it is usual in the newspapers to advertise for a confirmed shop-boy, housemaid, clerk, or any other species of servant. So says Mr. Laing. There is, no doubt, a good deal of mockery in this confirmation after all, and the circumstance of there being no dissenters, is a satisfactory proof that the controversial faculties of the people are not cultivated; and, therefore, in a theological, or metaphysical sense, they must be of an inferior order, and naturally prone to superstition and credulity. This is really the case; but still the fact of national unanimity, and so close an approximation to social equality is pleasing to contemplate, and forms a luminous contrast to the picture of misery which presents itself in the highly intellectualized countries of science and civilization. "He that increaseth knowledge," says Solomon, "increaseth sorrow." There is much truth in the remark, when applied merely to science, for science and wisdom are two different acquisitions, and we are making much more progress in the former than the latter.

The following is Mr. Laing's account of the people and press in Norway:—

"The liberty of the press is one of the articles of the ground law. It is free for every man to print and publish what he pleases; there, cannot, consequently, be any censorship, or any suppression of publication—but every man is responsible for what he chooses to publish. For treason or blasphemy he is amenable to public justice; but the ground law defines, that to constitute the offence, it must be open and intentional. Defamation, or libel, also, on private character, must be open, intentional, and false, to constitute the offence.

"The state of the periodical press in a country gives a true measure of the social condition of the people, of their intelligence, their openness for constitutional privileges, and even of their domestic comforts. The newspapers, since I came here, have been my principal and most instructive reading. In Norway there are upwards of twenty; but some only give the advertisements and official notices of the province or town in which they appear—even these are not without interest to a stranger. It is curious to see what is to be sold or bought, and all the various transactions announced in an advertising newspaper. Of those which give also the foreign and domestic news, the most extensive circulation appears engaged by a daily paper, called the *Morgen Blad*, published in Christiania. The cost of a daily paper, sent by post, is seven dollars, or twenty-eight shillings sterling, yearly. There is no duty on newspapers; and as there are six or seven published in Christiania alone, this price is probably as low as competition can make it. In paper and type this journal is superior to any French or German one that I have seen, and its articles of foreign news, and its editorial paragraphs, are often written with great ability. From the importance attached, in all these newspapers, to little local affairs, it is evident that the mass of the people, not merely an educated few, are the consumers. There being no tax on advertisements, the most trifling matter is announced, and a publisher appears to have a kind of brokerage trade at his counting house, and to be empowered to sell or buy for parties, or at least to bring buyers and sellers together. I have seen it advertised, with a reference to the Editor's counting house, that there was a turkey-cock to be sold, a cow in calf wanted, and such trifles as show that the class, to whom they are no trifle, read and have the benefit of newspapers.

"The most entire freedom of discussion exists. Public men and measures are handled freely, but I cannot say injuriously or indecorously. The Norwegian newspapers, and especially their numerous correspondents, are much occupied with objects of local interest, and keep a watchful eye over the conduct of men in office, from the lensman of a parish, to a minister of State. No neglect or abuse passes unseen or unnoticed, and if the accusation, even of an anonymous correspondent, appears well founded, the highest functionary feels himself morally obliged to bend to public opinion, and explain the transaction. If he is unjustly, or unreasonably blamed, he finds pens drawn in his defence, without trouble to himself. The public functionaries have been made to feel that they are the servants, not the masters of the public. Under the absolute government of Denmark, although authority was mildly and judiciously exercised, the functionary naturally felt himself the delegate of the master. The interest or accommodation of the public was a secondary consideration. The old officers bred in this school *cannot understand* the influence of public opinion, and feel rather awkward in being summoned before this tribunal, perhaps by an anonymous writer, to answer for real and obvious errors in their official conduct. The temperate, but firm manner in which these controversies are carried on, the absence of any outrage on the private feelings of public men, even when their public conduct is attacked or exposed, do honour to the good taste and good sense of the nation, and prove that a press, as free as that of the United States, may exist without scurrility, or brutal violation of the sanctity of private life. Such newspapers as the American people read, would not find editors or readers in this country.

In Sweden the press is under a very strict censorship. It is somewhat amusing to see published in the Norwegian newspapers, the articles for which, in the sister kingdom, the publisher has been prosecuted, his newspaper suppressed, his business, and the bread of many depending on it, interrupted as if

the peace of empires had been violated. Yet here the same articles are, as matters of course, given at large, commented on, circulated, read, and forgotten, without producing the slightest ill consequence. Prosecutions, at the instance of government, have been attempted, as in other countries, against the editors of newspapers; but the ground law is distinct as to what constitutes an actionable offence against Church, State, or individuals, in printed and published matters, and a peculiar principle in the jurisprudence of this country, which I shall endeavour to explain at another time, makes the judge responsible for, and obliged to defend, *as a party, the correctness of his legal decision*, before the Supreme Court, and that court a constituent part of the State, independent both of the executive and legislative, rendering it impossible, which it is not perhaps in Great Britain, that judges, in their decisions upon political offences, should be swayed by political feelings and party spirit. Such prosecutions have, accordingly, in every instance, been determined in this country on the most impartial principles, without any leaning, either towards government, or towards popular feeling.

"Besides newspapers, there are a considerable number of periodical and occasional works published. There is a Penny Magazine in great circulation. The matter, and even the plates, I believe, taken or borrowed from its English namesake. And there is another weekly magazine, upon the same cheap plan. There are several monthly journals, on literary, antiquarian, agricultural, and military subjects, and in almost every newspaper there is the announcement of some new work or translation."

PROTESTANT DELUSION.

THE following awful specimen of Protestant Christianity we have copied from the last number of the *Evangelical Magazine*—

Extract of a letter from the Rev. W. Cooper, sen., Dublin, to a friend, a very influential person in New York.

"You are, I am persuaded, better acquainted with the political affairs of this country than I am; and concerning its religious affairs I am almost afraid to write. Popery is increasing by its splendid churches (as they now call their chapels), and other religious houses, and by the number of its now well dressed, nay, *fashionably* dressed priests, monks, friars, &c. &c. They swarm like locusts in our streets, (see Rev. ix. 1—11.) and infidelity stalks abroad. Yet 'the glorious gospel of the blessed God' is evidently, and even rapidly, gaining ground. Popery is spreading over the land; but 'the streams which gladden the city of our God,' (Ps. xlv. 4, *study the whole psalm*) are running, and swelling, and spreading, and fertilizing underneath; and (you know the amazing power of vegetation) as the grass grows, its spring will burst, and the ever-green (not Popish) of Ireland shall adorn its every rood. 'Then shall the earth yield its increase, and God, even our God, shall bless us,' &c. (Ps. lxxvii. 6, 7, *study the whole*).

"Ah! my infatuated brother, John Bull, strong to make money and to fight, is yet very *gullable*; and, therefore, no wonder that Jesuitical practices have deceived him, and led him to suppose that Popery is not the same as in ages past! 'Can the leopard change his spots?' The tiger is very docile to his keeper, in our mild climate, and in his den; but loose him into his own wilds, in his own country, and you will soon perceive that no reformation has been wrought. Satan can appear, when it suits his purposes, 'as an angel of light'—so can Popery; but, like the devil, it is '*always the same*.' (This, you know, is the English of its Latin motto).

"Popery has not the germ of reformation in it. Other religious communities, however they may have gone astray as lost sheep, yet, if they 'forget not God's commandments'—if they hold that principle, namely, THE ALL-SUFFICIENCY OF GOD'S WRITTEN WORD FOR FAITH AND PRACTICE, they may reform, and I believe they will. (See Ps. cxix. 176). But Rome has not that principle. Rome has rejected and persecuted it, and still rejects and persecutes; and, therefore, Rome cannot be reformed. The fiat of God's decree has gone forth against her,

She shall not be reformed, but destroyed. The Almighty angel of the covenant shall lift this mill-stone from the earth, which it has oppressed so long, and ground to pieces thousands of its best inhabitants, and 'cast it into the sea, where it shall sink to rise 'no more.' (Rev. xviii. 21). And, in the inscrutable ways of God's providential dealings, perhaps the present elevation of that devoted mill-stone is but the immediate precursor of its final fall, and only intended to make its plunge into the sea more signal and more dire."

"W. C."

This is a ludicrous specimen of the self-conceit of a Church, which actually boasts of rejecting the living spirit of Christ, by appealing to the *letter of the written word* as the supreme authority; and with this indecisive judge, whose meaning is dependent upon a living interpreter, condemning another Church, which appeals to the living spirit of Christ in the Church. We do not know which of the two contending parties are most to be marvelled at—the Catholic, for its impudence in calling that a universal Church, which is merely a close corporation of cardinals; or the Protestant, for its presumption in calling that a Church which has not the living spirit of Christ as a supreme court of appeal, and for want of this living spirit, represented in a visible form, obliged to resort to a written book, about which no two Protestants can be found to agree. If the Catholic Church be the tower of Babel, Protestantism is merely the loose brickwork which has fallen from the summit. Its countless heaps of churches, chapels, and conventicles, present a hideous picture of a temple of the Holy Ghost, the church of the Saviour of *lost sinners*! It certainly is the Church of *lost sinners*. But where is the Saviour? Gone to heaven, says the Protestant—in the Church, says the Catholic. Which of the two is most in accordance with the written word, after all? "Behold, I am with you always, even to the end of the world." Verily, we believe both Protestants and Catholics are in sad delusion, but Catholicism is the Church in a corrupt state. Protestantism is not a Church at all; it is merely a heap of fallen rubbish and loose brickwork. The true Church is the general assembly of Christians, organized upon the principle of universal suffrage, and social love. The Head of the Church is, then, the TRUE and INFALLIBLE representative of Christ and the people at one and the same time. This is Universalism. Every man may understand it. A Church so constituted is superior to the Bible.

THE TRANSCENDENTALIST'S DIALOGUES.*

No. VIII.

ON "THE ONE."—(Continued from p. 60.)

Transcendentalist.—Materialist.

Trans.—Before we proceed to the consideration of a *finite* universe, as is proposed in our last dialogue, there is a subject I wish to consider, and as it really bears on the point, it will not be misplaced. I have received a communication in which a gentleman expresses himself not altogether convinced of my theory, that the existence of a finite body *necessarily* involves that of another, which is its boundary.

Mat.—Indeed!

Trans.—Yes, and he says that he can conceive an atom, or a finite body, bounded merely by empty space.

Mat.—Why, so do the astronomers treat of planets &c. They say there are worlds floating in space. Your correspondent's view seems perfectly correct.

Trans.—We will examine it. You grant, of course, that the planets, &c., are spheres, spheroids, or something of the kind?

Mat.—I do.

Trans.—And, indeed, that every finite body has some figure or other?

Mat.—I do.

Trans.—Well, then, we will consider the body as a sphere, though of course, our arguments will extend to every other sort of solid figure. Now, I will tell you another observation of my correspondent's. He says that even if the space which the

* The Universalist will oblige me by reading this dialogue.—T.

body immediately occupied were all the space there was, still that space would be sufficient for the existence of the body.

Mat.—And so it would!

Trans.—Let us first enquire whether the hypothesis itself be possible. Granted that there is no other space but that immediately occupied by the special body, would the space itself be spherical?

Mat.—Yes.

Trans.—Good, not only the body, but the space it occupied, namely, the whole region of space would be spherical. Now, what lies without this sphere of space. Is there any space beyond it?

Mat.—No!

Trans.—What, then? Is there any space beyond it?

Mat.—No, for then the body would occupy space, and by our hypothesis the spherical space is all space.

Trans.—Then, if there is nothing beyond it, not even empty space (assuming for a moment empty space to be more than nothing), how can it be said to be bounded at all? And if not bounded at all, how can it be of any figure?

Mat.—I see, I see. It will not do to admit the existence of a portion of empty space of any definite form. But still that is no argument against a body being surrounded by empty space.

Trans.—That I grant. But I pray you tell me what this empty space is? Have you ever seen any?

Mat.—No, no, certainly; but I can imagine it.

Trans.—Well, here is a black ball, now imagine it floating in empty space.

Mat.—I do.

Trans.—And now tell me the picture that your imagination formed.

Mat.—I fancied I saw the ball swimming through the sky.

Trans.—And the sky was blue?

Mat.—Yes.

Trans.—And is empty space blue also?

Mat.—No. Empty space can have no colour.

Trans.—Then it appears, you have not imagined a ball floating in empty space at all.

Mat.—Perhaps not imagined, if you mean formed a picture. But still that does not prove that I cannot form a conception of it. Now, I have a perfect conception of such powers as magnetism, gravitation &c., and yet I cannot imagine, or form a picture of "magnetism."

Trans.—No. But you have seen needles drawn by a load-stone, you find by experience that certain stones can draw iron, and then to this power that you see manifested you give the name of "magnetism." When you say "this stone is magnetic," you mean no more than that if brought within a certain distance of particles of iron, it would attract them.

Mat.—True, I cannot picture to myself the power, but only its manifestation. I see certain phenomena and conclude on a power; may not I, equally well, from certain appearances which I can perceive, conclude in the existence of empty space which I cannot perceive?

Trans.—Yes; but before we talk of its existence, I want to know what is this mysterious something the existence of which you desire to prove.

Mat.—Why, it is the reverse of body; body stands in space, and the interstices between bodies, are occupied by space.

Trans.—I ask *what* it is; not *where* it is, nor what stands in it. Is it something or nothing?

Mat.—That is a difficult question. Empty space can scarcely be called nothing; and yet it is that which remains after every thing is taken away.

Trans.—Come, come, I am sure that these shades of "nothing" are too subtle for the apprehension of either of our brains. After deducting every thing, what *can* remain but nothing?

Mat.—Well, well, empty space is nothing, but yet it has its uses.

Trans.—Very good. Then, when we talk of two planets with empty space between them, we say there is nothing between them; and when we say there is nothing between two things, we generally mean they are in contact.

Mat.—Now, that is a mere pun. I can easily perceive two

bodies with nothing but space between them, and yet being distant from each other. Stay, stay, I find I was very wrong in calling space absolutely "nothing," it possesses one property and that is extension.

Trans.—Still I am in the dark. I can understand what is meant by coloured extension, and so on; but extension by itself conveys to me no meaning whatever. Yonder sky is extended; that is, we see a surface of blue.

Mat.—But mathematicians often treat of extension alone. When they treat of a triangle; (for instance,) they consider it merely as a portion of extension; they neither regard colour nor material,—in fact, a triangle cannot be a body, it is a mere surface.

Trans.—And what does this prove? Merely, that if I draw a triangle on a piece of paper, that I can reason on those properties of the triangle, which are likewise possessed by a triangle drawn on a slate, &c. A connoisseur of colours, looking at a painted door, will direct your attention to the beauty of the piece, without once calling your attention to the size of the surface. But this does not prove that he ever saw, or even can conceive a colour which occupies no space at all. Thus it is with space; we see a body and regard its magnitude alone, which is all very well; one of the properties of body is extension, and we direct our thoughts to that particular property. But, then, what right have we to fancy that the extension would continue, even if all body were annihilated, when we admit, that by the greatest effort of imagination, we cannot picture to ourselves extension without colour, or some other quality? Extension merely expresses the *nebensinnderseyn* (German) of a body; that is, merely means, that the parts of a body lie one without the other. Hence, extension can never be the *sole* attribute of any thing; for how can one part lie without another, if there are no parts? How can the position of parts be the only attribute of anything? Our phenomenon is bounded by another phenomenon, or is a bound to ourselves; though, perhaps, the boundary manifested to one sense is not manifested to another. Suspend an orange from the middle of the ceiling by a thread. To the eye of a person standing against one wall of the room, the orange appears surrounded by the opposite wall; does he stand under it, the orange appears bounded by the ceiling. To his touch no such boundary is manifested; he can grasp the orange with his hand, and of course does not feel the wall, which is at some yards distance. But how is the orange revealed to his touch? Because it acts as a boundary to himself; he is not so free when he holds the orange, as while his hand is empty. In one case he can shut or open his hand as he pleases, in the other he cannot. We cannot conceive of one thing bounded otherwise than by another thing, we cannot arrive at it by argument. It was no pun, when I said I could not conceive of bodies separated by "nothing" otherwise than as in contact. If we say two bodies are in different places, we express their relation with regard to each other. "Place" (*i. e.* occupied space) itself is merely a relation of various bodies, or phenomena; there can be no relation between place itself and body.

And now for the finite universe. Empty space, as I have shown, can be no boundary for body; and hence, the universe, which includes all body, cannot be bounded in space. Hence the universe is not finite.

Mat.—The deuce, it is not! And, in our last dialogue, we came to the conclusion that it was not infinite. Is not that absurd?

Trans.—Of course it is. It is absurd to reason on the properties of the universe altogether. On that which is manifested to us we can argue, but how can we discourse on that which is never revealed. What is the universe? merely a word to express the fact, that whatever quantity of finite bodies we imagine, we must always imagine them bounded by something beyond—and so on—and so on. In the same way, take any number you please, however high, and you can always conceive one still higher. But this does not prove that you conceive the really highest number. Neither can you conceive the universe; if you assume it to be infinite, it is obvious that no synthesis will be sufficient to take it in; if you assume it to be finite, you find that you are always asking for something beyond,—in

other words, that you have not grasped the *whole* universe. When you talk of things which are impossible to be perceived or conceived, you are admitting the existence of a world altogether independent of a conscious being, which is, as I always labour to prove, an atheistical absurdity.

AN ARTICLE FROM AND FOR A SPIRITUALIST.

THE following article was sent some time ago by a gentleman, who really is what he styles himself, a Commercial Traveller. He is also an abstainer from animal food, and a water drinker. He is, moreover, a professed Spiritualist. We cannot insert the dialogue, however, without a comment. In the first place, the language is not suitable for the *Shepherd*. It is unintelligible, and equivocal; not calculated to incite enquiry, and far less calculated to stimulate activity. We must use common language in our publication. We are not strong enough to *palm* a language upon the public. The repugnance of mankind to learn new languages, even when their personal interest is evidently deeply interested in the acquisition, is very great; but when nothing but the eccentricity or whim of an unknown individual is the moving cause, pray what effect can follow but contempt, and refusal even to read?

We insert the dialogue, after having rejected a former communication still more unreadable, in the hope that our commercial friend, by merely looking at it in print, may feel satisfied, that whatever truth there may be in it, it is not a mode of instruction likely to kindle a flame of useful activity in the simple mind. *Mere spiritualism is selfishness.* All Spiritualists, who do not employ their vital principle of action in active co-operation with their fellow-men for bettering the outward modes of social intercourse, are monks only. They may preach to all eternity upon abstractions, without making any useful impression upon the minds of their hearers; and all the while, their enemy is ruling the people in the only way in which men can be ruled, namely, the modes of social and political action. Men can understand modes of action, but they cannot be bothered with abstractions. Our abstract gentlemen have this important truth to learn, and we put it in italics, that they may meditate upon it, that *their finely wrought principles of abstract being, are only useful when employed by themselves inwardly as guides to direct them how to proceed in urging forward the public mind to the adoption of some outward means for producing a vital change in the religious and political condition of human society.* The people will never go deep into any subject.—Why should they? It is not necessary. They may understand the solar system sufficiently well, without algebra, or conic sections—It is the business of astronomical leaders to understand all the principles of mathematical calculation, but the people only want to know the *arrangement of the system.* The attempt to teach the people any thing more than the *outward mode of arrangement* will defeat itself for ever.

A question of eating and drinking is too trifling in its character, and so purely individual or selfish, that as our Commercial Traveller informs us, every man should have the answer to it in his own bosom, head, or heart. This is the best part of the dialogue, and is our principal reason for admitting it. In other respects, he has evaded the question altogether, talked about any thing but the point of discussion, and left us just where we wish to be left, to ourselves and to God. But would we not have been better left, had nothing at all been said or written? He tells us that "no other man can answer a man's own interrogation." We are afraid our Traveller has travelled to little purpose, if he has acted upon this principle in his commercial dealings. We should not like to employ such a traveller. There is, however, a portion of truth in the proposition, but our Traveller does not seem to be able to analyze it. No man can answer my question, unless I am qualified to become a recipient of his answer—but if I can receive it, the answer becomes mine by appropriation. We are none of those ascetics who seek truth in solitude, "we light our own at other men's torches." Intellect is the organ of communication between man and man, and there are truths belonging to every

mind, which could not, by any possibility, have been there, without intellectual intercourse with other men. Ideas are generated upon a principle resembling the generation of animals—one animal cannot generate life, neither can one man generate ideas. Ideas are procreated by union, and every man is male and female as a generator of ideas; for he not only begets ideas in others, but conceives ideas in return. Our Traveller, therefore, when he tells us to receive nothing from without, or nothing on the negative side, talks unmeaning language. The negative side is the only recipient. The positive is the giver, the negative is the receiver. He may put another meaning on his language, and make it correct; but of what use is it, after all? It is merely *hair-splitting*; it wants *heart*. It is a play upon words—a word philosophy, a word theology, a selfish spirituality, which decries the social and intellectual principles, which are the only means which God has ordained for conveying any happiness that is worth enjoying. With these few observations, we insert the dialogue, hoping that if our friend live twenty years longer, nay, ten, and cast his eyes over it, he will say, "Aye, I was a monk then, but now I am a *social fellow*."

Intellectualist.—I am glad, Sir, to have the pleasure of meeting with you, having had, for some time, a great desire to hear, from your own lips, an account of your reasons for living upon a vegetable diet; and I also furthermore wish to hear from your own mouth, whether it be true, that you have dared to protest against the continuance of human marriages. I am persuaded, Sir, from what I have heard of you, that you will not consider it as impertinence in me to make this request, seeing that my motive is not mere curiosity, but a sincere desire to obtain instruction. Permit me, dear Sir, to add,—you cannot but be aware, that in thus daring to differ from a vast majority of your fellow-men (yea, even the Christian section of them,) you are singularising yourself as *one* to whom the Almighty must have extended a peculiar degree of illumination. Did not the prophets and holy men of old eat flesh, and that, too, by the express command of their God? Nay, but more than this, did not He, of whom it is written, "This is my beloved Son, in whom I am well pleased, hear ye him,"—I repeat it, did not the acknowledged Son of God, the great example for men, partake of animal food, and drink wine also? If you cannot deny this, it seems but needless to refer you to the example and practice of the most illustrious of the Fathers, those eminently pious men, who scrupled not to follow their Saviour's example; and again, to the continuation of this practice, as now exemplified in the conduct of our strictest pietists. Do not all follow on in the well-beaten track of flesh eating? Perhaps, Sir, it may be as well to waive the marriage question, until you have a little explained yourself concerning the abstinence from animal food, and fermented drinks.

Unionist.—Instead of considering your thus questioning me as impertinent, I am, with much delight, obliged to acknowledge that I esteem it as a favour, inasmuch as that thus an opportunity is afforded me to *outwardly* express *what* is my inward state of *being*. But, my good friend, although I so cheerfully comply with your request in submitting to give the best explanation I can of myself, I by no means engage that it shall be satisfactory to you, seeing that no other man can answer a man's *own* interrogations. When you ask a question, it is but the expression of a question *asked* in you, and when you answer a question, it is but the expression of an answer *answering* in you. No answer given to you from *without* by other being, will avail to satisfactorily answer the interrogation of your own being. The questioner and the answerer are ONE.

I.—I think I can partly understand what you mean by the questioner and the answerer being one, at least so far as it regards bodily sensations; but, indeed, I must confess that I am far from being able to go the whole length of your assertion, I do most assuredly perceive, that with regard to our sensations, we must individually be the answerers of our own questions; for instance, I ask you what is tooth-ache, knowing you to be, or to have *been*, the subject of it; you give me a minute

description of its effects, and I am just where I was in regard to a conscious knowledge of tooth-ache, I must be it to know it, with reference to my constitutional sensations I must be my own answerer. But, surely, this does not apply to all questions asked, I do not at all perceive its bearing upon the question I have just proposed, and I do not at all see why you should not be able to satisfactorily answer them. You, of course, must have some motive in thus depriving yourself of those indulgencies, (nay, even common necessities) so amply provided for us by our bountiful Creator. Do you suppose me to be void of common understanding, or are you about to speak to me in an unknown tongue? You will excuse me, Sir, but I am not without fear lest you should think somewhat too highly of yourself. Perhaps I am a little impatient—will you proceed, Sir.

U.—If I consent to be interrogated by you in your own manner, is it more than fair that I should be allowed to answer your interrogations in my own manner? This you admit. Very well. Supposing, then, that my mode of answering is an interrogatory one, you must, of course, be prepared to answer my questions in your own manner.

I.—Sir, you are, without exception, the oddest man I ever met with, however, I suppose there is no getting on with you unless one submits to oddness. I must consent to be a little foolish, just for once, but I can't promise that it will be for long, for I expect I shall never be able to endure your Quakerish mode of discussion; but, pray go on, and let us have your first question, if I must be questioned by way of eliciting an answer to my own question.

U.—To begin, I ask you a threefold question; *what* are you from, whence are you, and whither are you tending?

I.—Sir, nothing but the firm conviction I have of the sincerity of your motives, would induce me to continue this correspondence a moment longer; what in the world can the question just proposed, have to do with your explaining your reasons for abstaining from animal diet; just be so kind as to give me some little idea of the relationship of the two questions, if I can but perceive that remotely they have a bearing towards each other, I will endeavour to answer you.

U.—A man's outward conduct is always representative of his inward state of being, it is the very expression or likeness thereof; if you ask him why he does this or that particular thing, he must, if he speak his feelings, say my *inward* nature (or whatever term you please to give it) inclineth me to it, I am but following out a propensity, or bias in my nature.

I.—Excuse the interruption; but, Sir, permit me to ask, are there no outward motives for action? do we not sometimes follow outward attraction? do you mean to assert that all our actions are involuntary? are you going also to deny the freedom of the will? are we not free agents?

U.—The human will, considered as a secondary will, must depend on a primary will, which also depends on unity—the *all centre*. The freedom of the human will consists in its consenting to co-operate with its primary or universal will, in union with unity. The human will, considered only as a secondary will, is *will* in bondage, in limits; whatsoever, therefore, it does from itself as an end, cannot be an act of a free will, it is will acting in limitation. You ask, is not the will free? but why do you not ask, in *what* is the will free? Is the man *free*? what man? the man in *prison*? no. But the man in prison has a capacity for freedom? yes. But he loses his freedom the moment he ceases to co-operate with the laws of the law-giver, whatever country he may be in. A man is exteriorly free no longer than while he lives in harmony with the laws of his country; let him once break his connection with these, and those who before preserved him in freedom, now bind him hand and foot, and cast him into prison; he has set himself in *opposition* to them; they, therefore, are now become his opponents. The human will, in harmony with its universal, and most antecedent will, lives in freedom; but let it once be broken off from this connection, and it immediately becomes an imprisoned will, and however secure it may be in its chains, none of its acts are free-will acts, but only the acts of a prisoner!

I.—Ah! Now, Sir, I begin to perceive that you would have

me to understand that we are quite mistaken in supposing that the outward objects we perceive are the *inciting* cause of action, and that there is some difference between incitement and excitement. You would have me to understand, I suppose, Sir, that excitement is merely the drawing out into action already incited feeling.

U.—Yes, Sir, and that thus what is termed wicked conduct, is but the expression of a universal evil spirit, that holds a generating relationship with the nature, through whom, it, by primary impressions, or imregnations, ultimately expresses itself into outwardness of action.

I.—But, pray Sir, how do you dispose of man's accountability, or his responsibility? How can man ever be in fault, if all his actions are but the expression of an antecedent spirit in his nature.

U.—I am glad, Sir, that you are in some measure able to understand me; only be quiet, and, as much, as possible, lay aside all pre-conceived *notions* (for the best of these are of no value), and I make no doubt that you will very shortly begin to perceive the propriety of my mode of answering questions with regard to it.

I.—Again, pardon me for interrupting you, but I cannot forbear thanking you for the great pains you have taken in endeavouring to force me to *think* for myself; I was at first disposed to be a little angry at what I imagined as dogmatism in you, but I am now glad that you had the patience to bear with me, and that, instead of cutting me off with a few abstract *reasons* for your singular conduct, you have driven me as it were into the depth of my own being for the answer.

U.—Unless you are driven to a deeper depth than *your own* being you will not obtain the satisfactory answer, you must not consent to be put off with the either ultimate or mediate answer, these leave you unconnected with the *antecedent end*, which is indeed the asker of the questions, and therefore the only satisfactory answerer, when the *end* answers the *end itself* in you, then you will be a conscious satisfactory answerer. You can only *really* know *what* you *really* are in the spirit. If you *really* will know *more*, you must *really* be more in the spirit. And to *really* be more in spirit, you must, as to your degenerated and self-acquired being, become less: why did I not attempt to form an answer to your question that your understanding could have embraced, just that because I would by all means avoid making any addition to the immense quantity of excrescences or fictitious self-accumulated knowledge, which, as an incrustation or crust, covers you. Had I given you an answer from *without*, I should but have assisted to further encase or entomb you. But this is not my *office*, I cannot assist you on the negative side; but on the contrary, I must constantly call upon you to take nothing *in* on that side, whether it is called good or evil, I must incessantly remind you that your only activity must be, that of *not* satisfying a single want of your fictitious existence be it of what kind or sort it may; but above all, it must never cease to tell you that until *SELF* (or a *degenerating principle* in your will) is denied, not one step can be taken towards your regeneration.

I.—Sir, I must beg leave, at least for the present, to decline the conversation, for I am by no means equal for it, *what* you mean I cannot even imagine, and as to attaching a meaning to what you say myself, this I can't do; I am in a complete mist; you have raised a dense fog about me; I don't know that I shall ever be able to find my way *home* again.

U.—Your account of yourself is truly encouraging, and I can only hope that you may indeed never find that *home*, from which it is clear you have at any rate been a little removed. Be not afraid of the dense mist yet surrounding you; your piercing it is a sure sign that the *density* is decreasing, otherwise your perception could not increase.

I.—Well, Sir, I can but thank you for your patience with me, but really I had no idea that my asking you such a simple question would have led to all this: however, as I must confess that the discussion is not altogether uninteresting to me, perhaps you will have no objection to our resuming it, when we next meet. In the mean time, Sir, I wish that you would make an effort to render yourself more intelligible. Good bye, Sir.

SAVAGE THEOLOGY.

THE speculations of the Yellow Knife Indians, regarding the creation, are dwelt on at length in Franklin's journey to the Polar Sea, but most of them are either forgotten, or strangely distorted by the present generation, who content themselves with a simple belief in the existence of one great spirit, who rewards the good, and punishes the evil doer. I was once speaking to a Camarade de Mandeville, a Chippewyan chief, on this subject, and was endeavouring to impress on his mind a few moral precepts for his future guidance, to which he listened with the most profound gravity and attention. When I had concluded, he raised his head a little, and with eyes fixed on the floor, said, in a low and solemn tone, "The chief's words have sunk deep into my heart, and I shall often think of them when I am alone. It is true that I am ignorant, but I never lie down at night in my lodge, without whispering to the Great Spirit a prayer for forgiveness if I have done any thing wrong that day."

The following is a good lesson for Christians, we question if any of the missionaries could teach a better:—

"These people (Chippewyans) are by no means wanting in shrewdness, when occasion offers for the display of it. Mr. McLeod was reproving one of them for the bickerings he had had with the other tribe, and after expostulating with him on the danger of so bad an example, informed him that they were all brothers, created by the same power, which made no distinction between man and man, but regarded every one according to the quality of his actions; that they should be kind, therefore, and charitable towards each other, for that such conduct was pleasing to the Great Spirit. 'Ah!' said the Indian, with a heavy sigh, 'that is good, and if the chief wishes to teach us in that way, which is very good, let him show that he fears the Great Spirit, and give me a gun to hunt with, for my family are starving.'"—*Capt. Back's Journal.*

CHRISTIANITY IN INDIA.

"Of the three hundred native Christians (at Singapore) mentioned in the census, at least nine-tenths are Roman Catholics, who are either descendants of the Portuguese, or converts to the French Jesuits. There is a clergyman of the Church of England in the settlement, who performs divine service in a house which has been fitted up, and consecrated for a chapel. There are, also, two or three dissenting missionaries at Singapore, but they do not appear to have much success in the conversion of the natives, the effects of their labours being rarely heard of in the settlements, except through the medium of missionary publications, brought out from England(!)

"The labours of the Jesuits are confined to the Pagan natives in the settlement, for the Mahomedans hold their form of religion in great contempt, and are apt to designate it as *Christian idolatry*. The great success they have met with in Cochin China, and in other parts of Eastern Asia, is to be attributed to their entire devotion to the cause in which they are engaged, their attention being solely turned towards the propagation of their faith: pecuniary emolument cannot be their object, for the pittance allowed for their support is in itself insufficient to tempt them to embark in so difficult and dangerous a service. Whenever they have gained a considerable body of converts, they generally endeavour to acquire apostolical supremacy, with a view to convert the entire population by a *coup-de-main*. This was the case in Cochin China, during my stay in the Archipelago. The Jesuits, who had been tolerated by the Government, made great progress; but they induced their converts to rebel, and the consequence was, that two of them were beheaded, and the remainder were expelled the country. The system may be found to answer in countries like Paraguay and California, where the natives are divided into many petty tribes; but in powerful kingdoms, which possess a substantial government, the results must be very different.—*Earl's Voyages and Adventures in the Indian Archipelago. Lond. 1837, p. 392.*

DRUMMERS' FESTIVAL.—The patience and constancy of the Spartan youth most conspicuously appeared in a certain festival, celebrated in honour of Diana, surnamed Orthia, where the children, before the eyes of their parents, and in presence of the whole city, suffered themselves to be whipped till the blood ran down upon the altar of this cruel goddess, where sometimes they expired under the strokes, and all this without uttering the least cry, or so much as a groan or a sigh; and even their own fathers, when they saw them covered with blood, and ready to expire, exhorted them to persevere to the end, with constancy and resolution. Plutarch assures us, that he had seen with his own eyes a great many children lose their lives at the celebration of these cruel rites. Hence it is that Horace gives the epithet of patient to the city of Lacedæmon—*Patiens Lacedæmon*; and another author makes a man, who had received three strokes of a stick without complaining, say, "*Tres plagas Spartana nobilitate concori.*"—I have borne three strokes with Spartan nobleness."

A CHURCH OFFERING IN NORWAY!—There is a kind of pride among the Bonder (yeomen) to make a handsome one, a dollar or two, at Yule. The mode of presenting it is not very decorous. The clergyman, in his embroidered robes, is on his knees at the altar, after the service is performed, apparently absorbed in meditation and prayer. The people go round the altar in procession, and as each deposits his offering on the altar, the clergyman makes a nod of acknowledgment.—*Laing's Residence in Norway, 1836.*

TO CORRESPONDENTS.

We believe the principal difference between a Theocratist and us, is the body of Jesus Christ of Nazareth. He does not make the Saviour universal in his being, but confines him to an individual; we regard him as universal in his being, and consider the Son as existing in the Church, or any individual member of the true Christ, in the very same sense (but a different manifestation) in which he existed in Jesus Christ. But every man to his office. Jesus Christ the first, afterwards those that are associated with him. Christ, therefore, may come again in another individual, and still be the same Christ, for it is not the flesh but the spirit that is the Christ. Such is our meaning. We do not pretend to know where the body of Jesus Christ is, neither have we any authority to take the mystical language of prophecy in a literal sense. We believe that the Son of God was identified with Jesus Christ; but the Son of God, like God himself, is infinitely divisible, and is formed in every man who conceives him "the hope of glory." "Ye are the body of Christ, and members in particular." We suspect our Correspondent does not fully apprehend what we mean by the universal Christ. But we will try him again, by telling him that the universal Christ is the Church; that at present he is dead in the tomb, in hell; and that we are waiting at the tomb to see the Saviour arise, for it is only by the Church that salvation can come to the people. We allow that the last leading article was only a partial answer, but it was not written on purpose. To the inquiry respecting Mr. S., we reply—"not at present;" but he has it in contemplation when a suitable opening presents itself. We would be obliged to T. to point out any thing particular he observes in the public papers of interest to our inquiries.

We must have close readers for close writers.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Pantheism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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[PRICE 1½d.]

TWO GODS.

"Thou art my Son; this day have I begotten thee."

"There are Lords many, and Gods many."—*Bible.*

Two Gods! why should there be two? why should there be three? why should the Gods be infinite in number, and yet all one? We cannot tell, but as the Yezedi said to Joseph Wolff, when he asked him why he did not pray, when he believed in a God,—“thus it is.”

God may be represented in a twofold light, theoretical and practical; or universal and particular. The first, according to Scripture, is the Father; the second is the Son.

The first is too great for our finite minds to comprehend; we are lost in the sublimity of the Father, but we have a fellow-feeling with the Son, who is God brought down to our comprehension.

The Son is the practical God—he is man. We cannot correspond *practically* with the Father; we require a mediator, and that mediator is our own human nature, directed by the Father's counsel.

When Moses saw God, it was not the theoretical or universal God, but the practical or particular manifestation (in shape and form) of a divine energy; when the prophets saw him in human shape, it was only a mediator that they saw. They could see nothing else. No man ever saw God—no angel or archangel ever saw God—God is invisible, and will be as invisible in heaven to eternity as he is now on earth.

“He that hath seen me,” says Christ, “hath seen the Father; I and the Father are one;” and no man is a Christian who cannot say the same. If the Church be the body of Christ, and the temple of the Holy Ghost, surely it has a right to say, like Christ,—“I and my Father are one; he that hath seen me, hath seen the Father.” We will never acknowledge a Church, nor a Christian, who does not confidently say the same. We do not want a human Church, destitute of divinity; we despise it. Of what benefit can it be to us? Whence does it derive its authority? what is the spirit that possesses it? who is its father? If the Father be divine, surely the Son should be a partaker of the divinity. With whom does it correspond? what are its means of communication between earth and heaven? has it direct influence from the Father? does it know the Father's will? has it the means of decisively ascertaining the Father's will on all important subjects of Church discipline? If not, pray, what is the Church but a usurpation—an alien from God?

Our venerable Church of England has not the courage to maintain that she has direct intercourse with the Father, and for this we despise her.

But how is this direct intercourse to be obtained? by a union of the Church upon Christian principles. “A new commandment I give unto you, that ye love one another;” “love even your enemies.” It is not theoretical love we mean, but practical; the active co-operation of the whole Christian Church to

adopt means for cultivating the minds and improving the condition of the universal population. This only requires an attempt. Love cannot fail, the people would flock around it. Only convince them that you do love them, and their hearts are won for ever. It is not enough to preach and pray to them, or expound the mysteries of metaphysical science to them, or to send them to the light within, when they are wading in the mud without. You must take them by the shoulders, and say to them, “here is food, and here is clothing, here is a comfortable dwelling; you must keep this dwelling clean, and yourselves clean, and your children clean; and you must send all your children to school; here are schools for them—here are baths for you. You are all members of the Church—you must study its interests, think seriously upon the modes of action and of instruction which it ought to pursue, appoint your representatives to maintain these modes, and let Providence determine the rest by the majority of the Church. You can do no more. But do not regard the Church as immutable, nor a decree of the Church this year to be binding for ever. The Church is progressive. Therefore, urge upon the people whatsoever you consider right, but always faithfully and patiently submit to the decisions of the majority. This is the practical God of the Church. This is the Son who is with it for ever. This is the Judge, who supersedes the Father. This is the infallible Head, whose bulls are just and right, until they be repealed by the same authority which emitted them.”

Society, so constituted, is the practical God. The theoretical God consigns all authority to this only-begotten and well-beloved Son.—“The Father judgeth no man, but hath committed all judgment unto the Son.”

When, therefore, our spiritual friends insist upon our crucifixion of self, we thoroughly agree with them; but when they inform us, that this self is the social self, that we are to abandon that duty which we owe to the practical God of society, and deliver ourselves up to the impractical God within ourselves, we say, “you know not what spirit ye are of; you are rejecting the Mediator; you are destroying your own and other men's peace of mind, by thrusting your head into the holiest of all without authority, only to be thrust out again in confusion of mind and defeat of purpose.”

“No man cometh unto the Father but by the Son.” We must seek God, not inwardly in ourselves singly, but in mankind socially. We must seek him in human nature. They that look to the light within their own special selves, without commingling their own light with that of others, will obtain a very miserable supply of illumination. The light within does not mean the light of your own sweet self, but the light of human nature. Mankind ought to be regarded as one man. Language is the uniting principle that combines the different members; it is the electric chain, through which the divine fluid is transmitted from soul to soul, and thus animates all with the same living spark. By this chain the mind that strikes the fire communicates it to all that are in immediate connexion with itself; and were this connexion more intimate and social, the sympathies of men would be more perfect, and the intercommunications of mind would be improved, like those of

roads and railways, which are the harbingers of a more intimate correspondence between individuals and nations.

To this social intercourse we look for the accomplishment of the promise of God dwelling with men. By this social intercourse the prejudices of different tribes and nations are gradually destroyed. Provinces that hitherto have hated or despised each other, on account of some slight difference of manner or speech, are being reconciled. Men are beginning to perceive, that differences of modes of thought, of worship, of speech, of dress, of form or complexion, do not involve the idea of moral guilt. Reconciliation is taking place; interchange of thoughts is opening up new views of religion and morals; bigotry is rapidly giving way to a spirit of toleration; intellectual discussion is breaking the chains and fetters of priestcraft and superstition; and in proportion to the facility of this intellectual intercourse and discussion is the work of the demolition of Babel's tower proceeding. Men are being prepared for unity.

And pray what is doing all this? Social and intellectual intercourse—the electric chord of society—the navel-string that unites every man to the practical God. Snap that chord, and the man falls away into the unfathomable abyss of the impractical or theoretical God, who has firmly declared, that no man shall come unto him but through the Son. They are dreamers all, who think they have found him except in *mankind*. The God in a single individual is an idol. They are idolaters who worship him; and he is an idolator who cannot perceive God in any other man but himself. The most interesting manifestations of Deity we have ever witnessed have been in fools and fatuated people. It is chiefly amongst them that prophetic powers are developed.* But the most practical and useful manifestations of the Deity are in the wise, who employ largely the intellectual and social means for re-uniting the scattered limbs of Christ's mystical body—the Church.

Now let us state again what is the difference between the two Gods of whom we speak. The one is the God of *Nature*, and the other the God of *Human Nature*. The latter is "The Son." The other won't speak to us. He

"Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms on the trees,"

We live in him, breathe in him, and move in him; but it is only as man that we know him, and by the social intellect only that we know him as man.

But still the intellect is not the final resting-place. Love is the end. Love is the haven to which we are all sailing; it is only in love that we can find enjoyment—but it is social love, the love of one another. Mere love of God is an impossibility, an abstraction—"he that says he loveth God, and loveth not his brother, is a liar, and the truth is not in him." Hence God-love, as it is called, is merely an imposition of self-love, unless it be socially developed, and then it is social love.—"Love the Lord thy God with all thy heart, and thy neighbour as thyself; on these two commandments hang all the law and the prophets." Are they two commandments? No, indeed, they are merely one—"A new commandment I give unto you, that ye love one another." This is the two commandments in one.

Love is the end, but intellect is the means of promoting it; there is no intercourse without intellect—there is no union without intellect. By intellect the experience of all is brought into a heap, and made one; by intellect the stock of human observation is concentrated. But it is merely a servant. There is no satisfaction in mere intellectual pursuits, except in so far as they contribute to the moral and social feelings. How wonderfully every intellectual gem is enhanced by the idea that others are admiring the gem as well as ourselves, and that is may be instrumental in procuring some new blessing for society! But a mere intellectual idea, which is solitary in its origin, which is not meant to be communicated to others, which is not expected ever to be outwardly employed for any interesting purpose, is an idea of no value. The social feelings set

the price upon intellect; the social feelings are the best inspirers of genius. It is at the social board, where genius flashes with the fire of wit, and the blazonry of truth—it is in the true social spirit that the orator speaks and the penman writes, when they speak and write to the heart. Love—social love—is the God that inspires, and intellect is the vehicle which communicates the feelings by the use of written or spoken signs of speech.

"God is love"—social love; an idol is self love; and we may easily and practically determine the amount of divinity possessed by any individual by the breadth of love which his disposition manifests. But what sort of love is it that is valuable to society? not that sexual love which striplings exhibit towards one another, when they sigh and long for each other's society, and make every other person unhappy with their fretfulness, when their favourite is absent; this is rank selfishness: not that family love which wastes itself on some few individuals of kindred extraction, who have sprung from the same loins, and are known by the same name, who are christened after *me*, or suckled by *her*, and which has scarcely even common civility left for the other members of the family of God. Family affections are very useful and virtuous in a state of life like ours; but they may be carried to a selfish extent, by the shutting up of the spiritual affections for kinsmen of another description than those of flesh and blood. The broadest love is the best, it is the most generous, it has always obtained the richest tribute of admiration, because it requires the highest order of being, and the greatest sacrifice of individual feelings. It is the love which seeks the good of men, not of individuals only. It is such a love that Christ evidently meant when he requested his followers to abandon the luxuries of the world, and divide their substance with their fellow men and follow him. We candidly admit that it would be extremely foolish for single individuals to do this in the present state of society. It is a duty for society at large to perform *en masse*. It cannot be done on a small scale, to any effectual purpose. Individuals with money at command have more opportunities of doing good, and more good is really done by the judicious distribution of their wealth betimes, according to their own discretion, than could be effected by a total squandering of the principal among the poor, who would soon disperse the substance, and leave the scattered wealth to be gathered up by some coarser and more grasping mind than that which in charity dispensed it. But the faithful combination of Christian men and women, upon a principle of social affection, in which every individual would be domesticated as one of the great family of the church, every child properly educated, and reared to industry and honourable feeling, and every man and woman *practically* taught to regulate their passions and co-operate with God in limiting or extending the number of their offspring, according as the interests of society seemed to require it—such a union, we say, is not only simple and practicable, but is the only true Christian union, because it is the only method by which evil can be subdued and Satan's kingdom destroyed.

If you look for the destruction of Satan's reign of evil in the human heart, when some are exceedingly rich, others exceedingly poor, ill-fed, ill-clothed, and unhoused, you look for a delusion. It is no new doctrine that we teach, it is as old as society. Lycurgus knew it, and acted upon it in part, and Sparta kept his laws five hundred years, and actually ruled Greece, without the use of science or art. The arts and sciences were banished from Sparta; they were encouraged by Athens. Yet the Spartans were famous for wisdom and virtue; and the Athenians were famous for frivolity and caprice. But Sparta had social love and good manners; all her citizens dined at a common table, they were intimately known to each other. Social feeling is stronger than science. Solon, as a lawgiver, was weaker than Lycurgus, but, still, Solon knew and acknowledged what we have taught. According to Rollin, who takes his authority from Plutarch and Diogenes Laertius, Solon, "considered that such persons as have no fortune, and make use of no methods of industry to gain their livelihood, are ready to employ all manner of unjust and unlawful means for acquiring money; and that the necessity of subsisting some way or other then disposes them for committing all sorts of misdemeanours, rapine, knaveries, and frauds, from which spring up a school of vice in the bosom of the Common-

* The prophet is a fool, and the spiritual man is mad,—Hosea ix. 7.

wealth, and such a heaven gains ground as does not fail to spread its infection, and by degrees corrupt the manners of the public.

This is the true devil of society. Destroy this devil by a well concerted social plan, and society becomes Christ; and is infallible in promoting human happiness. "The comforter will lead you into all truth, and bring all things to your remembrance whatsoever I have said unto you." At present we are all of our Father, the Devil, and the lusts of our Father we do. The comforter is not yet come, but when he comes, the Devil our Father will be transformed into an angel of light. Hence, we are informed, in sacred allegory, that Satan is God's first born, and Christ the second born; each is a son, the first for evil, and the second for good, but the second is merely the first "born again." These two are one, and that one is merely the universal God manifested in human Nature; being one, two, three, seven, or as many as you can imagine, Monotheism, Tritheism, or Polytheism, according as you please to view the "All and in All."

SIR THOMAS MORE'S UTOPIA.

THE idea of Utopia* is evidently borrowed from Plato, and is illustrated in a more popular and less metaphysical style. It is more intelligible to the simple mind. Its truths are living truths, which even children may understand. The plan of the work is like that of an epic poem, and the description of Utopia and its interesting inhabitants, is related by a traveller of the name of Raphael, who is supposed to have visited the island, and to describe the outline of his own personal observations.

This Raphael Sir T. met at Antwerp, and in the introduction to Utopia an interesting conversation is recorded, in which all the principles of social community are discussed, and the truth pointed out by this hero of the poem. "Dreadful punishments," says Raphael, "are inflicted on thieves; but it were better to make good provisions that all might know how to gain a livelihood, and be preserved from the necessity of stealing, and of dying for it." This sentence contains the whole secret of the doctrine, namely, that evil ought to be prevented by kindness, not checked by punishment or fear. Society, however, in ignorance, has not attained to this enlightened conviction; and those whose sacred duty it is to teach this religion (for religion it really is) instead of pointing out the truth to the world, have merely striven to accommodate the principles of Christian love to the Satanic system of old society—"observing that the world would not suit their lives to Christ's rules, they (the preachers) have adapted his doctrine to their lives, that they might agree some way or other. But this compliance hath had no other effect than that men become more secure in their wickedness by it."

Of property and money, the substance of the author's opinions may be comprised in the following quotations:—"As long as there is any property, and money is the standard of all things else, I cannot think that a country can be governed justly or happily. Not justly, for the best things will fall to the lot of the best men; not happily, for all things will be divided among a few who are not completely happy, while the rest are in absolute misery." "I confess, that without destroying it (private property) entirely, the oppressions of many may be lightened, but they can never be quite removed. It will happen, as in a complication of disorders, that applying a remedy to one part, you do harm elsewhere."

Utopia, then, is an island five hundred miles in length, and about two hundred broad in some parts,† governed upon the foregoing political principles. It is a monarchy and republic in one; the prince is elective, and the suffrage is universal. The prince, however, is chosen by the syphogrants, or philarchs, and the syphogrants by the people.

Each philarch has the charge of thirty families, who elect him as their ruler. A country family consists of about forty persons, besides two slaves, and they live in town and country alternately; but in town a family consists of from ten to sixteen,

It consists of relations, but small families are made up from those which contain a surplus of children under age.

"The oldest man of every family presides in it. Wives obey their husbands, and children their parents—junior ever serving senior. Every city is divided into four equal parts, and in the middle of each is a market-place. What is manufactured by the several families, and brought thither, is carried to houses appointed for that purpose. In these all things of that kind are laid together, and every father goeth thither and taketh whatever he or his family need, without paying for it, or leaving any exchange. There is no reason for giving any one a denial, since they have such plenty of all things. And there is no danger of any one asking for more than he needeth, for, being sure they shall always be supplied, they have no inducement of the kind.

"It is the fear of want which rendereth any animal greedy or ravenous. And, besides this fear, there is a pride in man which maketh him esteem it a glory to excel his fellow-creatures in pomp and excess. The laws of Utopia leave no room for these feelings.

"Near these markets are others for every kind of provision. Here are herbs, fruit, bread, fish, fowl, and cattle. Without their towns are appointed places, near a running stream, for killing their beasts, which is done by their slaves. They allow none of the citizens to kill their cattle, thinking that pity and good nature (which are among the best of the affections born in us) are greatly impaired by butchering animals. Nor do they suffer any thing foul or unclean to be brought into their towns, lest the air be infected with ill scents, which might injure their health.

"In every street are spacious halls, lying at equal distances from each other, and distinguished by particular names. The syphogrants dwell in them with their thirty respective families, fifteen lying on one side, and as many on the other, and here they meet and hold their repasts. The steward of each goeth to the market at an appointed hour, and taketh home provision according to the number belonging to his hall."

The unpleasant services about these halls are done by slaves (who are convicts condemned to slavery for moral crimes); cooking and dressing are done by the women, and the youth of both sexes, between the ages of five and puberty, serve their elders at table.

"Thus live the inhabitants of towns. In the country, where they live at considerable distances asunder, every one eats at home, and no family is without necessary provision; for from them are sent provisions to those living in the towns."

Industry is universal. No one can leave his family to travel without a passport. If he be found rambling in idleness, without authority, he is punished; and, for a second offence, condemned to slavery.

"There are no idle people amongst them, nor any pretences for excusing any individual from labour. They have no taverns, ale-houses, or brothels, nor any other mediums of corruption, of gathering in corners, or forming parties. All live in full view, and all are obliged to do their duty, and employ well their leisure; and it is certain that a nation thus regulated must enjoy great abundance of all things, which being equally distributed, no one can want or be obliged to beg."

"At their great council at Amaurot (the capital), to which three from every town are sent yearly (annual parliaments), they examine what towns abound in provisions, and in which is any scarcity, that the one may be supplied from the other, and this is done without any exchange; for, according to their plenty or scarcity, they supply or are supplied, so that the whole island is, as it were, one family."

They have amassed considerable treasure by foreign commerce, chiefly exportation of surplus produce. This treasure is kept in reserve for unavoidable wars, in which foreigners are employed; but they employ gold and silver in domestic life in a manner somewhat original. Plate must convey a very different idea to their minds from ours, when chamber-pots, and close stools, and other vulgar utensils, are made of gold and silver. Slaves are fettered with gold and silver chains, and earrings of gold are hung upon some of them as badges of infamy. Under such training children are taught to despise gold, and

* Utopia means "a fine country."

† England is evidently meant by the author.

when the good of their country requires it, people have no objection to resign their chamber-pots and close-stools to pay the expences of a military campaign.

Pleasure is their *summum bonum*; this consists in temperance and social love—all excesses are reprobated. Their religion is simple natural theology; their morality unperverted by the fanaticism of divines and fearful fanatics; and universal toleration is granted for men to worship God as they please. There are varieties of religion amongst them; but as no persecution is employed, and no favouritism shown by government, no particular dislike is felt by individuals against those who differ from them, and proselytism is pursued with great composure.

Marriage is consecrated amongst them, and its duties and privileges strictly enforced. Adultery is punished with slavery, divorce not encouraged, but may be obtained by application to the prince, with consent of both parties; but no two parties ever engage in matrimonial compact without being first introduced to each other in a state of nature, "in beauty unadorned." "They wonder at the folly of mankind in all other countries, who, if they buy but an inferior horse, examine him all over, and take off his trappings; yet a wife, on whom dependeth the happiness of the remainder of life, they take upon trust, regarding only her face, and leaving the rest of her body covered, where contagious and loathsome disorders may be concealed."

We have heard of the paradise of fools; but where is the country that can lay claim to that venerable designation? here it is.

"They (the Utopians) take great pleasure in fools. It is esteemed base and unbecoming to use them ill, and they think it not amiss for people to divert themselves with their folly, and that it is an advantage to the fools. For were men so morose and severe, as not to be at all amused with their ridiculous behaviour, and foolish sayings (which is all they can do to recommend themselves to others), it could not be expected that they would be so well provided for, nor so tenderly used as otherwise."

This is the very attics of philosophy, we perfectly coincide with it. God has created fools, why should we not enjoy them? Only let them be put in their proper places, not in official situations, and in cathedral seats. Every man to his office. "To your tents, O Israel."

They have few laws, and every man understands them; no lawyers, and few priests, but the priests superintend the education of children. They are all taught not to fear death; and when life becomes burdensome by disease or age, the priest may give a warrant for an individual to remove himself by poison; but unwarranted suicide is accounted infamous.

The Utopian system seems to us to be defective in grandeur. There is a modest simplicity and comfort about it; but it is weak, it wants science and art, and the homeliness of a people who dye not their wool—and wear only one suit a year—and work in leather clothes which last seven—and whose families make their own clothes—and who require few of those artificial comforts which, amongst modern civilians, are now ranked amongst the necessities of life—is by no means alluring to our perhaps spoiled and perverted imaginations. Moreover, we do not see any necessity for such homeliness. We suspect that man cannot be refined inwardly without the instrumentality of outward refinements; the fine arts are especially useful in polishing the human being.

"Emolliunt mores nec sinunt esse ferus."

"They soften our manners, and preserve us from barbarism."

This defect belongs also to Plato's republic. We regard both, therefore, as unnatural; as pictures which in practice could not be realized, without introducing many instruments of polish which the ingenious authors have neglected to employ.

PRACTICAL NATIONAL EDUCATION.

It is not a very easy matter to make plain to other minds that which is deeply felt in one's own. The deeper the feeling, the more difficult the explanation in words. Now, as the well-fare of the human race, viewed in the phrase "Education," is to

me, the absorbing idea, I feel that my former letter, which you so far approved as to insert, will require on the part of the public some further discussion. Many things are too familiar and obvious to my mind to occur as necessary to be written of. To keep alive the subject and to vindicate, what may appear to some, mystic views, I hold myself ready to answer any objections, either inserted in your paper, or which may be left in writing at your publishers.

A little more experience will convince every religious and political party, as many are already convinced, that the courses hitherto pursued are no longer capable of preserving their order, and will not accomplish their proposed human improvement. As the age of brute force is passed, the powerful will endeavour to keep their power by mental influences, and "Education" will probably be the next popular demand. But why should it be expected that the education of the rising generation will preserve them from physical want or immoral actions? Not all the education the world has yet laboured at, has been able to preserve its chosen subjects from the wretched extremity of the gallows, nor from crimes as black as any which lead poverty to that end. Yet there is a latent feeling, nearly universal, that a further refinement of mind would prove a preventive of almost every evil. It is supposed that ignorance, or a want of more knowledge, is the reason that men are not so morally right, or so socially happy, as we all strongly feel they are capable of becoming. But friendly as I am to intellectual progress, I am convinced that other than intellectual results can never come from intellect. Sowing brute force you reap an animal result; sowing intellect you reap intellect; but upon a totally different basis must education proceed, if it is to arrive at a result different and better than has yet been exhibited. How shall a truly moral result be attained if we never so propose or think of it; or, thinking of it, conclude it will grow out of intellectual culture? As well might we expect a harvest of wheat where we have planted potatoes.

A correspondent who friendly charges me with obscurity wishes to know what is the "moral practice," recommended. "What are the teacher and his pupils to be doing for this hour per day?" I take it as good evidence of what I have asserted regarding the absence of moral or divine end in our systems that a most intelligent man informs me I am "not understood by him or ten readers of the *Shepherd*." He declares he has no idea whatever corresponding to my expressions. Such is no doubt the general condition of mere intellectual men. He is correct. I am not understood, nor should I be if I entered ever so much into the details of treatment suitable in my view to the mathematical, practical, grammatical, musical, or any other peculiar mental organization through which the universal voice may speak. Nay, were I actually at work, few would appreciate. But, be it respectfully declared to such friends, that it is for that reason I write. Were my aspirations commonly current, and on the high road to success, I need not put them forth. That which is adopted requires no advocate. The progressive scheme of to-day, becomes a hindrance and a stumbling block to progression to-morrow. Even that which I now recommend to support, I should myself, were it accomplished, be the first to supersede by something which would then be the mysticism of that day, as what I now put faintly forth is mysticism at this day. A pair of kitchen bellows were once mystical; now even the oxy-hydrogen blowpipe is a familiarity; and mystery dwells in the next undeveloped discovery.

While on the subject of reception and intelligibility, I cannot forbear relating a fact, which, I hope, will be a novelty to your readers, as it was indeed surprising to me, while it is enough to rouse a sluggard to action. In my neighbourhood I had observed an Infant School conducted by a female, in what I guessed to be a superior manner. Thinking such a teacher would be interested in the subject, I called with a copy of your No. 7, to leave her to read, and favour me with any remarks thereon. Being before school hours, I sent it into her room by an intelligent girl I saw in the school, but I had not departed many steps when she came after me with a message that "she thought I had better not leave it." From the poverty of the place I had not imagined she was a dependant on patronage. Her supporters would, perhaps, be astonished to learn that the effect

of their benevolence is so cruel as to reduce her to that condition which they pretend to deplore in Roman Catholic Countries. At all events my indignation against its authors was completely absorbed by unmixed pity for the poor victim. And does this occur, I asked, in the most enlightened district of the most enlightened nation in the world? But I believe that Islington is the most priest-ridden parish in England. If I mistake not, too, her party is the most liberal of them all, for there was a money-box in the school-room, labelled "Church Missionary Society," the party, I presume, in whose hands are the great Universities, and, by patent right, the morals and intellects of the rising generation. On me, who have never experienced in my own family, or in my connexions, anything like the rejection of an offer, because it might lead to deeper thought, to whom, till this hour, it had been an occurrence only reported, I must confess it made a deep and sad impression. A woman with talent enough to earn her bread in any situation in life, to be brought to such a state of miserable dependance that her *index expurgatorius* must extend to every scrap of paper, not sifted through some Committee of monied people, who have not half her abilities, is a result so deadly as to excite in me feelings similar to the occurrence of a murder. Indeed, it leads to nothing short of mind-murder—murder by starvation.

I previously had objections to committees, on the grounds of impracticability and slowness, but here we see an efficiency of evil, without so much as a vote or a discussion, perhaps without design. And let me ask the liberals, who sigh over such a state of things, what they do to counteract this backward tendency? It is not for want of wealth or knowledge that they are inert. The charitable explanation is, that, abhorring such effects, and perceiving that the old mysticism is always, verbally at least, found united therewith, they fly off to the other extreme, and will acknowledge no interior origin of life and growth whatever. Hence our modern liberal schools, as the Mechanics' Institution, the London University, and their imitators, are one-sided affairs. They profess to make a home for every means calculated to promote human good, yet leave the pupils without help where they most require it, that is, in the consciousness of the sources of their individual feelings and affections. From the days of Sheridan, or before, until now, the liberals have talked ardently of a University for Females, but the priest will always carry the question against them, so long as they reject the supremacy of the moral feelings, and make a monarch of the intellect. The result of such defects, on either side, is, that both sexes are ill educated for each other, and not at all for the end of education. It is in vain to appeal for progress to men who are bound to stand still by money profit, as well as by opinion. The hope is with the liberal-minded. To them I would say, continue to reject the old mysticism, with all its verbiage, forms, and cant, as the derelict of a past age, but do not in that act throw out of mind those functions and natures of the human being, whose wants are supplied, though defectively and injuriously, by such means. Erect a new mysticism, uniting in one comprehensive whole, the human feelings, intellect, and organization. There are real inward as well as outward phenomena. No individual exists, who would not assert the truth of some interiorly originating realities, yet the prevailing intellect of the day, taken collectively, denies their existence altogether, and tries to erect a superstructure of *learning*, without due regard to the foundation of *being*, whereon they propose to build. Now the affections are so much larger in the female than in the male mind, that no educative scheme can at all comprehend them, which does not regard the moral spontaneity as the primary object of the teacher's care, and females must continue to fall into the ranks of superstition, as hitherto. I purpose, therefore, another week, to consider the subject of National Education, to be attained through a development of the female portion of the rising generation.

This is, I perceive, rather a gossiping letter, but familiarity may sometimes assist the discussion of principles. C. L.

[Gossiping though it be, it is a better letter than the last. Jesus Christ taught by parable, *i. e.* gossip. Æsop taught by gossip, and both taught with effect; they are read to this day—but Plato never is read, except by learned logicians, word-philosophers, ascetics, anchorites, and such as never have, and

never can, while God exists, have much social influence on their fellow-men. We advise C. L. always to write in this style, and for every *single* sentence of philosophy, or mysticism, put down *seven* sentences of gossip. The great defect of many good men and shrewd mystics is, that they are nothing but mystics; they do not study the art of gaining access to the heart. For this reason they are doomed to oblivion; they live in society as if they did not belong to it; they represent its evils as *inward*, and therefore neglect the outward means of removing them; and although they are so inconsistent as to use speech, by making sounds with their *outward* mouths, they contrive to modulate those sounds in such a way, as that no man, who is not previously of their own party, can possibly receive them. They are too inward. Philosophy, and wisdom, and religion, and virtue, are twofold, inward and outward. The neglect of the former makes a hypocrite—the neglect of the latter makes an anchorite. The two combined make the perfect man. We know some men, who might be very useful to their fellow-creatures, were they merely to dip two or three hours a-day into the newspaper gossip, collect facts, scientific and social, and mount their mystical axioms on these *slings*, and throw them amongst the people. The people would then *stir*. How strange it is, that men either go to one extreme or another! There is nothing so difficult as temperance; abstinence is comparatively easy; but to tread the middle path of wisdom is as difficult as to cross the *single-hair* bridge of Mahomet, that spans the mouth of hell, and leads into heaven.—ED.]

A TALE, SHOWING THE WAY TO KILL SATAN.

BENEDICT and Beatrice were very comfortable for a week after marriage; but all at once, Benedict became uneasy, and ceased to fondle and dote upon Beatrice. What was the cause of this, think you? It was the merest trifle in the world. Beatrice had a rather vulgar habit of picking her teeth after meals, and sucking them with a sharp noise. Benedict could not bear this, and he was ashamed to tell his partner of it. He thought he would overcome it. He reproached himself for his weakness. He called it an evil spirit. He said that God would not like Beatrice the less for this habit, and why should he. He resolved to bear it; but the resolution was too great for Benedict. His nervous system was shaken. He brooded over the offensive subject; he was always enforcing his resolution, always keeping a check upon himself; and the only result that he perceived was this, that he could not accomplish his purpose. He gave way at last, became fretful and disagreeable, and Beatrice perceived, to her great grief, that she had lost his affections, and that all her attempts to please him by kind words, pleasant looks, and assiduous attention, only served to make him more irascible and indifferenced.

Benedict had a friend, to whom he resolved to communicate his grief; but he blushed deeply at the thought of revealing such a trifle. However, he kept his resolution, and, to his great surprise, he found that his friend had been tormented in a similar manner. "And how did you get over it?" said Benedict; "you must have more virtue than I, if you could subdue such a feeling. I am afraid that I have got a bad habit, and that the wicked one has enthroned himself within it." "Ha! ha!" roared his friend, "ha! ha! the wicked one, forsooth! What think you, my friend, if, instead of being a fiend, it is an angel of light?" "Angel of light!" said Benedict, "to make me unhappy, and divide my affection from my spouse—you chaff me now." "Not a bit," said his friend, "you must consider whether the habit you allude to is good or bad, graceful or ungraceful. If your judgment approves of it, as good and graceful, then I say you have a devil; but if the habit be ungraceful and bad, how can you call that a devil, which is merely a spirit of refined feeling, which cannot bear an offence against propriety. It is said of God that he *hates evil with a perfect hatred*; and it is, in my opinion, the character of every refined feeling to do the same, and to persecute offensive habits until they are eradicated." "Then you do not think the evil is in me," said Benedict. "Your hatred of the offensive habit," said his friend, "is not evil, but you

are to blame for concealing the cause of your disaffection, your wife is entirely ignorant of it. She would instantly remove the offence if she were aware of it; the angel would be pacified, and that which you now think a devil, would prove only a schoolmaster for you both. Suppose, my friend, you were very much troubled with fleas in bed, and could not sleep, and you were to take some metaphysical notion into your noddle, that the tickling and restlessness were merely inward feelings, the effect of a principle of evil in your spiritual nature, and, instead of endeavouring to catch the fleas, and get rid of them by outward means, you were merely to speculate on the spirit of evil in your own heart, as the main and sole cause of all uneasy sensations, and resolved to apply the remedy within by an *a priori* process, beginning not at the fleas, which caused the tickling, but at the sensitive soul, which perceived the sensation, how long do you think, Mr. Benedict, you might lie among the fleas before you got rid of the uneasy feelings?" "Ha! ha! ha!" said Benedict, "very good! I see you are right. There is an inside cause and an outside cause for every condition. The inner cause of my uneasiness is my sensitive mind, the outer cause is the offensive habit of my wife; but the blame is at present in my concealment from her of the cause of my unhappiness. It was pure shame that prevented me from complaining; I am now resolved to mention it." He did so. She was astonished—she begged his pardon—she embraced him twenty times over, and tenderly reproached him for his want of confidence in not revealing the secret before; and from that day thenceforth the loving couple renewed their loves, she rejoicing in the recapture of her husband's affections, and he in the possession of a delicate and affectionate partner, who, having once discovered his weak side, took care in future never to offend it.

"Now," said his friend, many years after, "how do you get on with your devil, have you killed him?" "No," said Benedict, "I have converted him. It was a very simple process. What a fool was I to suffer so long when so complete a remedy was in my own power?" "Ah!" said his friend, "it is so with a thousand other evils of life; a thousand other devils which priests in vain attempt to exorcise, and spiritualists in vain attempt to subdue. There is no killing the devil of society, but by removing the materials in which he appears. If you want your house clean and tidy, you wash it, and sweep it, and ventilate it; if you want a clean person, you wash, and powder, and put on clean clothing, you then feel comfortable to yourself, and agreeable to others; but should you say, "oh! outward cleanliness is beneath my notice, I am spiritually clean," and you suffer your house to become filthy, and your person abominable; you not only become yourself uncomfortable, but you arouse the devil in every one that comes near you. They abominate your house, they nauseate your person, and they go away and revile you to their acquaintances as a disgrace to human nature. In like manner may we explain every other social evil. They all arise in outward things impressing the sensitive mind with strong sensations, which lead to hatred, slander, strife, theft, and murder. Every one of these devils may be exorcised in the very same fashion as you have exorcised your own, only some are manifested on so large a scale, that they would require a nation to combine to put them to the rout."

THE TRANSCENDENTALIST'S DIALOGUES.

No. IX.

ON "THE ONE."—(Continued from p. 70.)

Transcendentalist.—*Materialist.*

Trans.—Now, I conceive, our dialogues have assumed an important aspect; we have, in a popular manner, said the same things that Kant has said in his *Antinomie of pure Reason*.

Mat.—What? We have not been talking Kantism all this time?

Trans.—Not precisely; our arguments have occasionally differed from those of Kant, but yet we have proceeded on the

same principle, and on certain points we have gone* quite as far as he has.

Mat.—But I thought Kantism chiefly depended on a certain table of categories.

Trans.—Well, and when it is convenient we can soon drop down into those categories. That "oneness" of apprehension—that "one" to which we are obliged to bring all objects, may be called the category of categories, being much higher than the Kantian category, called "unity," and inclusive of that, as Kant himself has expressed. However, we will, perhaps, talk of the Kantian Categories hereafter. Do you remember the progress of intellectual apprehension, in the case of visual phenomena?

Mat.—Perfectly. We suppose a mass of unapprehended sensible phenomena lying before us; to make any one an object for the understanding, we, as it were, mentally draw a line about it, and separate it from the rest; the power by which this is done may be called the imaging power. We afterwards make a stop, and that which is separated at this stop is *one* object, this power of stopping is the understanding. And, indeed, the understanding seems to be little more than a store-house for the creations of the imaging power. I have a symbol for this (though, of course, as all symbols are, an imperfect one). Suppose that a man is picking up sand, and throwing it into a variety of boxes; when each box is full, a certain quantity of sand, and no more, is brought to a mass. Now, the man who collects appears to me to perform the function of the imaging power, while the boxes, which, though inanimate, as it were, command that so much, and no more, shall be a mass, appear to me to perform that of the understanding. And, by a little extension, we may include the consideration of other phenomena, besides those merely visual. Suppose a person surrounded by a beautiful prospect, and listening to a flute, and suppose the charms of the music are so great as to make him forget those of the prospect; though a man cannot be said to draw a geometrical line between a sound and a picture, yet he does that which is similar,—at first his eyes, and his ears, are occupied by a mass of sensations, he now separates them, and makes the sounds alone his object. In common parlance, this would be called *attending* to the sounds, and we may, if we please, call the compound act of object-making "attention." Thus, suppose there is a figure painted on a white ground, it is the same whether we say you make an object of the figure, or you direct your attention to it. If you attend to the peculiar beauties of the figure, you, as it were, exclude the ground; if, on the other hand, you are criticising the whiteness of the ground, you exclude the figure.

Trans.—Your views and mine on this head, are precisely the same. And now let us consider the result of our former dialogues. We have, in fact, been considering finity and infinity—finite and infinite division—finite and infinite addition. And now observe the curious predicament we are in: finity is not enough to satisfy our imagination, infinity is too much. Let us take this bit, and imagine it divided a thousand times, the understanding can readily apprehend these multifarious divisions, but is the imaging power here satisfied? No! It would add another division, and another, and another, give it in the first instance as large a number as you please—and yet infinity is too much for it; the synthesis will never be complete. The same may be said of infinite addition; there is no number so large, but you may conceive one added to it—and yet it is impossible to conceive an infinite number. Here Kant stops.†

Mat.—And yet, methinks, it were wrong to stop here! Does not this appetite of the imaging-power after an infinity, which yet it can never attain, seem to point at some strange mystery, which should be enquired into?

Trans.—I think so. And every where is this singular appetite (as you call it) of the imaging-power manifest. To apprehend the figure on the white ground, we settled that it was

* I beg my Kantian readers will pay particular attention to the words "in some points."—T.

† That is, in his theoretical reason. I am aware of what he says respecting the regulative use of the idea of infinity, and also of his "*Praktische Vernunft*"—T.

necessary mentally to draw a line round it.—And what is this line? Does it not as much belong to the white ground as to the figure? does it not mark the contact of them both? There cannot be a boundary of one thing alone; the boundary of the inclosed, is also the boundary of the incloser. The understanding may pronounce the figure to be its object, to the exclusion of the ground, but still the imaging-power cannot stop at the boundary. Nay, I will even communicate to you a curious paradox: the imaging-power has passed the boundary, before the understanding has put it. We have agreed, over and over again, that we cannot take into our minds any figure, without at the same time taking in that which encloses it. Hence the imaging-power, even to take in the figure, must also take in some of the white ground; and it is not till the imaging-power has already taken in some of the white ground, that the understanding can pronounce the figure to be its object. Then if the figure and ground together have to become an object, the imaging-power must take in some of that which incloses the ground, before the understanding pronounces the boundary. Thus is the imaging-power ever going on—on—on, the understanding vainly endeavouring to stop it, but, as it were, itself carried on by the torrent.

Mat.—And now I do perceive something very wonderful. Finity seems to arise merely from the understanding setting bounds, and yet if the understanding try to apprehend infinity, it grasps together a number of finite things, which are its data. If we imagined a person capable of comprehending infinity, we should merely think that he was able infinitely to add up finities, but these finities merely arise from the bounds set by the understanding.—What, then, must have been the mysterious something which preceded the finities?

Trans.—Without saying what the “mysterious something” is, of one thing we may be certain that it is not to be found in the region of the understanding. The understanding is that which sets bounds, its acts do not commence before the setting of bounds, and hence this “mysterious something” which preceded its bounds, does not come under its laws. The logic of the schools exhibits the laws of the understanding; if you are treating of external objects (i. e. things brought to a one by the understanding) you must of course obey the laws of the understanding. But what have these laws to do with that which preceded the bounds? The understanding is merely of use in time. Talk of things eternal, and the understanding is useless. The infinite universe we talked of, was one which should have been embraced by the understanding; but as this required an infinite synthesis, we discovered that it was impossible. We have hitherto, in the preceding dialogues, merely been following the laws of our understanding. And what have we been led to? To contradictions. Finity involved contradiction, so did infinity. The understanding could merely grasp a number of sensible phenomena, but did we direct it to the eternal, aye, or even to the consideration of its own acts, it committed suicide, it ceased to be understanding. We have as yet only shown that there is nothing infinite within the reach of the understanding, but we have not said that there is nothing infinite *without* its reach. I am uttering no mere conjecture, no wild mysticism, but that to which our inquiries have really led us. You yourself observed that for the apprehension of finite objects, a “mysterious something” must precede even the operations of the understanding, and this non-finite something must essentially differ from the infinite created by an infinite synthesis, even were such synthesis possible, which it is not. The understanding has been of this use, its very incapacities have shown us that there is a something beyond its grasp.

Mat.—Then, who knows, but a little child, who has not cultivated the use of its understanding, may be nearer to the contemplation of this something than many a grown man?

Trans.—That is a point which I will not pretend to decide on, but in Mark x, 15, occur these remarkable words; “Whoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

ABSTAINERS.

WHETHER men may ultimately cease to live upon animal food, we cannot positively affirm. But there can be no doubt, that

as far as agricultural experience has hitherto advanced, there seems no probability of a change from the animal to the vegetable. One thing is evident enough to the agriculturist, that the rearing of cattle, and food for cattle, is essentially necessary for preparing the ground for raising food for man. What is called rotation husbandry, is an undeniable proof that Nature will not suffer the animal to be annihilated without punishing man for the crime of extirpation. A succession of white crops, or crops for man, is most ruinous to land; but an alternation of white and green crops,—that is, of corns, grasses, or turnips, &c., preserves the soil in perpetual fertility. What does this prove, but that Nature has resolved that cattle shall share the produce of the soil along with us? This we consider as a settled point. The next point to be determined is—“What is to be done with the cattle?” Why should they be eaten? Is it not horrible to murder inferior creatures merely to preserve the lives of those which call themselves superior, and yet support their existence by living upon dead carcasses? But what is the difference between a dead animal and a dead vegetable? The vegetable must die before you can live upon it. Plan it as you please, still it must be that you live upon DEATH. The vegetable eater lives upon death; the animal eater lives upon death. Sir J. E. Smith, the celebrated botanist, even argues in favour of the vitality of vegetables, their sensitive and conscious existence. That they have a life of some kind is evident. That the destruction of that life is necessary for our existence is also evident. But who can say that more evil is occasioned by eating oysters, than by living upon potatoes? And who can say that more evil is occasioned by killing sheep, than by suffering them to die of the rot in a ditch—eaten up of vermin several days before they finally relinquish life? This frequently happens, even with the utmost care of man to prevent it, and would happen more frequently were man to leave the animal to its own resources.

It seems to us to be a law of Nature, that life proceed out of death. Moreover, it seems to be a law of Nature, that the connection between the vegetable and animal world should be so intimately preserved, that the animal that feeds upon vegetable food should be better calculated for food than that which feeds upon animal diet. In the former case the progression from vegetable to animal is preserved, in the latter it is broken, and a double digestion of the animal nature is the consequence. It is for this reason, we believe, that vegetable eaters are accounted clean food for man; but animal eaters are accounted unclean. This argument may be spiritually used by abstainers in their own behalf, except amongst cannibals.

The experience of all cold countries is in favour of animal food. The Laplanders have little else to live upon, and the Russian empire could not be supported without it. But the inhabitants of the tropical regions do not require it. It is of a heating and stimulating nature. It is especially calculated for cold constitutions, but by no means suitable for warm temperaments.

But what would be done with the animal, were the use of animal food discontinued—and why is milk used by the vegetable eaters? Calve killing alone supplies us with milk; the milk does not belong to man, except through the law of usurpation and extortion.

Two or three years ago, a gentleman, well known to Mr. Owen's followers, though not a disciple of Owen, frequently attended the lectures in Charlotte-street. He was a vegetable eater, and a water drinker. He carried his virtue, however, much farther than the common abstainers do—he would not use cooked food—he ate raw potatoes, cabbage, cucumbers, &c.—and, moreover, he wore his beard in its natural state. He finally took a dislike to leather shoes, and ordered a pair of some vegetable or woolly substance, which had not been procured by an act of deliberate murder. He was a man of respectable connexions, well educated, and of very polished manners. We lost sight of him for two years. About two months ago, in passing through our publisher's shop, we saw our abstemious and eccentric friend sitting on the counter, quite fresh and rosy. We did not recognise him at first, he was so altered in look; but having been sufficiently satisfied, by a little examination, as to his identity, we immediately questioned him as to the change in his appearance. First, he

had a smooth chin, and second, he had rosy cheeks and fresh complexion, and third, he had leather shoes. He told us candidly, that he had partly discontinued his former habits—he now cooked his food. This was evidently the cause of his restoration to health and beauty.* But now he belongs to the Temperance Societies, and is what is generally called a Teetotaler. Now we ask, what other authority, but experience alone, has man got for eating cooked food? We have heard a lecturer on Temperance, i. e. Abstinence, attempt to show the folly of drinking beer, by asserting that the beer was really in the bread, and in a more healthy state. Supposing this to be literally true, which it is not, for beer *acquires* properties by fermentation—upon the same principle we say that the bread is in the grain, why cook the grain at all? and if we cook grain, why not cook grapes, and what is wine but cooked grapes? These doings require justification, and you cannot justify them upon any other principle than that which justifies the killing of animals for food. We allow that it is very disagreeable to our feelings to kill for food; but, as our Commercial Traveller says, "Where are we?" What sort of world are we in, and who made it, and made animals to prey on one another, and fixed it as a law of Nature that it cannot be otherwise; and, moreover, has actually increased the happiness of all animals used for food in a degree proportioned to the evil inflicted? Cattle are never starved, and worked to death, like horses and donkeys; their flesh is not torn by whips, and lacerated by harness; neither are their tails chopped off, like those of dogs and horses, to gratify the perverted taste of a cruel fashion. They live in abundance and ease, and they die an easier death than their envied fellow-brutes of the unclean order. Ask the Society for the Suppression of Cruelty to Animals where the greatest amount of brute misery is experienced, and to what department of zoology their benevolence is directed? They will mention neither oxen, nor sheep, nor fowls, nor fishes, with the exception, perhaps, of eels and lobsters—but they will specify, in particular, dogs, asses, and horses, which, *merely because they are not used by man for food*, are doomed to suffer a larger amount of the evils of the high-pressure system of life than the clean animals. Thus we find that pain and pleasure are pretty equally distributed, even in this respect. Providence has ordained evil in this world, and every species must bear its allotted portion; but, wherever any severe infliction is laid upon one, there seems to be some corresponding benefit conferred, to atone for the suffering.

ROOTS OF PLANTS.—The roots of many plants which, in a state of nature, are small, have been enlarged by cultivation, and rendered capable of yielding a considerable supply of nutritious aliment, for example, the carrot, the turnip, the beet, and the parsnip. Roots that are acrimonious and poisonous when raw, are so altered by the art of cookery, as to become mild, nutritious, and wholesome food, owing to heat destroying the acrimony, upon which their injurious properties depend, and even by simple elutriation (straining) are of the most virulent of poisonous roots, that of *jatropha manihot*, is converted into Tapioca a mild fecula, well known for its nutritive qualities, and universally employed as an article of diet in convalescence, and by persons of delicate habits. By similar means many other roots, also, which are now regarded as hurtful, might be rendered inert, and large additional supplies thus afforded to the vegetable stores already selected for the subsistence of the animal creation.—*Thomson's Botany.*

TO CORRESPONDENTS.

We have carefully read over the remainder of the Commercial Traveller's article, and we must confess that our opinion of it remains unchanged. His object is to lead men to the internal, instead of the external authority for religion. This we ourselves are doing; and, therefore, in so far as this object is concerned, his dialogues are quite superfluous. But, along with this highly important object, he has a minor object in view

—to teach us that weak tea is better than strong—that lemonade is better than brandy and water—and that bread and butter is better than roast beef. This may pass very well in a joke; but when a man seriously engages in a crusade against any species of food, it is more than probable he turns out a tyrant at home, and loses his social good humour abroad. We have known several instances of domestic tyranny by water drinkers, and of more than one instance of abstainers refusing even a mutton chop to their wives in a state of bodily infirmity. Water drinkers we respect, and abstainers we respect, but we prefer leaving them to the light within, as long as their constitution remains uninjured. We have even advised friends of phlegmatic habits of body to drink water in preference to fermented or spirituous liquors, and also to abstain from animal food, for there are some constitutions which will fatten on bread and water; but we would advise all vegetable eaters, and water drinkers, who are sinking in health, to take a little wine for their stomach's sake, and a bit of boiled chicken, or broiled fish, if they can procure it. But every man to his liking. "For neither if we eat are we the better, neither if we eat not are we the worse." It is, however, very remarkable that the interior philosophers should attach so much importance to exterior things. Why should weak tea be better than strong tea for the spirit? and why should lemonade, which is an acid, and very injurious to our stomach, be preferred to brandy and water, which, when used in moderation, is a cordial? Our Traveller says brandy ought to be rejected on that account. Then, why does he not reject warm clothing, a comfortable fire-side, clean linen, and clean bed clothes? or does he act up to his principles in every department of personal and domestic economy? and, if not, where is the line of distinction? We are adorers of cleanliness; we could almost worship a clean person, are we wrong in doing so? are we not gratifying self? We would rather argue the point with the Traveller ourselves, than suffer him to choose his man, and put such yielding opposition into his mouth. We will give him a column of the Shepherd to debate the first principles of his philosophy with us. There is no use in writing to a mind or minds that do not understand. We could quote numerous passages from his manuscript quite incomprehensible. We shall select one or two for him to explain, and we hope he will not explain them as the angels explained the visions of old, but make them sufficiently intelligible to make his writing go into the soul. What is the meaning of "self-acquired knowledge?" We are told to receive nothing from other men, and nothing from ourselves. We suppose we are to receive from God only. Well, give us a specimen of the right and the wrong, and show us how to draw the distinction; and how are we to determine that a preference for weak tea is divine, and a preference for good strong gunpowder, or horequa, with sugar and cream, is selfish and human? and what is the meaning of an "Educator educating education," and "re-signing ourselves up to the divine generator?" This is quite enough for once; and we assure our correspondent we put these questions in perfect simplicity, from a pure conviction that such language is perfectly useless in an educational sense, or in any other sense than a confounding sense.

A Universalist next week. We are sorry to say, however, that his language was not very respectful, but we shall not resent it. Moreover, we paid a sixpence more for his letter—it was double.

A letter lies in the office for the Transcendentalist.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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SATURDAY, SEPTEMBER 9, 1837.

[PRICE 1½d.]

FORMS OF WORSHIP.

"Faults in the life breed errors in the brain,
And these reciprocally those again.
The mind and conduct mutually imprint
And stamp their image in each other's mint."—*Cowper.*

LAST week we conversed of God, and showed that the practical God was not the Father, but the Son, i. e. God manifest in Human Nature, or the United Church. The worship of this Son is the duty which we owe to society; and the forms of worship of this Son are the forms of social intercourse by which we endeavour to render each other happy.

The churches of the old world, in their ignorance, have worshipped the wrong God. They have merely worshipped themselves, or bowed the knees to an image in their own feeble minds. Their worship is a selfish worship, because it is not a reciprocal act. The individual members may all kneel together; the rich may kneel beside the poor; both may listen to the same discourse, and sing the same hymn, but still they are widely separated in interests and affections, and have no confidence in one another, because they do not worship the social God in the spirit of social love, and in the mutual performance of social duty. This social duty constitutes the life and soul of religion. There is no worship without it. All else is idolatry—a dreamy mysticism, a spiritual pride, a state of scattering, in which no individual can enjoy any comfort without alienating himself in idea from his fellow-creatures, and launching, like a solitary wanderer, into the infinite abyss of metaphysical delusion.

Now the only true religious forms of worship are the forms of mutual intercourse instituted for the purpose of creating happiness. Forms of prayer have no such tendency. There is no social duty performed in reading or repeating a prayer. Singing hymns outwardly to an inward spirit is equally distant from the genuine substance of religious worship. God is in man, it is in man alone you can worship him. To man alone can you address yourself, when you address him. To worship him within yourself solely, is merely self worship—to address him seated on a cloud, or elevated in the azure blue, is heathenism—to address him in a stone, or other piece of dead matter, is fetichism—to address him in a statue is idolatry—to address him in the church visible, modelled upon the principle of social and fraternal love, is to worship the Son, who is the image of God, and the Lord of this portion of creation. Unless this Son be worshipped—socially worshipped—the Father's face can never be seen in peace. It hath an eternal frown upon it to an unsocial or divided Church. Can one member of a family be happy, while the rest are miserable? Can one limb rejoice, when the rest are in torture? Can the eye regale itself with the beauties of natural scenery, while the ear is harrowed with the discordant shrieks of oppression, or despair? No; individual happiness is intimately connected with the universal diffusion of enjoyment; and if the selfish soul can shut itself in from the observation of misery without, and contrive to surround itself with the outward signs of enjoyment, in order to escape the melancholy sensations which the

spectacle creates, this only serves to vary the mode of reaction, for the miserable objects of destitution, perceiving the forlorn condition of their being, finally resort to physical rebellion, as the climax of their irritation. This reaction is inevitable; it is merely the agitation of a tortured body, and the attempt to repress it by physical force is like the barbarous sport of Nero, who stuffed his tortured victims' mouths with rags, to deprive them of the melancholy satisfaction of groaning under the operation of the rack. From whence does all this arise, but from a want of worship, and a suitable form of worship, for the social God? What a miserable delusion of selfishness it is which prompts men, under such circumstances, to pray to the metaphysical God within their own bosoms, or in the azure blue, or bend the knee in closets to an old man in the clouds, or to an image of a crucifix, or a Virgin and her Son, or chant hymns, or perform fastings and mock humiliations; and cry and whine, like the priests of Baal, to a God who will not suffer you to approach him except through man? "Get thee up," said the Lord to Joshua, when he lay praying, on his face, with his clothes rent, "Get thee up; wherefore liest thou on thy face? Israel hath sinned." Aye, get ye up! get ye up! wherefore all this praying, and kneeling, and melodious toning of mouth piety? What doth all this avail, when the people have sinned? Who cares for your prayers? Ye have sinned. Repent ye of your ways. "Loose the bands of wickedness, let the oppressed go free, break down every yoke, undo the heavy burdens," and worship God through the medium of a social system—the best form of worship.

O how deplorable it is to see the human mind prostrate in base idolatry before a lifeless form of unmeaning and ineffectual prayer, which for so many generations hath superseded the true worship of God in the heart, through the mediator of social love! To hear a grave divine, reverend in look and dress, and surrounded with reverend and hoary-headed priests of the Son of God, utter such a panegyric upon the mummery of the Church as the one we are about to quote, is almost enough to make one despair of the possibility of ever restoring the human mind to the image of simple nature, which it has lost. It is a piteous specimen of the learning of the schools, and a living comment on the words of Scripture, that the Book is a sealed book to the schoolmen. Dr. Fancourt, in a sermon preached before the clergy of the diocese, in St. Martin's Church, Leicester, 1830, on the insecurity of salvation in the Church of Rome, concludes a wild and most delirious eulogium on the forms of the English Church, with the following serious caution, and apostolical admonition:—"Can there be found men, who having once held intercourse with God, in a liturgy so pure, so spiritual, and comprehensive, close this holy volume of devotion, and seek in a corrupt communion a strange form of worship? To such would we say, 'If your souls have any reliish for what is sublime and pure, if you have any understanding of what is simple and impressive, if you have any delight in seeing, during the hours of prayer, all the attributes of God developed, and all the mysteries of redeeming love displayed, cast not too hastily from you these pearls of prayer, and beware of impoverishing your souls by withdrawing from a Church so purely Apostolic.'" Poor fellow! This sermon

was preached shortly after the passing of the Catholic Emancipation Bill, and during the pressure from without for a Reform in Parliament. The spirit of this *pious* Conservative was grieved, no doubt, at the sinfulness of the nation, which had already begun to exhibit symptoms of discontentment with unheeded selfishness and mercenary baseness, in the distribution of public wealth, and unspeakable imbecility and uselessness in the ceremonious forms of pretended worship. We will not do him the injury even to suppose that the fear of pecuniary loss to the Church had even the smallest influence on his mind. Giving him full credit for sincerity and disinterestedness of purpose, what a melancholy ruin of spiritual being does this short quotation exhibit! *Intercourse with God on a piece of paper!* This is even worse than transubstantiation. And pray what did the piece of paper say? "Lord be merciful to us, miserable sinners." ("Get thee up; wherefore liest thou on thy face? Israel hath sinned.") Why tell God, for three hundred long years, that you and your children are miserable sinners? Is this the way to have intercourse with God? Are these the pearls of prayer which are so valuable for salvation? Can't you get up? Can you do nothing to make yourselves less miserable? Does God do any thing for you in return for these chimes that you perform at church? Why have you forsaken Christ, and gone to the Father without a mediator? Miserable sinners! Miserable sinners you will for ever remain, unless you resolve to worship God with living forms, and address him through his own image, by performing the social duties which you owe to one another. Ye have sinned; your prayers are useless. Your pearls are false; your doom is sealed, unless ye repent—doomed to be and to remain—miserable sinners!

Thousands of volumes have been written, and much good ink, paper and time, consumed, and mental energy squandered, and angry feeling excited, in discussing the trivial controversy of the merits of Church forms, and still the parties continue to expend their *vital* Christianity in the same unholy warfare. Much blood has been shed in settling the debate—grievous calamities have been inflicted upon nations—fields have been desolated, crops have been destroyed, cattle have been houghed, fruit trees burnt, cottages set on fire, and families exposed to cold and hunger, merely because the two contending powers could not, or would not, agree upon the diabolical point of dispute respecting the mode of uttering a metaphysical prayer to a theoretical God. Their very act of collision was an abandonment of the worship of the Prince of Peace, the best and only form of whose worship is peace—the arts of peace—and the social duties which beget and cherish peace. They were contending for a point which the Prince regarded as a mere lifeless form, and for this lifeless form they broke up the living form in which alone his kingdom and his worship consisted.

And what think you, reader, would be the most orthodox objection to this social worship of God in the living forms of reciprocal duty, instead of the dead forms of paper books, amens, and responses? We should be accused of seeking salvation by works instead of faith! The Church has contrived to disseminate widely the notion that works are dead forms, but faith is a living form; and the clergy and people, under the cloak of this mystification, no doubt imagine that there is more vital Christianity in poring over the liturgy, and uttering the responses, than in active co-operation for renewing the forms of social intercourse. Without disputing the truth of the Scriptural axiom, that faith is superior to works, we reply that the one is merely the inward motive, the other the outward manifestation of the motive. They are one and the same, being merely the two poles of the same magnet—their existence is inseparable, and consequently the dispute regarding their separate manifestation is the dispute of ignorance, similar to that of the discussion respecting the separate existence of positive and negative electricity. We call the mind superior to matter, because it rules it; but the re-action of matter possesses a feminine authority over mind, a winning, a coaxing, a moral power, which yet is not a positive, but a negative power. 'Tis so with faith and works. Faith is the inward principle, work is the outward exhibition. The inward is greater than the outward, but the outward is merely the inward made visible. It

matters not, therefore, whether you espouse the cause of faith or works, you are equally in error if you do not espouse both. Now, what sort of faith must it be in the Prince of Peace, which teaches men to establish forms of prayer, written down for all generations, and to pore over these written forms, and kneel upon boards, and utter amens and responses after a clerk, and assume a grave and melancholy air, and go demurely home and dispense with many social comforts on a Sunday, which are not considered evil on Monday morning, and to call this a devout and acceptable form of worship? "Is it not better to deal thy bread to the hungry, and bring the poor that are cast out to thy house? when thou seest the naked to cover him, and hide not thyself from thine own flesh?" Which of the two is the best faith? that which produceth the best fruit.

Now we say the former is not a religion at all. "Religion," in its literal sense, means social union. This is not only the pure and spiritual, but the literal meaning of the word. It means co-operation. Cicero deduces it from "*relego*," instead of "*religio*;" but the difference is immaterial, for "*relego*" means to "gather together," and "*religio*" means to "bind" together. Evidently the word means a "*being together*," and that is social union. Now, the mere spiritualists maintain that this "*being together*," refers to *God and the soul*. This is the selfish aspect of religion, and is allied to that commandment of Christ, "Love the Lord thy God with all thy heart." But there is another aspect, of a social and practical nature, which belongs to the department of works, and which is allied to the new commandment of Christ, "Love one another." This latter is the end and purpose of religion. True religion begets this. False religion cannot beget it. Is, then, your religion true or false? try it by this test.—Is your love of God, or union with God, or relationship to God, true or false, intimate or remote? try it by this test. A perfect religion will bring forth a perfect union between the members of the Church; an imperfect religion will divide the affections of its members. What is the state of your Church? What are the good fruits of your pearls of prayer? What is the meaning of the outcry of the people, the groans of the labourer, the hungry cry of the thousands of helpless children, the untutored ignorance and neglected morals of one-third of our population? Whence did these originate? In religion, or the want of religion? Do not tell us the people won't go to church; church-going is not religion, it is merely a mock union—such a union as takes place daily in Newgate, when the prisoners are collected together. Is the union created within, or is it merely the proximity of bodies—do the members cohere with the living spirit of love, or are they merely the dry bones of a skeleton, connected with wires, and jingling with the discord of unaffianced matter?

Are we blasphemers because we revile your paper-books, your amens and responses, your organs and violins, your clerks and preceptors, your surplices, and your cassocks, and your black gowns, and your velvet and silk trimmings, and your bands, and all the other paraphernalia of what you call your "*Religion*?" Truly, you are a heathen sect; relics of Pagan saints and Ethnic idolators, if your own religion has consecrated dead matter thus. Do not accuse the Catholic of superstition; his dry bones, and the rags of his mummies—his skulls and his fragments of the true cross, are all consecrated by the *same* authority which consecrated your forms of worship. It is a trick of Satan to divert the mind from religion itself, to tempt you to expend the devotion which partly belongs to every man upon things of no living value, that when ye mix with the living images of God ye may say to yourselves, "I have paid my devotions, I have satisfied my conscience, I have done my duty to God, my creator, now I must look after *mine own interest*." Thus it is! The trick succeeds, the deception takes effect, the false worship satisfies the conscience. The Papist is pleased because he has visited the shrine, and crossed himself devoutly at the coffin of a mummy, and touched, with holy look and studious composure, the rag of an old hermit who abstained from woman, or the petticoat of an old maid who escaped from man. The Protestant is pleased because he has beat time with the clerk, bent his knee before a book, and not crossed himself before a crucifix or an image of the Virgin. O Satan! what a wretched art! how gravely thou keepest up the delusions of devo-

tion, and, under pretence of doing service to God, inflict social mischief of the most poignant pain upon the human race!

The best form of worship, then, in our opinion, is that by which the church is formed after the image of a perfect man, whose members are knit together by a living principle of sympathy, which causes each to rejoice in the joy and grieve in the sufferings of its fellow, and self to dispense with all beyond the narrow limits of its own reasonable wants.

ÆSTHETIC LETTERS, ON THE CULTIVATION OF THE HUMAN BEING.

By SCHILLER.

LETTER IV.

So much is certain, that nothing but the preponderance of such a character among a people can render the administration of government, according to moral principles, harmless; and nothing but such a character can insure its duration. In the establishment of a moral government, the law of courtesy is to be estimated as an effective power; and free-will should be attracted into the realm of causes, where every thing, by strict necessity, doth constantly depend upon another. But we know that the determinations of human will always remain uncertain, and that it is only in the absolute being that physical and moral necessity coincide. If, then, the same reliance is to be placed upon the courteous bearing of man, as upon natural consequences, it must be Nature, and he must be led by his impulses to that course of action which is the sole and invariable result of a courteous character. The will of man, however, stands perfectly clear between duty and inclination, and on this sovereign prerogative of his person no physical constraint can be empowered to encroach. If, then, he is to reserve this ability to choose for himself, and yet, nevertheless, be a trustworthy member in the effective combination of powers, this is only to be brought about by making the working of these two springs of action in the realm of appearances completely to coincide, and by the substance of his will remaining the same throughout all the diversity of form, so that his impulses harmonize with his reason sufficiently to be available for a universal legislation.

It may be said that every individual bears within himself the outline and vocation towards becoming a pure ideal human being, and to subsist in harmony throughout all vicissitudes, with the unchangeable unity* of this ideal, is the great problem of his existence. This pure man, who presents himself to our scrutiny, more or less distinctly in every subject, is to be represented through the State—the objective, and, as it were, canonical form in which every characteristic variety of the subjects endeavours to be thoroughly united. Now, two different modes may be conceived how the man in time, and the man in idea, may coalesce; and, consequently, as many, how the State may maintain itself in the individual:—either that the pure man suppress the empirical, that the State abolish the individual; or that the individual become state, that the man in time enable himself to the man in idea.

Certainly, if in the moral estimate, only one side of the subject be taken into account, this distinction comes to nothing; for reason is satisfied if her law only holds unconditionally; but in the entire anthropological estimate, in which the matter contained is computed together with the form, and the living sentiment also has a voice, this distinction will come so much the more into notice. Reason, indeed, requires unity, but Nature variety; and both claim to be legislators for man. The law of the first is impressed on him in a consciousness that cannot be bribed; that of the latter in an indestructible feeling. Hence a defective cultivation is always evinced when the moral character can be maintained only by a sacrifice of the natural; and a political constitution is still very incomplete, if it aim to establish unity only by extirpating variety. The government

should honour not only the objective and generic character in the individuals, but also their subjective and specific character; and, whilst it extends the undefinable realm of morals, should not depopulate the kingdom of appearances.

When the artisan lays his hand on the shapeless mass, to mould it to the form he has purposed, he feels no hesitation in using violence; for the nature that he works on deserves no regard for itself: he is not to consider the whole for the sake of a part, but to look at the part for the sake of the whole. When the artist lays his hand on the same mass, he feels as little hesitation in using violence, only he avoids doing so. He does not respect the material on which he works a little more than the mechanic; but he endeavours, by a seemly and dexterous treatment of it, to delude the eye that would preserve the material in its liberty.†

It is altogether different with those artificers who busy themselves in politics, and in education—who make man at once their material and their problem. Here the design is turned back into the material, and only so long as the whole is serviceable to the part, is the part allowed to accommodate itself to the whole. With a sense of regard very different from this, that the artist feigns for his material, must the master of political art approach his own, and must exercise forbearance towards the property and person of every one, not merely subjectively, and for the sake of producing a delusive effect; but objectively also, for the sake of the inward being.

But since the State must be an organization formed by and for itself, it can only be realized so far as the parts are each in unison with the idea of the whole. Since the State serves as a representative of pure and objective manhood in the breast of its citizens, it has to observe the same relations towards them in which they stand to each other, and it can do honour to their subjective manhood only to that degree in which it is elevated to the objective. If the inner man is in unison with himself, he will, amid the loftiest universality, preserve the peculiar and characteristic conduct of himself, and the State will be merely the enouncer of his noble instinct, the more intelligible interpreter of his inward legislation. And, on the contrary, if in the national character, the subjective man set himself in contradictory opposition to the objective, to that degree that nothing but the suppression of the former can achieve victory for the latter, then will the government employ the stern rigour of the laws against the citizens, and to save itself from becoming their victim, it must trample unconcernedly on an individuality so hostile.

But man may be opposed to himself in a twofold manner, either as a savage, when his feelings lord it over his principles; or as a barbarian, when his principles destroy his feelings. The savage scorns art, and acknowledges Nature as his absolute director; the barbarian derides and dishonours Nature, but, more despicable than the savage, too often continues to be the slave of his slave. The cultivated man makes Nature his friend, and honours her freedom, whilst he merely brides her self-will.

If, therefore, reason bring her moral unity into physical society, she need not injure the variety of Nature. If Nature strive to maintain her variety in the moral structure of society, the moral unity need not be infringed thereby; the conquering power rests equally remote from uniformity in either event. *Totality* of character must be found in a people fit and worthy to exchange the government of necessity for that of freedom.

† It is certain that in a beautiful statue a part of our affection is transferred to the marble; and this implies that the marble then appears to us of a character superior to its real nature, having claims, rights; having power within the limits of its own existence, by a law which lies in itself, which may be the idea of liberty.

THE POPEY OF OXFORD AND THE NEW CHURCH PARTY.

Our readers have often heard of the "*Tracts for the Times*," published by members of the University of Oxford, and professing to reform the church upon Catholic (not Roman) principles. They consist of three octavo volumes, which we have

* I here refer to a work written by my friend Tichte, entitled "Lectures on the Destination of Learned Men," in which this subject, not hitherto attempted in the same way, is luminously treated.

dipped into, but they are exceedingly dull and quite vexatious with childish discussions upon the mere externalities of religion. These tracts which are written or patronized by a Professor of Hebrew, Dr. Pusey, and several clerical gentlemen of talent and influence, are accused of having a tendency to Popery, and for some time past the Conservative party have been waiting and longing for a champion to appear, and take up the gauntlet of the Whig-Popish regenerators. Mr. Peter Maurice, late of Jesus College, Chaplain of New and All-souls Colleges, and officiating minister at Kennington, Berks, has at last spontaneously appeared. His friends and foes, however, seem to have already decidedly pronounced that he is not the man. "I believe" says Maurice, "the learning and intellect of Oxford would never have set me up as the man. I have waited to see if they would bring forward the man, for I know that many in Oxford are quaking under the fearful signs of the present times. But, inasmuch as they set not up *'their man,'* and take no steps to prevent me, I take it for granted, that *I am* at last *the man* whom the Lord, and not men, hath chosen."

Having made his calling and election sure, like a good Christian, Maurice then, boldly and successfully, begins to expose the Popery of the New Church party.

There is something rather anomalous in the circumstance, of a movement towards High Church principle taking place in concurrence with a popular movement. But so it is, and a High Church Party now attempt to revive the almost obsolete notions of the apostolical succession of the clergy, and the absolute spiritual authority of the bishops. But here follows the language of the tracts themselves, which we quote from Mr. Maurice's book, called "the Popery of Oxford confronted, &c."

"There are some who rest their divine mission on their own unsupported assertion; others who rest it on their popularity; others on their success; and others who rest it on their temporal distinction. This last case has, perhaps, been too much our own. I fear we have neglected the real ground on which our authority is built, our *Apostolical descent*."

"We have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Lord Jesus Christ gave his spirit to his apostles; they in turn laid their hands on those that should succeed them, and these again on others; and so the sacred gift has been handed down to our present bishops, who have appointed us their assistants, and, in some sense, representatives."

"Now every one of us believes this."

"Why, then, should any man, here in Britain, fear or hesitate boldly to assert the authority of the bishops and pastors of the Church, on grounds *strictly* evangelical and scriptural, as bringing men nearest to Christ our Saviour, and conforming them *exactly* to his mind, indicated, both by his own conduct, and by the words of his spirit in the apostolical writings? Why should we talk so much of the *Establishment*, and so little of *APOSTOLICAL SUCCESSION*? Why should we not seriously endeavour to impress our people with this plain truth—that by separating themselves from our communion, they separate themselves not only from a *decent, orderly, useful Society*, but from the *only Church in this realm which has a right to be quite sure that she has the Lord's body to give to the people*?"

Surely the Bishop of Norwich does not belong to this party? No; there are three parties in the Church—the *high, low, and middle*. We suspect the Bishop belongs to the low party. The first is the ascension party, the second is the descension party, and the third is the suspension, or swinging-to-and-fro-on-the-earth, party.

The apostolical succession could only come down to the English Church through the Church of Rome. The acknowledgment of the Divine ordination of the Roman Church is an acknowledgment that the Roman Church is *THE CHURCH*. If the ordination of Popery was divine at the time of the Reformation, when the dissent took place, and when Papal corruption was at its climax of iniquity, surely the ordination is still divine, when the Roman clergy have been purified by affliction, and humbled by manifold political disturbances, to seek for peace in the sanctuary of the soul, where their haughty and baronial predecessors disdained to look for it. This doctrine

makes the Church of England only a lopped-off branch of the true Church. It will work on many simple minds, we doubt not, and lead many stray sheep into the fold of the *'Man of Sin!'** without considering that the whole Church visible is corrupt, and that it is the duty of every good Christian to come out instantly, of stock and branch, and every little twig of it, and be not partaker of its sins.

Regeneration by baptism is another of the heresies of Dr. Pusey. "There is no hint," says the Doctor, "that regeneration can be obtained in any way but by baptism; or if totally lost, could be restored." "Baptism is not a mere initiatory rite, but an appointed means of conveying the Holy Spirit." This is mere Materialism, which is the necessary consequence of following the letter. But it is singular enough, that all these High Church doctrines must become almost literally true when the Catholic Church is united upon social principles, for then every member of the Church visible will have an active portion of the Spirit of Christ, which belongs to the whole body.

Salvation by good works is another heresy quoted from Dr. Newman, the leader of the party. "Our actions will avail for our salvation chiefly as they tend to evidence or produce this frame of mind." Observe here, however, that the frame of mind is the principal; the actions are merely regarded as subordinate. "These holy works will be the means of making our hearts holy, and of preparing us for the presence of God. Outward acts done on principle create inward habits." This is Popish heresy! what a hair-splitting species of philosophy school divinity is! "Good works are of service to us as impressing our hearts with a heavenly character." More heresy! exceedingly Popish! but nothing equal to Nehemiah the Jew, who had the presumption even to entreat God to remember him in mercy for his good works; and far less Popish than Jesus Christ, who said, "they that have *done good*, to the resurrection of life, and they that have *done evil*, to the resurrection of condemnation." But a little thing shakes the nerves of the wicked.

But Newman wants to deify the Virgin Mary! This is too bad. The Trinity is more than enough for a Protestant divine to digest. It would be a pity to create a surfeit by adding the Virgin. But perhaps Newman means to bring her in as a desert. "Our Saviour was born without sin. His mother, the blessed Virgin Mary, need have made no offering, as requiring no purification!" Poor man! what strange notions he has got of purity and impurity! But still it is true, she needed to make no offering for purification. What was wrong with the woman? She could not help it. But this is Popery! Mr. Newman also teaches the doctrine of self-denial, and consequently of religious penance! More and more Popish! "Self-denial was the great evidence which the first disciples gave, and which we can give still." "The self-denial which is the test of our faith must be daily." "The word daily, implies that the self-denial, which is pleasing to Christ, must consist of little things." "A rigorous self-denial is a chief duty; nay, it may be considered as the test whether we are Christ's disciples, &c. The early Christians went through self-denials in their very profession of the gospel. *What are our self-denials*, now that the profession of the gospel is not a self-denial?" We wonder how a Christian minister, as Maurice pretends to be, can presume to find fault with this doctrine of Newman's. If this be Popery, would to God that the whole Church were to become Popish for ever. But what does the author mean by self-denial? and what does Maurice mean by it, when he calls the above language "fallacious sophistry?" We know not, but our opinion of self-denial is "the social distribution of the good and evil of life," upon as equitable terms as is practicable, by a system of social organization. The old fashioned meaning, we know, is merely "individual abstinence, mortification, &c." This we disapprove of as monkish. The self-denial we mean is one

* So they call the Pope; poor fellow! But the Man of Sin is the old man of the heart, the selfish principle in man, which refuses to set up the Church upon the rock of Christ. The Church of England is a member of this Antichrist, and the present contentions which are rending its bowels are merely the warnings of her coming dissolution. She never had much unity—she has now less than ever.

which will make individuals happier in the enjoyment of all innocent pleasure. But hear Mr. Newman. "Rise up then in the morning with the purpose that (please God) the day shall not pass without its self-denial, with a self-denial in innocent pleasures and tastes, if none occurs, to mortify sin. Let your very rising from your bed be a self-denial. Let your meals be self-denials. Determine to yield to others in things indifferent; to go out of your way in small matters to inconvenience yourself (so that no direct duty suffer by it), rather than you should not meet with your daily discipline. This was the *Psalmist's method*, who was, as it were, "punished all day long, and chastened every morning." It was St. Paul's method, who "kept under," or "bruised" his body, and brought it into subjection. "This is one great end of fasting." Really the clergy are going mad for want of something to do. Being too well kept, and having too few self-denials imposed upon them by the country, the consciences of the tender-hearted are reproaching them because they are not suffering for Christ's sake. They, therefore, think of the only agreeable substitute for outward persecution; namely, that of teasing themselves, and going out of their way to inconvenience themselves! Yet these men are not far from the kingdom of God. We like their spirit: they evidently mean well. It is the first step to righteousness. When once a man has brought himself to the state of self-denial in any shape, he is a better man than he whose selfish, grasping, and sensual soul, puts out its lobster's claws, and appropriates every bit of gold or silver, rick of corn, bushel of potatoes, tenth pig, or tenth chicken, that it can catch hold of. It is easier to persuade a self-donnying man to reform the Church, than it is to persuade a grovelling sensualist whose only desire is to be left alone to accumulate whatever filthy lucre the God of this world shall throw in his way. With all its absurdity, therefore, we hail this Popish spirit as it is called. It is a new move, and as we are not afraid of old Popery reviving, for it is dying even abroad, we are inclined to hope that it is the dawn of a new Catholic and universal Christian spirit, which will yet conform the Church of Christ to the pure social love precept of its divine founder. We shall probably revert to this subject on another occasion. We have not yet finished Maurice's book.

CHURCHQUAKE.

About the time of the agitation of the Reform Bill, the whole Church of England began to tremble. The supineness of the clergy was suddenly aroused. The opium-eater arose and rubbed his eyes, and wondered at the noise of the multitude without. To question the purity of the old lady's doctrines, the disinterestedness of her character, or the soundness of her mind, was no less a crime than blasphemy and impiety! A churchman regards the "Alma mater" of England in the same light as a Catholic the Virgin Mary; each is the spouse of God—immaculate; the Church of England may be called Elizabeth or Bess, and the Church of Rome may be called Mary. To suppose that Bess is unfaithful, that she has had an intrigue with the wicked one, that she has ever reared sons and daughters for the enemy of God and man, is a sufficient evidence of your guilt. A celebrated physician in London, among other proofs of insanity alleged against an unfortunate victim of a Commission of Lunacy, added the conclusive and insuperable fact, that the poor man believed in animal magnetism. This was no doubt accounted a capital hit, by those who feared its introduction, or who dreaded innovations, lest they should be obliged to acquire new knowledge, and run the risk of losing old patients. When once a man has established himself in an easy way of living and being respected, he fears any change which makes the continuance of his good fortune doubtful; nay, even his conscience and his self love can enter into compact, and manufacture powerful arguments to prove that changes are dangerous. It is those who suffer, not those who benefit, from the evil, who strive to subvert it; and the best proof of the inward or spiritual corruption of the clergy, is that they are in alarm for the discontinuance of most glaring abominations in outward practices.

A well paying falsehood will be supported even by its enemies a

long while after it is proved to be a lie. We have known private Radicals who wrote publicly for the Tories, just because the Tories paid well. We have known infidels who wrote theology and defended orthodoxy with the accredited weapons of the sanctuary, just because the sanctuary contained a treasury better supplied than that which belongs to the outer court. We have known drunkards who wrote "on temperance and judgment to come" with as much earnestness as Paul himself, when he made Felix tremble; we have known liars reprobate the vice in others of which they were notoriously guilty themselves; and we have seen many fair and unfair dames, flashing forked thunderbolts of scandal around them, whilst they were keenly condemning the same spirit of busy-body-ism in their fellow snakes. Every one has a motive for writing and speaking; some write and speak for money, and some for reputation. If a drunkard write a good article on temperance, he may have a good fuddle over the ready money price of it. If a liar make a good speech in favour of probity, he may open an account on the debit side of his listener's ledger. If a lady expatiate musically and eloquently on the virtues of charity and fellow feeling with the infirmities of our fellow creatures, she may be permitted to finish her oration with a scandalous peroration on the character of her rival, or her next door neighbour. These things are all very natural—very. And what do they all amount to? only this, that the human mind is a gay deceiver, and that its meanings and intentions, its real moral character, are not to be determined by its words, but by its habitual actions. But would the drunkard who writes in a temperance journal, not be sorry if the journal lost its circulation and ceased to pay him for his labour?—very sorry indeed. Would the lady not be sorry if scandal were utterly prohibited?—very. Would the Radical not be sorry if the Tory paper for which he writes and reports were to die?—very. Would the clergyman not be sorry if the Church, by which he acquires money and influence, were to lose its money and its power?—very. 'Tis all very natural.

But is it not too bad to compare a pious servant of Jesus Christ with deceivers, and sinners of the unregenerate world? But where is the pious servant of Jesus Christ? "Let not your hearts be troubled," said Christ, "ye believe in God; believe also in me."—"In this world ye shall have tribulation, but be of good cheer, I have overcome the world." If the world is evil, it is not of Christ, and the pious Christian has nothing to do with it; when it is regenerated or reformed, it becomes Christ, and then the Christian rules and reigns in it. But our pious Christians of the priestly order rule and reign in the evil, and are afraid of the discontinuance of evil, lest their authority should be impaired! When corruption reigned in Church and State, the priesthood were at peace; God was then "a wall of fire around their Zion, and the glory in the midst of her." Now that pluralities are restricted, that boroughmongery, and soul-selling, and church and benefice traffic, are threatened with annihilation, the wall of fire is in danger of being removed, and the glory extinguished! Does the glory of God, then, consist in patronage, selling churches to schoolmen—in pluralities, or heaping aristocratical favours upon offshoots of the nobility, or literary tools of the hierarchy? Does it consist in tithes, that burden and impoverish the land, and rates, that irritate the feelings of the people? in empty pews, that are desolated by cold sermons from pampered and heartless pretenders to the doctrine of the cross? Does it consist of gentlemanly servants of Christ, who associate with the *gentry*, and extract tribute from the *populace*, and do not even preach by example the religion they profess? Oh, yes! it consists of all this, and much more than this, and none but Satan would ever arouse the slumbers of the clergy, by threatening the subversion of a Church so purely apostolic!

One would think, however, that if they had any faith at all, they would have no fear. The Rev. George Davys, Rector of Allhallows, London Wall, and Domestic Chaplain to the Duchess of Kent, in 1830, said, in a discourse on the Churchquake which was then begun, that "a Church is not brought to desolation by the attack of its avowed enemies, but by *its sins against itself*." Why blame the people, then? What have the people to do with the downfall of the Church? The Church has been made a corporation, a close borough. The clergy

alone form the Church (if Church there be, for there is no vocation to express its unity)—the clergy alone are to blame, if there be danger. The Church has sinned against itself, and, like the Roman Babylon and the Mosaic economy, it must come to nought, because it is the relic of a bygone age, and refuses to concur with the progress of successive generations.

Dr. Fancourt, in the same year, had very gloomy forebodings:—"Looking through a perspective, the mental eye may discover gloomy results of ecclesiastical polity, and see, at the end of a period *not very remote*, conscientious Protestants exiles and wanderers for the faith of their fathers, or taunted by *Romanists* with sarcastic railery, saying, 'Sing us one of the songs of your Zion.' If, in the righteous judgments of God, a destiny so bitter be in store for rising generations, who, with honest pertinacity, cling to the principles of the *Reformation*, will may they sit down and weep, when they remember that Church, which has been to them and their country the source of blessings innumerable and inestimable!" The downfall of the Church, it seems, will be regarded by the Doctor as a righteous judgment of God. But for what? not for the long reign of corruption that has preceded the day of *Reform*, but, strange to tell, for the very attempt itself to remove the corruption which has accumulated in the temple! This is priestly reasoning! We always have been told by priests, in other cases, that the judgments of God are slow, but sure. Should the Church, therefore, come down speedily, we have no theological authority to prove that it is a judgment for Whig or Radical Reform, but rather for Tory misrule, and priestly pride, and worldly-mindedness, during three hundred years, in which the Church has been boasting of *Reformation*, and filling the pilgrim's sack of iniquity with the most presumptuous sins.

The insult which was put upon the Bishop of Norwich, a few weeks ago, at his installation, arose entirely from the Conservative spirit, which insists upon the preservation of abuses for ever. "Meddle not with those who are given to change," they have Scripture for it! only it is a Scripture which condemns the *Reformation* as deeply as *Reform*. These men, the Rev. Lord Bayning and others, who opposed the Bishop, would have stuck fast to the Popish Church had they lived in the days of Wickliffe. They are Conservatives; they support Satan in his government of the world, and would be sorry to see a change, unless it were a change which would multiply their subjects, and pour in their tribute with less labour to themselves, and less anxiety about its amount. The Bishop said the Church was not the clergy, but the people. This, no doubt, was offensive. He also said that there might be unity of mind without unity of form; and, consequently, justified Dissenters for objecting to established forms; this also gave offence. He said, moreover, that societies for the promotion of knowledge should not be exclusively in the hands of the Establishment. The liberality of his views called forth shouts of disapprobation, and the Rev. Lord Bayning refused to propose that the sermon should be printed! His Reverend Lordship's conduct was hailed with a concert of approbation from the clergy! What do the clergy mean? They mean, if they could, to monopolize the spiritual power of the country, to dictate to faith, to superintend the seminaries of education, to license or not license teachers and preachers, to multiply churches, to impoverish Dissenters by obtaining government grants to endow their own chapels, and thus lure away the people by cheap sittings, and then clench the nail by an increase of territory corresponding to the increase of their own number.

The judgment which they form of Dissenters, or rather wish to impress upon the public mind, may be estimated from the following quotation, from a sermon by the Rev. Henry Cole, called "British Zion's Watch Tower:—"A man's religious principle is the ruling spring of his life, and if that stand in hypocrisy, his life will be the same, his conversation will not be upright, nor his works in truth! And this is with an abundance of awful testimony proved in our day; for more truth, and integrity, and uprightness, in the intercourse of merchandise, will be found in one plain, unprofessing, naturally honest, *Church-of-England-man* (if we may use the term) *than in ten fleshly gospel-chapel worshippers put together!*"

These fleshly Dissenters (it is a wonder he did not use the

word *bloody*, he was within an ace of it, and most likely would have used it, had it not been a Radical word, but it means the same thing) are a great eye-sore to the Church. Dissenters, Infidels, and Papists, are a Trinitarian Antichrist, which divide the hatred of a Churchman into three equal parts. He stands alone with the sword of the spirit against them all. But, alas! he wanteth courage! he is in fear! the Church is in danger! He cannot sing the song of faith,

Trust in the Lord, for ever trust,

And banish all your fears;

Strength in the Lord Jehovah dwells,
Eternal as his years.

What though the wicked dwell on high,

His arm shall bring them low;

Low as the caverns of the tomb,

Their lofty heads shall bow.

Have they some misgivings that they themselves are the wicked and the *lofty* here meant? The epithet *lofty* can scarcely apply to the poor Radicals and the oppressed labourers of England.

DEVIL WORSHIP IN CEYLON.

THE Ceylonese literally worship the Devil, and their poets sing his praise, as the Author of Evil. He goes by different names, like the Jupiter of the ancients, but still he is the same "Great Black God that causeth the people of the world to be sick." There is the Black Female Devil, and the Great Grave-yard Devil, and the Tusked Devil, and the Death Devil, all hideous personifications of the origin of evil. But still the Ceylonese acknowledge that "the greater one is God." The manner in which the praises of the devils are sung, may be imagined from a few extracts which we will make from a poem, called the Yakkun Nattannawa, which is a sort of liturgy addressed to the different personifications of evil.

"He walks and plays with the four queens of the four banks. He seizes men, and terrifies them with devilish fear, causing them to be sick. We have, accordingly, dressed sweetmeats, and presented them, without any mistake, in the articles. O thou great God, bless and preserve this person! There is no other God besides thee in the midst of the sixteen hundred queens. Thou seizest men, and causeth them to be sick, by placing them in solitude. We have, accordingly, prepared sweetmeats, and offered them to thee, without any mistake. Oh, thou great black God, preserve the sick person by cheering him!

"His whole body is black, and he rides on a bullock. The breast also is black, and a demon is in it. In his left hand is a pool of blood, and white food. May the sickness caused by the black prince be taken away this day.

"Thou livest continually in the streams, and in drains; thou dearly lovest clean and white things.

"The Black Female Devil, who dwells under the rocks and stones of the Black Sea, looks upon this world, and having seen the infants, causes them to be sick. Come thou black devil upon this stage!

"The clothes line in which she (Black Samy) was dressed. The sick person has no (refreshing) sleep by reason of dreams. She dresses with chaplets of flowers. Come thou giddy brained queen!

"The lad called Mangerrie will appear at a distance like a flash of lightning. He has already shown his strength. Come thou furious devil, who art playing and standing in the air, at the height of twenty-eight miles! Come and accept me!

"He plays in the pool of blood; he loves the blood, and the smell of food made by burning. Accept thou the offerings made with fried fish, and take away the sickness which thou hast caused. O, befriend me, thou blood-thirsty devil!

"Thou dwellest in the house, and playest in the laundry. Thou causeth the burning colic, and inflation of bowels. Accept the meat-offerings, and the offerings made with reddish boiled rice, and prepared in the shade of the tree Dombey."

RECIPE FOR MAKING A DEVIL.

"Make a female figure of the *planets* with a monkey's face,

and its body the colour of gold. Offer four offerings in the four corners. In the left corner place some blood, and for victims a fowl and a goat. In the evening place the scene representing the planets in the high ground.

"The face resembles a monkey's face, and the head is the colour of gold. The head is reddish, and the bunch of hair is black, and tied. He holds blood in the left hand, and rides on a bullock. After this manner make the sanguinary figure of the planets.

"Put plenty of blood in the left hand. Make the right hand to lie on the effigies of planets. Make a high foot-stool for it to stand upon, and give the offerings of the ferocious spectre after this manner.

"The fierce and wanton devil will bless every day. He has a golden rope and a goad in his hands; he walks for pleasure, and blows flutes. He deceives the people by looking upon them, and making noises.

"In that day thirty thousand devils obtained permission from the ancient and former king, and much influence for taking pleasure, who were conceived in the womb of the woman Peddooma, and were born in the afternoon of the first Sunday of January."

This is quite enough for a specimen. It is a mad and incoherent rhapsody, but it comes to us only through the medium of a translation, unaccompanied with the traditional knowledge which is necessary to comprehend it. It is evident, however, that the evil principle is worshipped, and entreated by prayer, and offering, and praise, to remove the evil which he has occasioned. The God-Demons are not more horrible than the moral evil which they typify. There is a principle in nature of which they may be the symbol, and it is the object of all religion to enable us to escape that evil. It seems very absurd to us occidentalists to worship the author of mischief; but it is exceedingly natural to supplicate an absolute power, that has the alternatives of pain and pleasure at his disposal, or who can at least confer a certain amount of happiness by removing its opposite. *Nil admirari* (wonder at nothing) is an old proverb, and a good one. Why should we wonder at anything? Nature is a labyrinth, a revolving sphere, in which all extremes meet, and every possible view of a subject is presented. The wise man looks at them all with composure; the fool is always horrified at something.

THE TRANSCENDENTALIST'S DIALOGUES.

No. X.

ON "THE ONE."—(Continued from p. 7.9)

Transcendentalist.—*Materialist.*

Mat.—I own I am scarcely satisfied with the result of our last dialogue. It seems levelled at the overthrow of all that we have been building up for the last nine weeks. We had come to the conclusion that infinity was inaccessible to us, because an infinite synthesis would be required for its apprehension (which synthesis, it would, of course be impossible to complete), and now it seems that a queer sort of infinity is accessible to us, which is, nevertheless, not to be comprehended by the understanding.

Trans.—I do not wonder at your being puzzled at the apparent contradiction into which we have fallen. One of our decisions was, that the word "Universe" with the predicate "infinite," was void of signification.

Mat.—It was.

Trans.—And why? Because we had previously defined "Universe" to be a sum total of sensible objects. It requires an act of the imaging power, and one of the understanding to constitute one object alone, much less a sum total of objects.

Mat.—And yet if we conceive a great mass prior to anything we can cut out, it would seem that the sum total was not apprehended by a synthesis at all, but that we were born with this sum total before us all at once, and then subsequently made our deductions.

Trans.—Not a sum total, nor a total which is apprehended, but one prior to apprehension, or understanding itself. Do you not perceive any way to resolve the contradiction?

Mat.—Indeed I do not.

Trans.—It has arisen altogether from our assuming no higher faculty than the understanding. We first say that the finite arises by the understanding setting limits, and then that the only conceivable way of arriving at the infinite is by a perpetual addition of finites which the understanding grasps, as it were, into one sum. Assuming I say that the understanding is the only faculty, this would be a monstrous absurdity, for whence would come that to which the understanding first sets limits?

Mat.—Exactly. That is the very difficulty I cannot surmount.

Trans.—And let us examine this contradiction. We perceive that it is inevitable, that we do not arrive at it by any false process, but that we must arrive at it. Any finite number of objects is too small for the understanding; an infinite number is too large. Let us turn our glance outward, what presents itself? Stand at the window and gaze straight before you.* Do you observe any limit going round the edge of your prospect?

Mat.—No; my prospect has no edge, it vanishes, as it were, on every side.

Trans.—Observe, I am not talking of the objects which vanish in the distance, but those which, it may be said, border our view.

Mat.—I perfectly understand you.

Trans.—Now suppose you were requested to draw on paper all that is now present to your sight. Could you do it?

Mat.—No, I must draw somewhat less. The edge of my picture would fall within the extent of my vision. Thus paintings are either square, circular, oval, or have some definite form, and as we will assume the painter does not paint more than he sees, we must conclude that he paints less. Since the whole coloured plane which is before me is of no form, any form I would behold must be within the limits of the place.

Trans.—In other words, the whole that is offered to the senses, cannot, at the same time, be an object for the understanding.

Mat.—Nor, indeed, is it an object at all. An object is a determined thing, with certain limits, produced by the imaging-power and the understanding. But this whole, is nothing determined, has no certain limits.

Trans.—But yet it is necessary for the apprehension of an object. We have over and over again said how the superficies that bounds the triangle is necessary to the triangle itself.

Mat.—And very curious thoughts have I had on the subject. In declaring the triangle on paper to be my object, I thereby excluded the surrounding superficies, and directed my attention to the triangle alone. Hence, if I call the triangle my object, I may call the whole extent of the surrounding superficies my non-object. But yet I do not seem to speak quite accurately; though I say, I exclude the surrounding superficies, I cannot exactly exclude it altogether from my consciousness. I am, as it were, obliged to make the non-object an object, which appears to be an absurdity, but is a fact notwithstanding. And still the non-object is not an object in the same sense as the object itself, or it would not be a non-object. I am aware of a distinction, but cannot express in what it consists. I am aware that the non-object is not wholly an object, nor wholly a non-object (although I have called it so), and the point to which I have arrived is exceeding difficult.

Trans.—It is, I grant, exceedingly difficult and intricate; so difficult, that I greatly fear lest my readers (excepting Mr. J. P. G., and a few others, who are conversant with the greatest metaphysical obscurities), may not be able to follow us. That an object is an object, is understood by every intelligent person; but when we come to the point that the non-object is, as it were, an object, and have also asserted that such is the case, we have asserted that which to the understanding is an absurdity; but which is, nevertheless, a fact. "A is A," is the axiom of the understanding, deny that, logic, algebra, &c. &c.,

* This is a curious experiment. Let any of my readers set with heads fixed, and their eyes open, and instead of fixing their attention on every one particular object, endeavour to take in the whole view as an object, they will find it has no form, no set limits and thence, cannot be an object.—T

fall to the ground. "A is not A," is a contradiction to the understanding. The common-sense man, if he finds a system leads to the result "A is not A," throws aside his book in disgust, and declares that the system is false, in the face of it, and he is right so to do. From his own point of view the result "A is not A," is a monstrous, an appalling absurdity. But yet, as I said before, the sentence "A is not A," expresses a fact. I will drop you, my dear Materialist, for a few moments, as I know you are perfectly acquainted with what I am about to say, and address my readers, to whom I am about to render what has been said, if possible, more intelligible.

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Let the above figure represent a square surface placed before us, and divided into nine smaller squares. Let us be supposed to direct our attention to the form of the square A, of course A is our object, while the remaining eight squares may be said to constitute the non-object. By making A our object, we exclude the other squares; but yet we find, that to apprehend the form of A, which is a square, we must, as it were, take in the other squares, which form its boundary. Thus we exclude, and do not exclude, the eight squares at the same time. And thus, while we call A our object, and the rest the non-object, we are, at the same time, obliged to admit that the non-object is some sort of an object.

Mat.—I think you have made the case much clearer by the diagram; but it is altogether decidedly difficult.

Trans.—This is, I think, the way to solve the difficulty. A is the object of the understanding, the other squares are not the object of the understanding, but of the imaging-power, which has already passed the bounds out of the understanding. Hence the doubtful position of the "non-object," which seems at the same time an object and no object. The fact is, it has some, but not all, of the attributes of an object. An object is produced by the imaging-power, and bounded by the understanding. Now this non-object (*i. e.* the external squares) is produced by the imaging-power, but not bounded by the understanding. Hence you see it is only partly on its way towards being an object.

Mat.—I see plainly now. The understanding sets limits, but never does it set limits to all that is present to our consciousness, though that does not prove that the unlimited is not present to the consciousness.

Trans.—Exactly. The finite proves the infinite. By showing that we have a finite power, we at the same time show that we have an infinite power. Let us set a finity where we will, we find that we are conscious of something beyond, and hence that the understanding can never alone be an exponent of our whole being. The only use of the understanding is to set bounds to something in our consciousness; and that very faculty of setting bounds implies that there is something beyond those bounds, and of course, in our consciousness, as otherwise, it would not be for us at all. Hence the infinite precedes the finite, is necessary to the very being of the finite, and is at the same time absolutely incomprehensible to the understanding.

TO CORRESPONDENTS.

Universalist.—As far as Mr. Harris individually is concerned, we yield to our correspondent willingly. We meant no personal allusion to Harris; but only to the abstract fact of "money being offered to write against money." H. was not to

blame, and he has acted very honourably in the matter. As for vanity, if we have suspected him of it, it is a very common weakness of human nature; we merely regard it as the sin of weakness, not of hardened wickedness; and pray, who is without it? We have seen the account of a city in ruins, found in the back woods of America, and also of mummies, and coffins of men, from three to four feet and a half in length, but we believe little or nothing more is known of them than what our correspondent has read. We can only conjecture, therefore, that America was peopled of old by a small race of men like Piets or Laplanders, who were so far advanced in the arts of life as to be able to congregate in large cities. But the barbarians of Central Africa do the same at this day; so that we have, as yet, no authority to conclude that they were a superior race of men. The passage from Sir R. Phillip's, to which U. has not given the reference, is from Sir R.'s "Million of Facts."

In the number for July, of the Evangelical Magazine, we advertised the Shepherd. It appears that the advertisement gave offence, for the Editor, in the succeeding number, makes a formal apology for its insertion. This was very kind on his part, for it was equal to a second advertisement, and atoned for the extravagant charge which he made for the first. We paid Thirteen Shillings for the first, which was Four Shillings more than any other magazine or newspaper demanded. This is another proof of the pecuniary skill of that apostate piety which retends to the name of Christian. We are very glad to know that the Evangelical would have rejected our advertisement on its own merits, and we can refer him to very high Christian authority, for saying that his condemnation is not considered very venial. Frazer's Magazine, of this month, speaking of the Evangelical "renowned for its dulness," and the Eclectic "for its impudence," and the Patriot "for its sourrility," says, "To be abused in any, or all of these, is reckoned equivalent to honour among well-disposed people." We do read the Evangelical at times. But we do so with the same feelings with which we would visit Bethlehem Hospital. It presents a melancholy picture of the fall of man, and the necessity of a Saviour. Does the Evangelical consider his conscience justified in pocketing the Thirteen Shillings, and then white-washing his character by an apology next month? "The wages of sin is death." If he wants to throw off the guilt, let him refund the money, or give it to the poor. Judas, even Judas Iscariot, cast down the price of his guilt at the feet of them that bought him. Is the editor of the Evangelical less conscientious than the betrayer of his master. Verbum sapienti sat. We shall be satisfied if the money be given for some public and benevolent purpose; but, as "the wages of a harlot, and the price of a dog," are rejected by the Lord, it would be advisable not to bestow it upon a religious institution.

At the suggestion of a very intelligent friend, we have removed the offensive word Pantheism from our title. In doing so, however, we protest against the prejudice which exists against the word. We used it in the real Apostolic sense, "all end in all." To Pan, is applied by St. Paul to God himself. We have substituted Universalism, which is equally offensive, and may perhaps be itself removed; but in thus running through a course of offence, we are merely affording an illustration of the littleness and the silliness of human prejudices, and the imperfections of language. Our meaning is always the same, and our conscience without reproach, either in respect to God or man.

C. L. in our next.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 12, Vol. III.]

SATURDAY, SEPTEMBER 16, 1837.

[PRICE 1½d.]

THE MESSENGER OF THE MESSIAH DISTINGUISHED FROM THE MESSIAH.

BEHOLD I will send my messenger, and he will prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, in whom ye delight, behold he shall come, saith the Lord of hosts.—*Malachi.*

Then palaces shall rise! the joyful son
Shall finish what his short-lived sire begun.

Pope's Messiah.

Last week we treated of the forms of worship, and identified the worship of the *Son* with the practice of social morality. However heretical we might seem to be, we had still the authority, almost verbatim, of one who is highly esteemed as a metaphysician and divine by the religious world; namely, S. T. Coleridge, who, in his "*Aids to Reflection*," Aphorism 23, asserts that "Morality itself is the service and ceremonial of the Christian religion."

In discussing the subject which forms the title and text of this chapter, we will once more accept of the proffered aid of Coleridge, and employ his theological authority to bring out and illustrate our own particular views. The following exceedingly beautiful and interesting little paragraph occurs in his "*Table Talk*:"—"When I reflect upon the subject of the messenger of the covenant, and observe the distinction taken in the prophets between the teaching and suffering Christ, and the triumphant Messiah, the judge who was to follow,—and how Jesus always seems to speak of the son of man in a future sense, and yet always, at the same time, as identical with himself; I sometimes think that our Lord himself, in his earthly career, was the Messenger, and that the way is *now still preparing* for the great and visible advent of the Messiah of glory. I mention this doubtfully."

And pray, why does Mr. Coleridge mention this doubtfully? Because he doubts if Jesus Christ be the final Messiah. Notwithstanding all his outward professions, he really doubts if Jesus be the very Messiah that was promised to the fathers, and suspects it possible that he might only have been the Messenger sent to prepare the way of the Lord, and make the paths straight before him. In this doubt we think Coleridge was right, the doubt was the better faith of the two, and we only wonder why the doubt was not converted into certainty at once as soon as it was experienced. Nothing can be more certain than this, that the Messiah of Abraham, Isaac, and Jacob, has not yet come; that Christ himself left his disciples upon the understanding, and with the distinct acknowledgment, that the work of the Messiah was not performed, and that another advent was necessary to complete it. Nothing can be more evident than this, that ninety years after the birth of Christ, another Messiah, born of a woman, is foretold by St. John from the Isle of Patmos, in language much more distinct and emphatical than that which predicted his first coming. That the Messiah of the prophets is frequently delineated, not as a double character only, but as two distinct individuals; as "the

two olive branches," and "the two anointed ones that stand before the Lord of the whole earth,"—as the priest and the king; "and I will raise me up a faithful priest that shall do according to that which is in mine heart, and in my mind; and he shall build me a sure house, and he shall walk *before mine anointed for ever*;"[†] and, as Coleridge justly observes, to confirm this idea of the double character of the Messiah, Jesus Christ speaks in a future sense of the son of man, whose coming to judgment was pointed out as the grand object of faith for Christians, as well as for Jews. From all this, and much more that might be said on the subject, we conclude that we not only have no right to believe, but we are bound in faith and honour to deny, that the coming of Jesus of Nazareth is a fulfilment of the promise to Abraham. Christianity is merely a typical dispensation, like that of Moses, and must speedily meet with the same doom, that the pride of the Gentiles may be brought down as low as that of the Jews, over whom they have unfeelingly and ignorantly exulted.

But Coleridge informs us that Christ speaks of the "*son of man*" as identical with himself—we allow it; but before we attach a meaning to his words, let us muse a little on his mystical commission. He told all that he knew to his disciples; all that the father had given him to reveal, that he revealed,[‡] and much of that he did not fully understand; he knew there was another coming, but of the time and manner of that coming he knew nothing.[§] But he led his disciples to believe that they would sit on twelve thrones, judging the twelve tribes of Israel, and to the day of his death they believed it would be so, and even argued and contended with one another respecting the precedence in the new kingdom. When he ascended on the Mount of Olives, he did not remove the mystery, and a mystery it is to this day. His actions, his words, his whole life is a mystery, an uninterpreted mystery, the literal understanding of which deceived his immediate disciples and apostles, and is most likely to deceive us also, if we do not uncliothe it by means of the book in which the whole drama is represented in a language peculiar to itself.

Well, then, the identity of Jesus Christ, and the son of man, is none other than the identity of every Christian with Christ himself. The unity of the whole Christian Church is a peculiar doctrine of the New Testament. "For we, being many, are one bread and one body, for we are all partakers of that one bread."^{||} "By one spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one spirit." "Ye are the body of Christ, and members in particular." This is what is called spiritual language—the spirit of the Church is "unity." That spirit is the Christ. It preserves its identity in every individual; whether, therefore, it come in a thousand, or ten thousand individuals, still it is identically the same spirit, the same Christ. There is no other. Interpreting, therefore, all this language as it ought to be interpreted, we cease to have any thing more to expect from the body of Jesus of Nazareth, which has done its work, and ceased to live amongst us. But

* Zech. iv.

† 1 Sam. ii. 35.

‡ John xv. 15.

§ Matth. xxiv. 36.

|| 1 Cor. x. 17.

—1 Cor. xii. 12–27.

that omnipresent spirit which animated his body, and spake with his mouth, and gave him power to become the founder of a great ecclesiastical polity, will come again *in like manner*, in another individual, and gather more closely together in the unity of the spirit the Church which Jesus Christ has only typically gathered by a physical union of creeds and outward ceremonials.

It is only by this simple view of the subject that the jarring discord of the Christian Church can be reconciled, and all the apparent confusion removed which commentators have long been puzzled withal, and which superficial infidels have cast up with exultation, before the equally superficial believers of the letter of the word. And what a magnificent idea it gives us of the coming dispensation, when we consider that that in which we now live, and which the priests of to-day, like those of Aaron's household of old, regard as a final and everlasting institution, is only a temporary and ceremonial system prefiguring a better, and tending, by the metaphysical subtleties which it presents, to sharpen the visual faculties of the mind, and train it, by a long and tedious system of discipline, to the perfect understanding of all the mysteries of Nature, in so far as they are necessary to establish a form of social union, in which individual happiness shall be carried to the highest possible degree of enjoyment. Who knows but every living soul which has inhabited the earth, and lent his aid to carry forward the work of universal discipline, may rise again in the fulness of time to a conscious enjoyment, even on this terrestrial scene, of the ultimate blessings which are kept in store for the final dispensation which is to wind up the plan of the Providence of God? We know not; but we doubt not that all will be satisfactorily explained at last, and every thinking mind, every longing soul, which burns with holy curiosity to know the destiny of his species, will yet rejoice in the full revelation of the secrets which at present defy his deepest investigation. Of these things we cannot speak with certainty, but it is pleasing for hope, it is delightful for faith, to repose with confidence on the eternal Providence, and even to assert with full assurance that satisfaction *must* be given at last, and the justice of God be vindicated before all his intelligent creatures.

And how is this justice to be vindicated? Only by a fulfilment of the promise to the fathers of a universal monarchy—in which the members shall be knit together in social and fraternal affection—and knowledge, that is, pure moral knowledge, will cover the earth, as the waters cover the sea. This is the work of the Messiah. This work has not yet been accomplished—it is not accomplished among any one people, much less amongst all nations. Even supposing our pious missionaries to succeed in diffusing *their* knowledge of the *truth* throughout the earth, what would be the consequence? Only such another scene of Christian love as this land of light, and valley of vision, exhibits at this present time, when one half of the population is estranged from the Church, and the other half is divided into contending sects, who hate one another with a godly hatred, and make the welkin ring with their mutual recriminations. Would you call this a Millennium? If the empire of China, and the neighbouring islands of Japan and Corea, and all the wilderness of Tartary, and the plains of Hindostan; if all the wilds of Central Africa, the borders of Euphrates and Tigris, and the shores of the Levant, and every little nook and corner of dry earth, were peopled by such Christians as our Churchmen and Dissenters, where, in the name of truth and righteousness, would be your cause for rejoicing? Is there not something more a-wanting than what has yet been manifested by any body of Christians? Is it not all a mockery from beginning to end—a mere type, a mere shadow, with no more reality of social love, than Moses and his goats of atonement for sin? And will you make it any better by saying that the kingdom of Christ is *within*, that the Church is *invisible*, and that, as Dr. Pye Smith, the Dissenter, declares, a political representative in Parliament does not require to be a religious man? What a mockery religion must be, if a lawgiver does not require it! What a useless, fruitless piece of lumber faith must be, if, in the administration of public justice, its services are not indispensable? Truly we are astonished at the delirium of *Christians*, as they call them-

selves, and we can only recover from our astonishment by recollecting that these men are not Christians, but merely *professors* of Christianity.

Christianity within is Christianity without; whenever it is inwardly begotten, it is outwardly revealed. We do not believe in an invisible Church which is not visible at the same time. This cant is a miserable threadbare cloak for hypocrisy to cover its nakedness withal. It is like the fulsome chant of spiritual cleanliness and purity of mind, when the face, and hands, and all the external covering of the body, as well as its undiscovered nakedness, are panting after the water-brook—or the soap-suds. No; “ye will know them by their fruits,”* is a legitimate and infallible test for us to judge of all religious pretensions, and by this test we have most confidently decided that the Messiah has not practically come, and that the Christian Dispensation is merely the messenger to prepare the way before it. We do not aver this *doubtfully*, like Coleridge; we have a little more faith—we are sure of it; and we are equally sure, that if the Messiah had come, Coleridge would not have been troubled with any doubts upon the subject. A man who has never seen the Sun may doubt, when the Moon rises, whether he sees the Sun or not; but no sooner does the day-star appear, than his doubts are for ever dispelled. Who can look in the face of the Sun, and doubt? Yet Coleridge looked in the face of Christ, and doubted whether he were the messenger or the prince, whether he were the morning-star, or the Sun of Righteousness himself.†

But it is a comfortable thing for a man who doubts to have his doubts resolved, and resolved they easily are by the bipolar doctrine of Christian philosophy. The bipolar view of Christianity presents it in two distinct aspects—the scattering, and the gathering—Antichrist, and Christ. The former lasts till the Son of Man come. “There must be a falling away first,” before the Christ come. The whole Church must degenerate from its first love, and continue to make progress in its unsocial transgression, till the time appointed, when the Lord shall consume the Man of Sin with the spirit of his mouth, and destroy him by the brightness of his coming. And pray what is this apostasy? in what does it consist? Some simple creatures say it is Popery! some say Mahometanism! It is neither one nor other, but all of them, and you and we, put together; and Protestantism, perhaps, more than any, for it is a more distant departure from the primitive sociality of Christians. The early Christians began to realize their Master's commandment, and the *moral* of the Lord's supper, by a common table, at which rich and poor met together, and mutual distribution was made of the necessities and comforts of life. This could not last, because it was imperfectly arranged, and the gospel had not experienced that metaphysical ordeal through which it was necessary to pass. Still it was the first fruits of Christianity, and when it ceased the gospel ceased along with it, and has never since been exemplified by the immense mass of its professors. This is the apostasy. The new commandment was, “Love one another;” this was the rule; look at our population, our *Christian* ministers and their flock, and you see the exception. There is no room for doubt; the fact is demonstrable by the finger alone, and can only be overlooked by the selfish principle, which has enveloped itself with a mist of false doctrine, and persuaded itself that this social community of Christian fraternal affection is an impracticable scheme, and that Christian love is merely an inward invisible principle, which conceals itself amid the rubbish of commercial craft, and money-making propensities, and rivalries, and jealousies in trade, and other modes of unsocial intercourse; and that none but God can see this love, which is spiritual only, and constitutes what is called by Dissenters the invisible Church, which is independent of politics, and seeks not the legislative regulations of authorities to give it active being! This is the very climax of hypocrisy, the very uttermost ends of apostate Christianity! an unrevealed love! a Christian Church living in inward love, and outward hatred! a love that does not love, nor do the works of love!

* 2 Thess. ii. 3.

† It is said of the Messiah, that he will bring in everlasting righteousness.—Surely we will know it when we see it.

a love that leaves all its opposite passions and feelings to riot in the soul, and control the actions, and sleepily reposes in god-like tranquillity in the spirit within, and neither attempts to assume the reins of self government nor direct the helm of public affairs, for the completion of the only scheme by which Christianity can become undeniably divine! It is a self-delusion! a head of the great hydra of Antichrist, who is merely the selfish principle in man, and whose destruction must be accomplished by Christ, the social principle, in the establishment of a system of social love.

We have no doubt that this social system will come at last. The present is a monster, which grows daily more hideous. We are now living in times which are really more fearful than the warlike days of our ancestors. The miseries we experience in the conflicts of trade and opinion, are infinitely more vexatious than the civil wars and petty strivings of barons and of princes. The deaths that are occasioned by grief and disappointment are more numerous than those for which the sword is responsible. The widows' groans, and the orphans' tears, are more copious than ever; the hungry stomachs of the helpless poor are as joyless and helpless now, in times of peace, as they used to be in the days of civil commotion. Sorrow and anxiety are on every countenance; and what is worse than all, the tricks of trade are corrupting the morals of mankind, and introducing frauds into every department of commercial intercourse, so that social life has already become the very personification of falsehood. And you call this Christianity! you call these people Christians! you call Protestants the Lord's elect, and the Pope the man of sin! and congratulate yourselves that you were not born Papists or Mahometans! Are you not a deluded people? Members of the body of Antichrist; victims of the selfish principle that inspires him, and heaping up wrath for yourselves and your children, because you will not believe in Christ's *true* system, which alone is calculated to remove the evil from the heart, and from society?

HIGH CHURCH TORYISM OF COLERIDGE.

THERE is a species of virtuous satisfaction experienced in witnessing the intellectual darkness of a great luminary of literary and social intellect. (1) It is a restoration of the equilibrium which his super-eminent qualities, in other respects, had destroyed. The reputation of Coleridge for conversational and logical powers is greater, perhaps, than that of any other individual of the last generation, and is rivalled by few in any preceding age. But the greatness of his mind is strangely contrasted with the littleness of his prejudices. Why did he feel such antipathy to Whigs, Radicals, Dissenters, Unitarians, and Papists? Why did he vent so much *virtuous* indignation against these parties, and speak so tenderly and affectionately of the High Church Tory party, whose errors, notwithstanding, he candidly acknowledged? We can scarcely imagine any other reason than this, that he was a High Church Tory himself, and therefore he regarded the Tories as his own kindred, whose faults were venial and pardonable faults; but all other parties, as enemies to his family, whose smallest sins were to be visited by the *lex talionis*, and attributed to moral and intellectual depravity.

Speaking of the Reform Bill, and the conduct of the Whigs thereupon, he calls their conduct pre-eminently wicked in a political sense, because they appealed to a vulgar majority of voices, playing upon the "necessary ignorance" of the people, and thus destroying all freedom of discussion by *competent heads*, in the proper place. "They have appealed directly to the argument of the greater number of voices, no matter whether the utterers were drunk or sober, competent or not competent; and they have done the utmost in their power to raise out the sacred principle in politics of a representation of *interests*, and to introduce the mad and barbarizing scheme of a delegation of individuals." There is a combination of weakness, sophistry, and falsehood, in this sentence, which makes it very remarkable. We have heard of compendious sentences which expressed volumes of truth; but here are volumes of error, prejudice, and party spirit, and a host of intellectual and moral delinquencies, in full conspiracy against an attempted re-

formation of most glaring abuses in Church and State, without a syllable of reproach against those whose whole energies are employed in continuing the Augean stable in its filthy state. Would it not have been much more noble in Coleridge to have acknowledged the good intentions of Reformers, whilst he pointed out their errors, than to rank himself on the side of those who were either so morally blind as not to perceive the evil of the old system, or so morally corrupt as, having seen it, to refuse to amend it? Of Reformers it can only be said that they are deficient *intellectually*; but of the other party it seems to be very evident that their deficiency is of a moral nature, and if so, they are the principal culprits, for the moral only is responsible for crime.

There was more intellectual strength than moral purity in the intellect of Coleridge, and on any important question of movement in political or ecclesiastical affairs, we would fix his opinion at a very low value. The following sentence, which is merely a continuation of the tirade against Reform, will help to justify the estimate we have formed of the *morale* of Coleridge's intellect. Speaking of the absence of gratitude on the part of the Whigs for the benefits which the nation has derived from the constitution of the Revolution, he says:—"With no humility, nor fear, nor reverence, like Ham, the accused, they have beckoned with grinning faces to a vulgar mob, to come and insult over the nakedness of a parent, when it had become them, if one spark of filial patriotism had burnt within their breasts, to have marched, with silent steps and averted faces, to lay their robes upon his destitution!" This sentence, in the mouth of a young student, when he makes his *debut* at a debating society, in favour of Conservative principles, might sound very well, and perhaps might be regarded as an auspicious promise of future talent, but in a philosopher like Coleridge, in a man who says, "I am by the law of my nature a *reasoner*," in a man who says of his own system of philosophy, "if you once master it, or any part of it, you cannot hesitate to acknowledge it as the truth, you cannot be sceptical about it,"—in such a man the sentence alluded to is nothing but bombast, and a grievous departure from his own theory. The literal meaning of the sentence is, that the Whigs, instead of exposing the nakedness of the British Constitution, ought to have concealed its shame from the profane gaze of the populace. In other words, they ought to have prevaricated, equivocated, mystified, and sophisticated with the people, in order to keep up the delusive notion of the perfection of the British Constitution. This is the moral of the sentence, and a pretty moral it is; a moral which destroys Coleridge's own moral character, and casts suspicion upon all that he has written in favour of the High Church doctrines. If Mr. C. would consider it an unpardonable sin to expose the nakedness of his father the State, he must have shrunk still more from the deeper guilt of unveiling the nudity of his mother, the Church. With such holy reverence for the consecrated shame of a drunken father, and an adulterous mother, can we be certain that Mr. C. has spoken out his inward feelings on the subjects of political and ecclesiastical delinquencies? No, indeed; we can have no faith in the man whose reverence for his mother, the Church, was superior to his zeal for the moral regeneration of the children, whom she had corrupted by her abandoned principles.

The accusation which he has uttered against the spirit of Reform is, moreover, in curious contrast with his own professed principle of raising the moral above the intellectual. The appeal to the necessary ignorance of the majority, is a deep political crime in the eyes of Mr. C.; but we think it would have been a much greater crime to have appealed to the necessary selfishness of the minority. Knowledge is not to be depended upon, if employed by selfishness. Knowledge is a hireling, and works for its master. A knowledge which is hired by a minority to make laws, is a curse to a people; for it employs facts and intellectual energies for selfish and unholy purposes. A universal people alone is free from selfishness. We repeat it, "A universal people alone is free from selfishness," and by a necessary law of its nature it must act uprightly in a moral and social character. We allow that a universal people is not equally accomplished in an intellectual respect; but as the

moral is superior to the intellectual, even in Mr. Coleridge's own system, the universal people has a right, a moral right, to determine the moral basis upon which society shall be conducted. We ourselves disapprove of Radical majorities, but they are a necessary evil; we also disapprove of representative or parliamentary legislation, but it is also a necessary evil—but we disapprove still more of Tory minorities and hereditary legislation; and as we see no possibility of getting out of these latter evils without urging the people on to Radical reformations, we prefer giving our support to the cause of progression, than endeavouring, like Coleridge, to stagnate society by Conservative principles. By progressing we may attain to some good; by standing still, never. "The Church is the last relic of our nationality," says Coleridge. "Would to God that the bishops, and the clergy in general, could once fully understand that the Christian Church and the National Church are as little to be confounded as divided!" What is the meaning of this? it means that there is something wrong, something rotten in Denmark—it means that there is some moral or intellectual deficiency in the Church; but not being a descendant of Ham, the Reformer, our worthy logician merely gives a gentle hint to the gentlemen in lawn, that they are not what they ought to be. He talks very differently of the Dissenters—"I sometimes hope that the rabid insolence and undisguised despotism of temper of the Dissenters may at last awaken a jealousy in the laity of the Church of England; but the apathy and inertness are, I fear, too profound—too providential." "The Roman Catholic Emancipation Act, carried in the violent, and, in fact, unprincipled manner it was, was in effect a Surinam toad, and the Reform Bill, the Dissenter's admission to the Universities, and the attack on the Church, are so many toadlets, one after another, detaching themselves from their parent brute." If Coleridge was by a law of his nature a reasoner, we do not regard him as a correct reasoner. At all events, Providence reasons differently, and the Church, in spite of all Mr. C.'s feeble attempts to conserve its corruption, or, which is the same thing, to preserve it from attack, is doomed, in the councils of Heaven, to be divorced like an adulterous wife, or purified by the purgatory of revolutionary fire. Whose fault is it that it wants purification; and if Mr. C. had had his own way, would it have got purification? We suspect not; and, therefore, we conclude by saying, that the necessary ignorance of the people, with moral justice to inspire them, is a much better pilot to a legislative government, than the necessary talent and logic of schoolmen and landed gentry, with self-interest as their idol. Mercy is better than judgment. We mean, like Ham, to expose this Master in Israel still more to our readers; but we will also reveal some of his peculiar excellencies, for he was a noble spirit and with all his faults we love him. The two principles were strongly developed in him, and the discord was great between the moral and the intellectual nature, the latter being too strong for the former; but the good was evidently of a very high order, and we will not fail to give our feeble testimony to its worth.

* The above quotations are all taken from the "Table Talk."

NATIONAL FEMALE EDUCATION.

THE mother is the first teacher of every human being; for, however we may doubt of the mental generation of the father, that of the mother is irresistibly established by the striking effects assignable to distinct causes, frequently produced on the being previous to birth. So that for a considerable time, and that too when physical susceptibility, and probably mental, is the greatest, the maternal influence is actively and potently working.

For many months, at least from the birth, in ordinary cases, for some years, the mother is the principal instrument of the child's development. Her influence, compared to that of the father, or of any other individual, is overwhelming, because it is not, like his, of an intellectual kind only, but extends by the tenderest associations to every function, power, and Nature. Yet because in ignorance our forefathers originated the fashion

of appointing the commencement of school tuition, at the age of six or seven, we indulge ourselves in the vain hope that all we desire is then in our power. Whereas, by that time the business is almost settled; the greater and deeper part of the character is stamped and settled for ever. All we can do after that is but a modification, a hardening or softening, while the great outline remains the same. "*Emollit mores*" was the old college boast, and truly their power for good extends little beyond the manners. How important then to apply with tenfold energy to the work of educating female youth, on whom the only hope of permanent melioration and happiness of the mass, in the next and future generations so largely, almost totally, depends!

In every human being, considered in his outward relations, the will is the supreme or prime mover; the understanding is the secondary mover; the actions are the subordinate or moved.

External circumstances may modify the lower nature; the father may be the developing means to the child's intellect, but the mother appeals directly to the will, and it is upon the quality of the will, and not upon the quantity of intelligence, or power of activity, that the moral character depends.

Thus, then, it appears, that not only in respect to the time being greater that the child is with the mother, compared to the intercourse with the father, but the sort of education also which is generated by the maternal nature, is of far more moral importance, being no less than the course of the sentiments and affections, which in future years regulate and determine the quality of the actions, and the destiny of the adult.

In every station of life mothers are more exempt from worldly competitive struggles than the fathers; and should, therefore, be chosen by reason, if Nature had not pre-appointed them, the means of *developing*, in the calmness and quiet of home, those internal attachments, and inward aspirations, of which even the most costly college life can merely speak.

The mother's power, then, may be compared to the geometrical ratio, of which the father's is only the arithmetical. The mother imprints her education stereotype fashion, which can only be altered by application to the furnace; while the father works with the common moveable types, which another composer can come and disarrange or re-arrange. The mother dyes in grain, that is to say, before the cloth is wove; the father can only paint, and polish, and varnish, when it has come from the loom.

But what is true of the mother in a physical sense, may not be true literally or spiritually. Let us inquire. In response to that inquiry, I think we shall learn and feel that it is more than physically or literally true. We shall arrive at the conviction, that there is even a maternal nature in that portion of mankind which is of the male sex. What I have written, I venture to assert, is true when so applied, and I beg of your doubting readers, if only for the sake of novelty, to give that application one or two trials.

If I should say it would be a good experiment to reverse the usual mode, and hand over the education of females to men teachers, and transfer the boys to female teachers, I should excite the horror of all prudish minds, whether in breeches or petticoats. Though medical men for the bodies, and priests for the souls, have total liberty, one must not propose an effective means of sweeping off the cobwebs of intellect, and the earwigs of sociality. So I must adopt the next best expedient, and advise that the male teachers should discontinue for a season their rigid intellectual tuition, and meet their pupils on the maternal principle. This will require no small effort, but the results will amply repay, if only for their curiosity and rarity. Nay, further, let individuals make the trial upon themselves. Let not men force every proposition or fact to a slavish submission to mere reason. Let the affections be affectionately treated, and the understanding affectionately and rationally treated. Let us, in spite of Locke's authority, make the experiment upon ourselves, and see whether there be not higher functions of the soul than the understanding. Why, the very word declares that it stands under something else.

When occurrences of opposition and vexation happen, let us for once, not increase the disharmony by *rationality* showing that it is unjust we should be so opposed or vexed, or ease our-

selves by venting our spleen on some equally or more innocent individual, but let us seek out in ourselves the maternal nature, which will enable us to put up with these things, and literally to "take up our cross." Let us find the grave of personal injury within. This is what I venture to call the maternal principle, and no one need be long without an opportunity of trying if he have it.

The attentive reader will perhaps perceive by this time at least one of the senses in which the mother is to be the prime instrument in education, and as it is true in every sense it matters not which is first comprehended. C. L.

P. S.—My pen is something like the young man when he first set off on his commercial travels. He went out without his pocket book; then he discovered that his coat was not brushed clean; a third time he had to return for his samples. Under the auspices of the *Shepherd* I may in time learn to express my meaning in writing. I think I had better go back again, and by another effort ascertain what this said education really is, about which I am writing as well as many other folks.

PURGATORY, ITS ANALOGICAL, ALEGORICAL, AND SCIENTIFIC MEANING.

It may be supposed by many ignorant people that the priests invented the doctrine of Purgatory, and then imposed it upon the people without any authority. But this is a gross mistake; and, indeed, all uncharitable suspicions of this nature are misconceptions, and lead the mind to exceedingly false and absurd ideas respecting the origin and progress of opinion. The foundation of the doctrine is in universal nature itself, and in the Scriptures, from which the Popish priests extracted it. Their ignorance of the Bible necessarily led them to a foolish construction, but it was not more foolish than other constructions which both Papists and Protestants have put upon this mysterious book. In one of the Epistles of Peter, that Apostle speaks of Jesus Christ preaching to the spirits in prison, from which it was naturally concluded that there were spirits confined in the bowels of the earth who were within hope of salvation. In the book of Macabees, it is said that it is a holy and a wholesome thing to pray for the dead, that they may be loosed from their sins; and Isaiah speaks of the wicked being shut up in the pit and visited after many days. There are several other passages in the Bible which may be construed into the doctrine of a Purgatory, so that we have no occasion to be astonished at its appearance and prevalence during the dark ages of the "literal word," when almost no other book but the Bible was read, and that only by priests and monks, whose minds were deranged by over-animated zeal and defective science, and keenly engaged in the devisal of means to rescue disembodied spirits from the burning flames.

We always endeavour to find out a physiological reason for every thing, convinced that Nature does nothing in vain; and, more especially, convinced that all the leading doctrines of the religion of the most civilized people in the world are replete with substantial meaning. They are not mere vagaries, as superficial thinkers idly suppose. They are the mysteries of Nature, under which she conceals for a time important truths, which are hereafter to be revealed. They are seldom to be understood in the light in which the Church views them; but they are never destitute of truth, and they may safely defy all the genius and sophistry of schoolmen or infidels utterly to overthrow them. And why should Nature teach mysteries? You may just as well ask why women should go with veils on their faces, and men never. This has been the case in all civilized, and more especially in half civilized countries, and to this day it is so common in the East, that the women walk the public streets completely shrouded from public view, having only a pair of holes as eyelets to peep through. As nations progress in civilization, this custom declines, and the female face becomes exposed as well as the male. What is the meaning of this in the Divine plan? It is almost universal; and in those countries where progress is at a stand, the veiling of the female face continues in all its original secrecy. It is in

the West chiefly that the custom has been abandoned, because in the West only science has flourished, and unveiled the face of Nature by the discoveries of philosophy. Woman is the representative of Nature. In the infancy of mankind she is despised—her physical weakness is insulted—she is put under restraint—a veil is put upon her countenance; because *then* man is ignorant of Nature, and acting in opposition to her benevolent impulses. As science advances woman becomes more free, more frank in the exhibition of her features, till at last she casts off the veil entirely, and is revealed to public view. The moral of all this is, that Nature shrouds herself from human search in the first stages of progress, and gradually develops her beauties to the inquiring and philosophic mind.

The science of Purgatory may be illustrated in a similar manner. Hell and heaven, though not true in the revolting sense in which they are usually taught, are still fundamental truths, as personifications of the bipolar principles of Nature. They are revealed both temporally and spiritually. At present we shall only treat of their *temporal* development. Hell *temporal* is the old world, and heaven *temporal* is the new. Hell is first revealed because it is at the bottom of the scale. The Church appears first in this state as its embryo form. It is a state of apostasy and misery. It must be delivered from this state by a moral purgation,—a furnace which will remove the dross—and bring forth the gold in greater purity. This furnace is the fire of Protestantism. The Catholic Church is "*the Church*" in corruption. For it alone a purgatory is prepared. Protestantism is not *the Church*, it is merely a *protector* against certain abuses in the *Church*. To Protestantism, therefore, there is no Purgatory. It is nothing but an ordeal; it has neither form, nor character, nor moral energy, as a united polity; it is merely an offshoot from the parent stem, a disaffected sheep which has strayed from the fold because of the negligence of the shepherd. This is the rationale of the rejection of Purgatory by the Protestant Church, and of the peculiar stress that was laid upon this article of faith by the Catholics before the Reformation, when the Church was about to be cast into Purgatory, from which it will finally escape, with a new moral, and a rich spiritual, character.

There were many good things in the old Roman Church which we have not now. She was a better persecutor, it is true, but with Doctor Johnson, we "like a good hater." One who hates strongly can also love strongly. Its hatred arose from its zeal, it was no doubt well meant; but to its own followers, its love was women's love. It was kind to the poor, it was peculiarly attached to the people,* and was indebted to that attachment for all its power. It was on account of its peculiar regard for the common people that it acquired that irresistible ascendancy over princes, that made it the wonder of the world. Its principal agents in acquiring and maintaining this ascendancy, were monks and friars, who were intimately related by familiar converse and association with the poorest of the flock, who also willingly contributed to assist them, both temporally and spiritually, bestowing alms on the poor which they had extorted by fair words from the rich. It was only in the latter days of their career, that they became corrupt, and thus required the furnace of Protestantism to purify them.

Another feature of the old Roman Church is to be admired—it had no hereditary honours. Popes, Cardinals, Bishops, all the great officers of the Church, were elected from the people, and most frequently from the lowest ranks, being taken from the monks and friars, who rose by their talents to the highest dignity to which human ambition could aspire. Protestantism entirely abandoned this equitable system; and established the aristocracy of birth, which now looks down with sovereign contempt upon the poor, with which it has no fellow-feeling. We must go back to the principle of the Mother Church, shaking off all her groundless prejudices, her absurdities, and tyrannies; we must abandon the Protestant, or political doctrine of military and hereditary ascendancy, and adopt the mild and generous doctrine of intellectual and moral domination.

* We speak only comparatively, still regarding it as an apostate from the true social spirit.

The Purgatory of the Reformation was not confined to Protestant countries. It extended over the whole Church. It introduced an intellectual age. It exalted the reason above the moral sense, and created a species of republicanism in thought, which has gradually broken up the old spiritual dominion, so that it has almost wholly disappeared. But we have merely escaped from a spiritual into an intellectual tyranny. Both are corruptions. But as the moral is higher than the intellectual, so in the progress of the Church to its predestined manhood, we must return to the moral power as the legitimate ruler of society. Intellect becomes a purgatory to the moral sense, when the latter is misdirected by the false lights of ignorance and imperfect science. But unless science refine the moral sense, and restore it to its authority, it merely acts the part of a revolutionist, and keeps the mind and society in constant agitation, without being able to accomplish any desirable social improvement.

But not only has Nature provided in science a purgatory for the moral sense, but she has also provided a purgatory for science itself. The stages of science are threefold, like that of the Church:—first, the moral, misdirected by ignorance and theory; second, the intellectual, directed by demonstration and experiment; and third, the moral, directed by demonstration and experiment perfecting theory. We are in the second stage at present. The sciences are *now* merely intellectual. They will all come round to their original object, under less fallible pilotage than they enjoyed in ancient times. Astrology was a moral science; it was cast into the purgatory of astronomy, which is an intellectual science. Alchemy was a moral science; it also was cast into the purgatory of chemistry, which is now an intellectual science; and though we do not affirm, that old astrology or alchemy will revive, any more than the Roman Catholic Church, still we affirm that in the progress of science the moral character will recover its authority, and the demonstrations of astronomy and chemistry will hereafter be employed in a moral sense, and their intellectual *facts* made subservient to higher ends than merely filling the heads of the learned with volumes of observations and experiments, or even of adding invention to invention, to please the childish curiosity of half-tutored minds. The alchemist, ignorant as he was, perceived the analogies between the moral, or spiritual, and the material world; he reasoned deeply upon these analogies; his soul was absorbed in the contemplation of the universal harmony; he reasoned from outward to inward, and from inward to outward; and although he erred, he erred only in his premises, for want of scientific knowledge—but our modern chemists are mere matter-of-fact men, and not a single genius amongst them arises to connect the world of mind with that of matter, and show how the discoveries of material, may throw light upon the darkness of mental and moral science. This, we say, has yet to be done, and this is alchemy, purged and reformed. Astrology, also, will rise again with totally new features. The old spiritual character of religion and science will revive, and come out of the furnace of Protestant purgatory, seven times purified.

WATER DRINKERS &c.

TO THE EDITOR OF THE SHEPHERD.

SIR.—I cannot think why you occupy so much of your valuable space in writing against those humbug water drinkers and vegetable eaters, to the exclusion of so much better fun.

Who does not know that oxen, and sheep, and pigs, and the rest were created to be eaten by man, as fleas and bugs, and at last worms, were created to eat him? As my wife says, what else were they sent for? Your *Transcendentalist* shows plainly enough, that there is no sight unless somebody is present to see, so there would be no cattle unless somebody were hungry enough to eat, and this creation would be actually abridged, and God's works cramped by these lean thinkers.

You know, Sir, when broad-cloth was dear, the men wore great coats down to their heels, large enough to hide body and legs, and all; but now it has become cheap, sparrow-tails, and short

cuts are the fashion. So, when land was cheap, men lived on vegetables, now it is dear we must have flesh, because one acre will support a man on bread, and cabbage, and onions, and potatoes, and such like, while it requires four acres to keep him on sheep and oxen.

Besides, if there was no meat eaten, what would become of all those nice butcher boys and slaughtermen who uphold the dignity of the human race, and are the ornament of civil society. What should we do, alas, for tallow candles, if the dripping-pan supplies were stopped? Why, Sir, we might in the summer time, be reduced to the horrid necessity of going to bed by day light, and of rising at most ungentlemanly mechanical hours. Then, again, are the scavengers, who clear away all the extra dirt, the coal-heavers, who bring the extra coals for cooking, and the dust-men, who take them away, all to be cut off from their employment, and perhaps be driven to other occupations depending on your nonsensical arts of reading and writing?

No, no, Mr. *Shepherd*, yours is the doctrine for me: take the Scriptures properly and literally, "be ye filled with the spirit," no tea and coffee, nasty exciting things, let us have cordial brandy. What else was it sent for? why was it permitted to enter man's head to make it, if he is not to drink it afterwards? These objectors don't study the harmony of things. If I like a thing, is not that enough? Who gave the liking, who furnishes the object liked? the what'd'ye call it (the syllogism, is it not, Mr. Editor), is complete, I may properly take it.

Then, as you so capably prove, horses must be kept, else there would be no jolly drivers and ostlers, and stable boys; in fact, these vegetable fellows would root out every thing valuable in society. These abstainers want to cut us up at the root. Radicals, indeed! I think the best thing you could do, would be to hand them over to the government as most dangerous persons, or at all events get them denounced by the Licensed Victuallers in their excellent newspaper. How could they get even as much as bread without horses to plough the land, even allowing that horses eat half the produce? How could a family subsist on a large well cultivated garden? Why, Sir, one man with a spade cannot produce more than enough for about thirty individuals, and if his family amounted to five persons, the labourer would want nearly one-fifth of his earnings. Look at the market gardens in the neighbourhood of London, and see if the workman get that proportion. Why, Sir, for ten shillings a-week, they send produce enough to market to sell by retail for nearly as many pounds, and here are a set of chaps who want us to create a greater demand for hand labour and less demand for cattle. My goodness, how wages would rise. Why, Sir, the people would soon be coming out of the cotton factories, and shirts and stockings would grow dear. Then working in the air they would not drink so much gin, barley would get cheap, if a long concatenation of evils would come to pass and which you do well to nip in the bud.

In short, if man had been intended to live on vegetable diet, or to keep sober, and to be thoughtful and serious, we should find him so; what were constables and magistrates, and prisons, and chapels appointed for? But it is of no use to argue with such oddities, and I merely write to let you know how some of your readers appreciate your labours. Yours *veritas in vino*.

BIBLIBUS.

[As the foregoing letter is humorous and perfectly intelligible, we willingly insert it. But we do not consider that it is of any moral importance, at present, to agitate the question: we stand on the free ground of temperance, not of abstinence. We believe that, *experimentally*, we know what temperance is as well as any man or woman in society. We have lived for several months at a time on vegetable food, refrained from spirits of any material kind for two years, and scarcely tasted ale or beer, or any fermented liquor once a-week during that time; we have even injured our health by abstinence. We have tried every species of food that our circumstances would admit of, except *uncooked*, so that we can judge for ourselves, but we cannot pretend to judge for other men. At present it is not a social question, it may become one. But as Biblibus has not answered all our objections, we will be happy to insert another letter if he has any desire to meet them.—Ed.]

DISSENTERS IN ENGLAND.

The following list of Dissenting Congregations in England and Wales is taken from the *Congregational Magazine* for January, 1836:—

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|---|---------------|
| Roman Catholics..... | 416 |
| Presbyterians..... | 197 |
| Independents..... | 1,840 |
| Baptists..... | 1,201 |
| Calvinist Methodists..... | 427 |
| Wesleyan Methodists..... | 2,818 |
| Other Methodists..... | 666 |
| Quakers..... | 396 |
| Home Missionary, and other Stations.... | 453 |
| Total..... | 8,440 |
| Establishment..... | 11,825 |
| Majority of Episcopalians..... | 3,385 |

"But we should err egregiously," says McCulloch, in his *British Statistics*, "if we imagined that the number of individuals belonging to the Dissenters and the Church were in any thing like this proportion. Generally speaking, the Dissenters, particularly the Methodists, are much more strict and regular in their attendance at divine service than the members of the Established Church. The latter, indeed, include a large class, partly consisting of the upper, and partly of the lower and middle orders, who are but little scrupulous in their observance of the ordinances of religion. Many, too, of the Dissenting congregations are extremely limited, and though some of them are numerous, yet at an average they are small, compared with those belonging to the Church. On the whole, we incline to think that the entire number of Dissenters in England and Wales does not exceed 2,700,000, or at most 3,000,000, of whom from 500,000 to 600,000 may be Catholics."

THE FAIR SEX AT CONSTANTINOPLE.

The following ordinance, relative to the conduct of Turkish women in the streets and in the public promenades, was published on the 18th of July:—"Though his highness our most gracious sovereign, in consequence of his natural clemency and kind feeling towards his people, gives his attention to the tranquillity and satisfaction of his subjects, and to afford to all, especially the inhabitants of this capital, all decent amusements and the diversions which they find in the fine season in the public promenades, it has, however been noticed by his Majesty that women remain too long in most of the promenades, and do not return home till the time of the evening prayer or later; that in most of the promenades they walk about and sit intermingled with the men; and, lastly, that they have in their service Harem Arabadahi (harem coachmen), who presume to dress in a manner not permitted to the Rajas. Now as all those things are no less contrary to the will of his highness than to the sentiments of all Mussulmen, it is necessary that these scandalous abuses should be done away with; that is to say, that henceforth every one is to walk in a decorous manner; that the women are not to walk about in the promenades mingled with the men; that they are to go home from the promenade at the latest at half-past ten o'clock (an hour and a half before sunset); lastly, that they shall have in their service honest people, and no such Arabadhis as dress in a manner unbecoming Rajas.

Further, though his excellency the Seraskier, conformably with the duties of his office, is constantly intent on securing public order, by maintaining the precepts of religion, and preserving the people from injury and misfortune, by preventing all improper actions, which are displeasing to God, yet for some time past the ancient ordinances relative to tradespeople in the necessary intercourse with the women have been neglected, and it is observed that in particular the dealers in cutlery, the woollen-drapers, and apothecaries, employ their sons or their young men, who wear Fez turbans or kalpacks, as shopmen, and

that the latter deal with the women; that most of them have their magazines and apartments in the back part of their shops, and that the women go into them and make purchases; lastly, that the women even presume to enter the coffee-houses in Pera and Ga'ata, and there to eat ices; duly to regulate these matters, and as it was formerly prescribed that the tradespeople with whom the women deal must be especially honest persons, it is necessary that these tradesmen should discharge all the above youths, whether Armenians, Greeks, Catholics, Jews, or of any other nation, and if they want shopmen employ only sober and elderly persons like themselves; that the women shall not go into the inside of the sitting-rooms and shops, but only converse from the outside; that they shall not enter the apothecaries' shops, but deliver the prescriptions on the outside, and so receive their medicines; lastly that no woman be henceforth seen in a coffee-house. His highness has accordingly been graciously pleased to direct the preceding ordinance to be published and strictly observed, and every person so transgressing is to be severely punished."

A ROYAL LEVELLER.

"The boldest institution of Lycurgus was the division of the lands, which he looked upon as absolutely necessary for establishing peace and good order in his Commonwealth. The greater part of the people were so poor that they had not one inch of land of their own, whilst a small number of individuals were possessed of all the lands and wealth of the country. In order, therefore, to banish insolence, envy, fraud, luxury, and other distempers of the state—I mean extreme poverty and excessive wealth—he persuaded the citizens to give up all their lands to the Commonwealth, and to make a new division of them, that they might all live together in a perfect equality and that no pre-eminence or honours should be given but to virtue and to merit alone.

"This scheme extraordinary as it was, was immediately executed. Lycurgus divided the lands of Laconia, into thirty thousand, which he distributed among the inhabitants of the country, and the territories of Sparta into nine thousand parts, which he distributed among an equal number of citizens. It is said that some years after, as Lucurgus was returning from a long journey, and passing through the lands of Laconia, in the time of Harvest, and observing as he went along the perfect equality of the sheaves of reaped corn, he turned towards those that were with him, and said, smiling, 'Does not Laconia look like the possession of several brothers who have just been dividing their inheritance amongst them?'

"After having divided their immovables, he undertook likewise to make the same equitable division of all their moveable goods and chattels, that he might utterly banish from among them all manner of inequality. But perceiving that this would meet with more opposition if he went openly about it, he endeavoured to effect it, by supping the very foundations of avarice. For first he cried down all gold and silver money, and ordered that no other should be current than that of iron; which he made so very heavy, and fixed at so low a rate, that a cart and two oxen were necessary to carry a sum of ten minæ (or £20), and a whole chamber to keep it in.

The next thing he did, was to banish all useless and superfluous arts from Sparta. But if he had not done this, most of them would have sunk of themselves and disappeared with the gold and silver money, because the tradesmen and artificers would have found no vent for their commodities, and this iron money had no currency among any other of the Grecian states, who were so far from esteeming it, that it became the subject of their banter and ridicule."—Rollin.

[This just proves the truth of the old saying, that wherever there is a will there is a way—and it moreover proves, that one man with authority can do more than a thousand clamourers in reforming the abuses of a state. When will Radicalism ever be able to effect this that was done by a Monarch?]

THE POWER OF MUSIC.—It is singular that the deaf and dumb are not excluded from the pleasures arising from music. A proof of this is related of an artist of the name of Arrow-smith, a member of the Royal Academy, who resided some months at Winton, about the year 1816, exercising his profession of a miniature and portrait painter. "He was," says Mr. Chippendale, of Winneck, "quite deaf. He was at a gentleman's glee club, of which I was present at that time, and, as the glees were sung, he would place himself near some article of wooden furniture, or a partition, door, or window shutter, and would fix the extreme end of his finger nails, which he kept rather long, upon the edge of some projecting part of the wood, and there remain until the piece under performance was finished; all the time expressing, by the most significant gestures, the pleasure he felt in the perception of musical sounds. He was not so well pleased with a solo as with a pretty full clash of harmony: and, if the music was not very good, or rather, if it was not correctly performed, he would not show the slightest sensation of pleasure. But the most extraordinary circumstance in this case is, that he was evidently most delighted with those passages in which the composer displayed his science in modulating the different keys. When such passages happened to be executed with precision, he could scarcely repress the emotions of pleasure which he received, within any bounds; for the delight he evinced seemed to border on ecstasy. This was expressed most remarkably at our club, when the glee was sung with which we often conclude; it is by Stevens, and begins with the words, 'Ye spotted snakes,' from Shakspeare's *Midsummer Night's Dream*. In the second stanza, on the words, 'Weaving spiders come not here,' there is some modulation of the kind above alluded to, and here Mr. Arrow-smith would be in raptures, such as would not be exceeded by any one who was in full possession of hearing."—*Guide to Knowledge*.

THE "CHURCH" signifies, sometimes, the bricks and mortar which constitute the building, this is its physical or lowest meaning; the *Church* signifies, sometimes, the ecclesiastical wealth and revenues, this is its political or worldly meaning; the **CHURCH** signifies, sometimes, the believers in the doctrines of the State Theology, this is its interior or intellectual meaning; but the word **CHURCH** never signifies the thing itself in its inmost or divine meaning. The true signification has gone out of use because the reality is not conscious to men. When the nobler powers of man are unemployed, he descends to lower uses—so is it with his words.

TO CORRESPONDENTS.

A. J. K.—n's letter afforded us much gratification. There was no occasion for the modest timidity which he seems to have experienced in committing his thoughts and feelings to paper. He has evidently read the *Shepherd* with interest, and with understanding, and the light which he professes to perceive in its analogical system of theology, meets with such an ardent response in our mind, that we cannot doubt of his sincerity. It will be a difficult thing for him to lose it, now that he has found it. His musical analogy is perfectly correct, and is in strict accordance with our own mode of reasoning. Society ought to be constructed upon the principle of a band of musicians. Each musician has his own instrument, and the sounds emitted by these instruments are all different in tone and depth. Still the various sounds are made to accord by the rules of art, so that a compound sound is produced, which combines the individual harmony of each into the general harmony of all. But the general harmony would be destroyed if each instrument were not in harmony with itself. Every man is a musical or unmusical instrument of the social band, and the man must be in harmony with himself before he can play harmoniously as a social being. This is one fact. But there is another. Man must learn the moral and social music; and a band is better than private lessons for musical instruction. Many musicians, who play well alone, are disconcerted when they first attempt to play in concert. By playing in

concert they learn time better than by private study. The concert music, therefore, corrects the solo music, and a man cannot be a good musician until he has learned to take part in a concert. A. J. will easily perceive in this the two poles again; first the solitary music, and second the social music. Now, we think the two musics must be perfected together; but the solitary is the basis, and a certain proficiency must be made in it before we can with propriety attempt the concert. This exactly corresponds with the progress of man. Religion hitherto has been giving private lessons in morals, making individuals as good as possible; but it has not yet attempted the concert—that is, the social music. There is, therefore, something yet to learn, the private virtue has to be put to the test; men must associate in order to see what more is necessary. They beat time differently—one ten, another twenty, thirty, or forty, beats a minute. By association this discord would be destroyed, and all men would beat time alike, and play in unison. You may delay the social morality as long as you please, still, when it is first attempted, you have to learn it, whatever proficiency you have made in individual morality. As many pictures, which look well in a private parlour, become daubs in an exhibition; so many good private characters would betray great imperfections if acting in concert with a large association. Private and public morals, though one in vital energy, are yet two distinct polar manifestations of the one moral principle.

MY DEAR UNIVERSALIST.—As our points of difference are rather questions between you and me, than interesting to the general readers of the *Shepherd*, I feel that I cannot fill the pages of that work by writing answers. But I'll tell you what I'll do; if you will send up a letter (post-paid) to the *Shepherd* Office, inclosing your address, or, at any rate, some place whither I might send an answer, I will write you a private letter, and pay the postage to Chatham myself. I strongly suspect that our difference is more apparent than real, and that you have construed some expressions of mine to a sense by me never intended. Perhaps you think, that, supposing a bullet were in a glass of water, I should say the water caused the roundness of the bullet, whereas I attribute no particular virtue to any surrounding body above another, but merely say that that which is finite must be bounded by something or other. Nothing but patches of colour, arranged in different forms, is presented to the eye. Were there no distinction of colour, (I include shade as a distinction) sight would be of no possible use. When you lay your white circle on a white piece of paper, the bounding colour of the former arises from the shade created by the pieces of paper not lying quite close; and if the paper be thick, its edge will be quite sufficient to create a boundary. If you hold it up in the middle of the room, it is the contrast with the dark wall at the back which sets it off. You will say that the circle does not touch the wall, and hence the wall cannot be its boundary; but I say distance is not manifested to the eye alone, but is discovered by the understanding. To the eye a vast extended plane is presented, on which are depicted smaller and larger objects; and the boy's kite, which is but a few feet from the ground, is, as far as the eye is concerned, bounded by the sky. Thus the moon, to our eye, appears in the same plane with what we call luminaries, but by an intellectual investigation we find that the difference of size is occasioned by distance, and what we before called "smaller luminaries" are really larger than the moon. Your definition of a circle is not correct, the circumference is not the circle. In *Simson's Euclid*, Book I., Def. 15, you will find that "a circle is a plane figure contained by one line, which is called the circumference." Yours, very truly,

THE TRANSCENDENTALIST.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 13, Vol. III.]

SATURDAY, SEPTEMBER 23, 1837.

[PRICE 1½d.]

FAITH—A SOCIAL PRINCIPLE, TO WHAT EXTENT.

— Let the world be told

She boasts a confidence she does not hold;
That sick she trembles, knowing she must die,
Her hope presumption, and her faith a lie;
That while she dares, and dreams that she believes,
She mocks her Maker, and herself deceives;
That truth itself is in her head as dull
And useless as a candle in a skull;
And all her love of God a groundless claim,
A trick upon the canvas, painted flame.—*Cowper.*

THERE is nothing so much wanted in these modern days as authority. Both in Church and State, the old authority that held these two polities together is decaying, without leaving a substitute in its stead. Men are a'l eagerly searching after authority in some shape or other. Indeed it is almost the sole object of the investigations of science and literature. All public discussion in the press, or by *viva voce* debate, has this sole object in view, the settlement of questions by the application of a standard of undisputed authority. *Facts* are eagerly sought out in the pages of history, in the fields of science, and in the common occurrences of daily life, and these are curiously strung together, like beads on a string, or like eggs on a thread, and applied to the various purposes for which the respective parties collected them. *Facts*, too, stubborn things, as they are called, are exceedingly accommodating. All parties deal in them; the Tory, Whig, and Radical papers are full of them; and all the religious papers, of every denomination, each has its own string of beads, which it counts like a pious Catholic, taking sacred care that no *counter-fact* be admitted on the string, to destroy the harmony of the fair collection, and invalidate the conclusions with which the gatherer set out, and to which he is resolved ultimately to come.

The trouble which one party takes to destroy the credit of another party's facts, is truly ridiculous. Mole-hills are magnified into mountains, and mountains parvified into mole-hills, with as much enthusiasm as if the salvation of the world were suspended on the issue of the contest. But no settlement takes place; each party remains on its own mole-hill, which it regards as a mountain, and looks with indignation or scorn on its corresponding opposite party, which is equally scornful and blind as itself. And all this arises from want of authority. The Catholic maintains, that the authority is in the Church—the Protestant, in the Bible; the Tory, in the Constitution—and the Radical, in the People. When we come to practise these different theories, we find that there is no such thing as a Church to consult—the Bible is as indecisive as if it did not exist, the Constitution cannot be defined, and the People cannot be found.

Each party is still striving to complete its own authority. The Catholics are striving to determine finally whether authority resides with the Pope personally, or the Pope and his privy council, or the Pope and a general council; and how the Pope should be chosen, to make him legitimate and infallible, whether

by the cardinals, or by the clergy partially, or the clergy and laity universally. The Protestants are striving to make their authority equally conclusive, by arguing stoutly upon texts and passages, making new translations, and abusing the old—twisting, torturing, writhing, adding, and mutilating, and clipping the toes of the sacred book, to fit the slipper which their own Crispin has made for it. The Tories and Whigs are similarly engaged in demonstrating what is, and what is not, the constitution. Some say, it is immutable, like the Catholic Church, and should stand till the general conflagration destroy the earth and all the works of man; others say that it is moveable, but only upon the wheels of the Bishops and the Conservative Peers; others say the Commons may drive, but the Lords and Bishops should put a drag upon the vehicle; others, again, ask what it is? and no one can tell what it is, without meeting a flat contradiction from the gentleman opposite. Then again, the Radicals are labouring hard to prove, first, that there is no constitution, and, second, that a triune commission, appointed by the Crown, is unconstitutional; third, that the people are averse to Whigs and Tories, Established Churches, and other grievances; and fourth, that the people have no means of expressing their opinions, and consequently, we cannot well determine what is their opinion, or if they have an opinion. Moreover, it is not yet decided whether the people be male and female, or male only; that it is not female only, is already finally determined, but it is still a matter *sub judice*, (before the bar) whether, in its political capacity, the people should be of one sex or two. God has evidently made it two; but would it not be advisable for man to cut off one half of God's creation from the lordship of society? And if so, why should the constitution permit a Queen to reign, and forbid women to serve in any other capacity than the domestic servants of Majesty, or the private servants of her Majesty's public servants? All these things are very curious; and all arise from the want of this most desirable of all things, *AUTHORITY*;

Pray where can we find this thing, Authority?

Who is wise enough, good enough, or strong enough, to bring it. Wisdom alone cannot bring it, for people cannot appreciate wisdom, unless they be wise; goodness cannot bring this authority, for people cannot imitate it unless they be good; strength cannot bring it, for it is a moral and intellectual agent, and compulsion is vain as an instrument of instruction. It must be a combination of all the three; and where is the man who has it? We know him not, and we suspect we never shall know him. It is not a man who has this authority; it is *MAN*, or the spirit of society, and that, as we have already proved, is *GOD THE SON*. It is to this authority that democracy is blindly advancing, with merely political vision; but it is in its ecclesiastical sense only that we regard democracy as the *moral government* of God—a state of society to which the world must ultimately attain, when God shall be king over all the earth, and there shall be one Lord, and his name one.

Universality is the highest authority to which we can attain. To this, therefore, we ought to aim, both in Church and State. Now this universality implies faith in the people—faith in the public mind; not faith in a mob party—but faith in the public, genuinely expressed, without fear, and without compulsion; not

such a public as the white public of the Southern States of America, which carries by acclamation the appalling resolution that "man is the legitimate property of man," and is *permitted* to do so by the legislative government of "the land of the Free," in whose dominions this theory of property is reduced to practice—not such a public as the base and ignominious electors of Great Britain, who sell their opinions, their consciences, for pieces of yellow dirt, and then murmur at the corruptions which permit them to pollute themselves. These are not the public, and even if they were the public, they are not free. Neither do we call the Clergy the Church, nor the Establishment the Church, but the Church is the moral sense of the universal people, legitimately, genuinely, and freely expressed. To that we bow with the most passive submission, and regard this submission as the very highest social virtue—faith in God, as he reveals himself in man.

However, although this be practical faith in the highest sense of the word, there are inferior orders of faith which we respect in proportion to the universality of their authority. Social testimony is strong or weak in proportion to its Catholicity. History is a department of social testimony. All history, however, is not social. We believe only the social department of history confidently. We will endeavour to explain this difference. We believe in the battle of Hastings—we believe in the reformation of Luther—we believe in the Revolution of 1688. These are social facts that stamped their image on the public mind, and left their memorials behind them universally extended; but the simple fact of King William of Normandy falling when he first landed upon British ground; or of Luther conversing with the devil in his retirement at Wartburg; or of the Prince of Orange being wise, good, or brave personally, is not a social fact, but a statement originating in, and supported by, individual testimony only. It is from the want of this discriminating mode of separating the two species of historical testimony that the public mind is so easily led astray, either to believe too much, or too little, according to the humour it happens to possess, or the party view of a subject which it happens to entertain. It is a very easy matter to point out the great leading facts of social testimony which have impressed their image on society, and thus established their reality by a proof which is equivalent to demonstration, and which it is for ever useless to deny.

When, therefore, we censure at times the apostate spirit of the Church for deifying the literal meaning of Revelation, we do not allude to the historical department of the Bible, which, so far as it consists of social or universal facts, which have the testimony of a nation or a continent for their reality, we unhesitatingly receive. The letter of the word—the faith and reception of which we condemn by the authority of the book itself which condemns it—is the letter of prophecy and revealed doctrine, not of sacred history, which is not a revelation, but merely a social testimony, to be judged by the same rules of criticism that we apply to the history of Luther, or of William of Normandy. We should be very loathe, indeed, to reject the social testimony of a nation candidly recorded, regarding the origin and history of its political and ecclesiastical institutions; or the social history of a Church which has been regularly transcribed and tested by friends and foes of divers opinions during its continuous publication. But insulated facts, domestic events, subordinate occurrences, we treat with the respect which their trifling importance deserves. So much so, that we consider the mere fact of Christianity having arisen in Judea with a man who declared himself a divine messenger, and manifested extraordinary healing powers, which he communicated to his disciples, who, with this power, perambulated the world, and established the Christian faith in every civilized nation, to be sufficient for social faith to rest upon, and we cannot understand the pretensions of a man to liberality and social feeling who rejects the fact; but the particular details of an evangelist are subject to all the imperfections which attach themselves to every report, however trifling or important, and however accurately expressed and recorded. Even a difference of language in the narrators will give a difference of impression in the hearer. How very far from the living truth are all the ideas which country-people entertain of the great arenas of

public strife in London, of parliamentary eloquence, and popular ferment. The mass of the population in the metropolis know nothing at all, never hear of many of those public associations and *important* (!) meetings which the inhabitants of provincial districts read of in party papers with the most absorbing interest, whilst their imagination arrays them in all the pomp and circumstance of revolutionary excitement, and represents the resident population of the metropolis as listening with ears erect, and waiting with panting anxiety for the evolution of the plot. An imperfect language, addressed to an unsocial and unenlightened imagination, produces sad misconceptions, even when the language itself is the product of simplicity and innocence, and when the imagination has conceived and reconceived from the original report, and begotten its own misconceptions upon other imaginations, it is easy to explain how airy castles arise in faith, with all the *poetic* features of truth, richly painted for effect, like the blues and greens of Turner, or the azure distances of Gastineau, which the polished fancy declares to be likenesses of Nature, but the cooler judgment asserts to be the petted offspring of fancy.

Social faith is wisdom and learning. It is only in the more limited exercise of the believing principle that credulity appears. But this social faith is, as yet, confined merely to a fact, it can go no farther than the fact that Jesus Christ and his Apostles instituted the Christian Church. All else is mystery because it is revelation, and the conflicting poles of human opinion, as the Catholic school of Oxford declares, must vibrate between the two aspects of every question of school theology, "till it settles down into a fixed centre of moderation and adjustment." Upon almost everything respecting Christianity, except this fact, the Church is divided into innumerable fragments, and consequently its universal authority destroyed. This fact alone remains as a starting point to commence *de novo*. Moreover, it is universally acknowledged, that the only commandment which Christ gave to the church, was social love. This is a practical starting point, a solid foundation upon which to rebuild society. Moreover it is universally acknowledged that he promised his spirit to the church. But he taught no doctrine. His authority upon doctrine is completely destroyed by ecclesiastical dissension. Divines are endeavouring to reproduce his doctrine by intellectual discussion, but they want authority; they are merely individuals, and even should they collect millions around them, these millions are merely a section of the Church. Doctrine cannot at present be determined by authority. Why? because the church is not united. A united church could settle doctrine; but a church can only be united by social love. Social love, therefore, is the beginning of the new world, and by endeavouring to effect this in society, by whatever means, we are more actively and usefully employed in the service of the church than by giving our bodies to defend the doctrines and quibbles of a sect, or by giving our substance to pecuniary associations for spreading sectarian Christianity.

All, then, we conclude, that social faith can confidently affirm, is the fact of the institution of the Church by Christ and his Apostles; the fact of the only commandment of Christ being "social love," and the fact of the promise of his presence or authority to his visible or united Church. Every other subject is indeterminable by private discussion, and can only be referred to the church universal, when the spirit of sectarian animosity is put down, and when there shall be neither Catholic nor Protestant, Trinitarian nor Unitarian, bond nor free, Jew nor Greek, but when all shall be one in social affection, and intellect shall be subordinate to the tender feelings and the sensitive principle of the soul. We shall then find truth; for friendship and love are the best reasoners. Party spirit cannot be enlightened; it hates the truth; it strings only its own beads, and refuses to string the beads of other men.

It is the social faith only that can be useful to mankind. The other species of faith may be very useful for intellectual exercise; especially if that exercise be performed with generous and indulgent feelings; but to the social faith only can we look with hope for social deliverance. It is our firm conviction that hope is vain without it; with it there is authority of

the highest order, and a principle of equality and justice which points to the very noblest mode of human association.

We have no doubt that men will turn to it at last; and in those days the *Shepherd* will not be forgotten. His voice now lost amid the howlings of political agitation, and mere intellectual theology, his pages now scorned by the *fearful* worshippers of an unlovely personification of paternal deity, or sneered at by the sensualized wanderers of a homeless and a hopeless materialism, will then shed light upon the beclouded spirit of many a repentant victim of the two cheerless extremes, into which society has long been divided, who will be astonished to find that he who was once called a faithless blasphemer by one, and a spiritual dreamer by another, was only, in his public writings, a living image of universal paternity, first by a course of offence, showing a fellow feeling with every one of the human family, and then summing up the whole by a social view of his great master's mind in the re-union of that church which has been scattered according to the threat pronounced, and will yet be gathered according to the promise delivered.

LECTURE ON ANIMAL MAGNETISM,

BY DR. ELLIOTSON,

At the University College Hospital.

DR. ELLIOTSON lectured, about three weeks ago, on some cases, in which animal magnetism, or Mesmerism, had produced what he regarded as remarkable effects. The first case was one of epilepsy, occurring in a girl sixteen years of age, a housemaid of diminutive stature. She had been subject for twelve months before her admission, on the 4th of April, 1837, to attacks of epilepsy, which occurred about once a week, or oftener. At twelve years of age she had a fall, by which she was stunned; this was worthy of remembrance. She was subject, to almost constant headaches in the morning and evening; they also came on a short time previous to the occurrence of a fit, and sometimes shooting pains across the occiput preceded the fit for a few days. She also experienced before the fit came on a sensation of coldness, which ran up the spine, and was attended with numbness, which, when it reached the head, produced the feeling of her being stunned, and then she lost consciousness. The fit was characterised by convulsions, chiefly of the face and trunk; the extremities were in a rigid state, the hands clenched, the face variously contorted, the eyes rolled. This state was not followed by coma, but with a restlessness and sleeplessness, and a severe throbbing pain of the head, which generally continued for three or four hours. She had been cupped on the shoulders last January, and had leeches applied to the temples, and took some aperient medicine. She had a fit last night; the fits usually come on in bed, during the state intermediate between sleeping and waking. Complained on her admission of headache, and sickness after food; tongue clean, appetite bad, bowels regular.

The peculiarity in this case consisted in the fact of the patient, as soon as the convulsions of the epileptic seizure were over, subsiding into a restless, fidgety state, which lasted three or four hours, instead of falling into the state of coma which is usual in this affection. In the treatment of the case, at first, as the pulse was not full, it was thought there was no necessity for blood-letting, and low diet was considered sufficiently active antiphlogistic treatment; and on the 4th of April quader grain doses of nitrate of silver were commenced, and given three times a-day; the dose was increased by a quarter of a grain gradually, until she reached two grain doses three times a-day. On the 9th the report stated that since the last fit, which occurred on the 6th, she had suffered from continual pain in the temples, and indeed, all over the head, and it was found necessary to take blood, which was bled and cupped. She was now subject to similar attacks, and it was found necessary frequently to bleed her; the pulse was hard and full. On the 16th of May she was bled to eight ounces; on the 20th to eight ounces; and on the 23rd ten ounces were taken away. The nitrate of silver was being increased all this time gradually. She took this medicine for six weeks from its first commencement; he (Dr. E.) never gave it during a longer period, for fear of discolouring the skin. On the 27th of May, the fits

being as frequent as before, though the nitrate of silver was given in two grain doses, that medicine was discontinued, and the cuprum ammoniatum in quarter of a grain doses was commenced, and given three times a-day, the dose being increased by a quarter of a grain twice a-week. On the 5th of June she was taking one grain doses of the medicine; this produced sickness, though, as has been stated, she bore two grain doses of the nitrate of silver. As the copper produced this nausea, the dose was diminished to three-quarters of a grain; and as this now, also, produced sickness, on the 10th she took one minim of creosote with each dose of it, and this effectually prevented the nausea, and the copper was again increased to grain doses. On the 16th the report states, that there has been no nausea and no fit. On the 17th, however, the nausea returned, and the creosote was increased to two minim doses, with the effect of checking the sickness, and she bore the copper well. On the 20th the dose was increased to one and a quarter grains. On the 24th there had been no fit, and there was no nausea. Soon after she began the copper, which had not produced any decided effects, another agent was called into action in the cure, and any alteration in the state of the case, he (Dr. E.) considered was to be ascribed to this. Under this treatment, which he should shortly speak of more fully, the fits ceased altogether, and instead of the patient having convulsions as she used to have, she was now seized with fits of somnambulism, or, as it had been proposed to call the state, somno-vigilium, a much more appropriate term, and one which expressed the condition better, the patient being both asleep and awake, and walking not being necessary for its existence, that symptom being present in only one species of the affection. All at once she would become perfectly insensible, but her eyes would remain wide open, but perfectly insensible to the effect of light: pulling her hair produced no impression on her. Her sense of hearing was lost to all ordinary sound. Though her eyes were open, yet she was perfectly blind; when you dashed the fingers suddenly towards her eyes, there was no winking. Her tongue was not tried, but it is probable her sense of taste was gone. She had never, in her own recollection, had the sense of smell. Yet though now totally without external sensation, she was constantly talking, and talked very sensibly, and wittily too; but from the great variety of topics her conversation embraced, it amounted to rambling. She displayed, also, a great spirit of mimicry. This state had been commonly called somnambulism; somno-vigilium, as he (Dr. E.) had said, was a better term, for this patient could neither stand nor walk, but laid in bed, during the attacks. This state would cease as a fit of epilepsy or hysteria ceases. She would become suddenly still, look wild for an instant, rub her eyes, be sensible of every thing around her, and resume her natural character, which was that of a quiet, modest girl. These attacks were remarkable, both from the sudden manner in which they came on, and the equally sudden manner in which they went off. As she could not be awakened by external impressions made on her, Dr. ELLIOTSON determined on trying what would be the effect of producing a strong internal sensation in her, and endeavoured to get her to believe she was likely to fall to the ground. For this purpose she was lifted from the bed, and it was found that she could not stand; she was then supported under the arms, and at first she felt the ground slightly, then afterwards gradually got a proper feeling in her feet, then by degrees she began to step out, and, with assistance, at last walked freely. She suddenly awoke during the walk, ceased to speak, appeared lost for a moment, then moved her head, seemed astonished, and awoke, and walked to bed well. She was shortly after laid on her bed for repose, and no sooner was this done than she fell again into the same state. In a moment she again became senseless, her eyes again, though wide awake, lost their sight entirely, she talked again in the same rambling way, and was again as rude in her mimicry as before. She was again taken up, and walked about, and was instantly restored, and remained in her natural state for a week. At the end of a few days the same kind of attacks again came on. Nothing had made so great an impression on him (Dr. E.) as to see the brain, as instanced in this case, completely senseless, and yet the mind wandering and active, in two or three moments the

patient, losing all external sensation, which was suddenly again restored, again lost, and again restored. Some similar symptoms were observed in a common epileptic fit, such as the person in a moment becoming perfectly senseless, and as suddenly becoming sensible, but the intellect, as in this case, was not active during the state of external insensibility. After a few weeks the character of these attacks completely changed; she still wandered in her talk, displayed the same spirit of mimicry, sang, whistled, danced, was rude, noisy, laughing, or miserable, by turns, but she also retained in these attacks all her external senses; she saw, heard, and walked well, and the power over the voluntary muscles was entire; she was now in a state of what was called ecstatic delirium; the attacks coming on suddenly, and as suddenly ceasing, no symptom of phrenitis being present, the attacks lasting a few hours, and coming and going like attacks of epilepsy. There you might see her in the ward singing, dancing, and mimicking every individual; sometimes swearing, sometimes rather affectionate; then the attack going off as suddenly as it came on; she seemed lost for a moment, then began to smile, look pleased, and at once became herself again.

Now, they (the students) were aware, that when affections of this nature attacked persons while asleep, and they were partially awakened, the state they were then in was called somnambulism; but when the attacks came on while the persons were awake, and they became half asleep, the result was ecstasy. The one term he had employed, that of "sleep waking," applied to both these states. Sleep waking was much more extraordinary in some persons than in others. This patient recollected in one paroxysm what occurred in former ones, but when out of the attacks she forgot all that took place in them. She had a memory of circumstances which happened in the fits during the presence of the fits only; but she also remembered in the fits those things which occurred out of them. The eyes of this patient converged towards the nose, one rather more so than the other; he (Dr. E.) wished to know if she saw double; she appeared to see everybody, but her vision was much disturbed, for she never winked when the fingers were pushed suddenly towards the eyes, and when one finger was held up she said there were two; when two, that there were four; then she often said that people's "eyes were turning round." &c. This double vision was a common occurrence when one eye converged more than another, and arose from the adductor muscle on one side being drawn aside. When a watch was held to her, she could not tell the minute hand from the other, and it all appeared confused to her, though she seemed to the looker-on to have perfect vision. This symptom had been remarked in other similar cases, as well as the effect also of light on the iris, and pushing the fingers against the eyes, which produced no winking. Gall had mentioned a case similar to the present one, occurring in a young man sixteen years old, who had extraordinary attacks from time to time. "He was agitated in bed without consciousness; his movements and gestures showed a great activity of many internal organs; whatever was done to him he did not perceive it. At length he jumped out of bed and walked hastily in the apartment; his eyes were then fixed and open. He (Dr. Gall) placed different obstacles in his way, which he removed with his hand or carefully avoided; then he threw himself suddenly on his bed, was agitated there some time, and at length awoke and sat up, very much astonished at the number of curious persons who were about him." Gall had also mentioned another case, which was told to him by M. Joseph de Roggenbach, of Friburg. "He told me," says Gall, "in the presence of many witnesses, that he had been a somnambulist from his infancy. In this state his tutor had frequently made him read; made him look for places on the map, and he found them more readily than when awake; his eyes were always open and fixed; he did not move them, but turned his whole head; many times they held him, but he felt the restraint, and endeavoured to liberate himself, but did not awake. Sometimes he said he should wake if they led him into the garden, and *this always happened.*" Cases of this kind on record, said Dr. E., were endless; at first we were induced to smile at them, but we must look at the respectable authority from whence they came. A case was also on record

of "a miller, who, dreaming, and with his eyes open, would go into his mill, enter upon his usual daily occupation, and return to bed, by the side of his wife, without remembering in the morning anything he had done in the night." Professor Upham had spoken also of "an American farmer, who rose in his sleep, went to his barn, and threshed out five bushels of rye in the dark, separating the grain from the straw with great exactness." Dr. Blacklock, the blind poet, on one occasion, rose from his bed, to which he had retired at an early hour, came into the room where his family were assembled, conversed with them, and afterwards entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done; and Dr. Haycock, professor of medicine at Oxford, would deliver a good sermon in his sleep, nor could all the pulling and pinching of his friends prevent him. In another case, the subject who walked in his sleep, used to tell the occurrences as though they had happened in a dream. In *Frazer's Magazine*, some time since, a case of an American lady was recorded, who, during the time she was asleep, would preach long sermons, and amazed her family by her nocturnal eloquence; "and it was customary," says the relater of the case, "at tea parties in New York (in the houses of medical practitioners), to put the lady into bed in a room adjacent to the drawing room, in order that the dilettanti might witness so extraordinary a phenomenon. We have been told by ear-witnesses, that her sermons, though they had the appearance of connected discourses, consisted chiefly of texts from Scripture strung together. Some of these sermons, we believe, have been published." Now, this, said Dr. ELLIOTSON, could take place in ordinary sleep, when the mental faculties were in a state of great activity. The fragment published by Coleridge, under the title of "Khubla Khan," owed its origin to the following incident:—He fell asleep while reading a book, just as he came to the words Khubla Khan; during his sleep he composed a long poem, descriptive of the palace of Khubla Khan; and when he awoke, he endeavoured to recall to memory the poem composed during sleep; he was writing it out, when he was disturbed by a visitor, who completely drove the train of thoughts out of his head; he could not recall it, and thus he was unable to finish the description which he had so wonderfully begun. If this could occur in common sleep, why in diseased sleep might not cases like those recorded above occur? Now, in sleep, we observe, occasionally, increase of some of the mental powers, while there is a decrease of others. For instance, the conception we have of different persons we see in this state is so strong, that though we are not intelligent enough to see the absurdity of considering them present, when they may be either dead or in foreign lands, yet they are so vividly conceived, that we cannot overcome the conception that they are present. So, in sleep, the sensation of shivering, without our really being cold, is very intense, and our sensation of warmth the same. So, in common dreaming, there is a great partial excitement in the brain; and so, in deep sleep, or coma, and in sleep waking, we are partially awake and partially asleep, some faculties being less, some more, than usually excited. Some persons are able to do in sleep what they could not do when awake, and poems have been composed in this state which could not have been composed had the authors been awake. We find numbers of instances of this increase of power in particular faculties during sleep mentioned by writers. Persons in their sleep have often passed over the most dangerous precipices with perfect safety, though they could not have done so had they been awake. In these instances, the facts may depend on the faculty or emotion of fear being asleep, the absence of fear making the passage safer from the person being steadier. In sleep, however, things could be sometimes done which the person could not effect when awake, and in which the absence or presence of fear could have no effect; for example, the following instance of increase of muscular power during sleep might be mentioned:—One Sunday Mr. Dubrie, a musician, at Bath, attempted in vain to open a window that happened to be nailed down in his bed-room. At night he rose in his sleep, and made the attempt successfully, but threw himself out, and broke his leg. Numerous instances of extra-

ordinary muscular movements, effected during sleep, and which could not have been done in a waking state, were on record. Lord Monboddo describes a sleep-walking girl in Scotland, about sixteen years of age, who in her fits, which began with drowsiness ending in "sleep, or what had the appearance of sleep, for her eyes were close shut," would leap upon stools and tables with surprising agility, and run with great violence and much faster than she could do when well, but always with a certain destination to some one place in the neighbourhood, and to which place she often said, when she found the fit coming on her, that she was to go; and after she had gone to the place of her destination, if she did not there awake, she came back in the same direction, though she did not always keep the high road, but frequently went a nearer way, across the fields, and though her road, from this reason, was often very rough, she never fell, notwithstanding the violence with which she ran. But all the while she ran her eyes were quite shut, as her brother attests, who often ran with her to take care of her, and who, though he was much stronger, older, and cleverer than she, was hardly able to keep up with her. Now, it is not the case, that any particular sense is always dormant in this condition; there is great variety both in the faculties which are affected, and in the amount of torpor. Some persons seem to be insensible to light, not perceiving a light when one is near them, however strong, while they hear the slightest possible noise. An Italian nobleman, named Augustin Forari, was subject to sleep-walking, and on one occasion was watched by Signor Vigneul Marville, who gave the following account:—"Signor Augustin, after playing at cards, retired to repose, and his servant said his master would walk that night; he was lying upon his back, and sleeping with open staring eyes, a sure sign, as we were told, that he would walk in his sleep. I felt his hands, and found them extremely cold, and his pulse beat so slowly that his blood appeared not to circulate. We played at backgammon until the spectacle began. It was about midnight, when Signor Augustin drew aside the bed-curtains with violence, and put on his clothes. I went up to him, and held the light under his eyes. He took no notice of it, although his eyes were open and staring. Before he put on his hat he fastened on his sword-belt, which hung on the bed-post; the sword had been removed. He then went in and out of several rooms, approached the fire, warmed himself in an arm chair, and went thence into a closet where was his wardrobe. He sought something in it, put all the things into disorder, and, having set them right again, locked the door and put the key into his pocket. He went to the door of the chamber, opened it, and stepped out on the staircase. When he came below, one of us made a noise by accident; he appeared frightened and hastened his steps. His servant desired us to move softly, and not to speak, or he would become out of his mind; and sometimes he ran as if he was pursued, if the least noise were made by those standing round him. He went into a large court and to the stable, stroked his horse, bridled it, and looked for the saddle to put on it; as he did not find it in the accustomed place, he appeared confused. He then mounted his horse, and galloped to the house door; he found this shut; dismounted, and knocked several times at the door with a stone which he had picked up. After many unsuccessful efforts he remounted, and led his horse to the watering place, which was at the other end of the court, let it drink, tied it to a post, and went quietly to the house. Upon hearing a noise which the servants made in the kitchen, he listened attentively, went to the door, and held his ear to the keyhole. After some time he went to the other side, and into a parlour in which was a billiard-table; he walked round it several times, and acted the motions of a player. He then went to a harpsicord, on which he was accustomed to practice, and played a few irregular airs. After having moved about for two hours, he went to his room, and threw himself on his bed in his clothes, and we found him in them the next morning, for after his attacks he always slept eight or ten hours. The servants declared that they could put an end to the paroxysm only either by tickling his soles, or blowing a trumpet in his ear."

Now, the hands of the person in this case were cold, as was the case in the patient in the hospital now; her pulse was not,

however, affected as in the case of Signor Augustin. Now, this nobleman, besides the disturbance of those parts which were excited, went about as if he saw well, but took no notice of the candle being placed under his eyes. Now, this could only be explained on the supposition that a part was sensible at one moment, and insensible at another, he (Dr. E.) was not satisfied with this; and we could only otherwise say, that there was an extraordinary state of the organs of the senses. Now, in many cases, though the eyes were shut, persons walked about, and without running against objects in the way. The force of habit might explain this in many cases; things we are in the habit of doing daily we do easily, and in sleep the influence of this habit would be exerted. In some instances, however, this was not a sufficient explanation. Perhaps it might explain some of the circumstances in the case of Signor Augustin, but it would not explain the fact of his taking up a stone to knock at the door, or the visits and walkings in strange places which some sleep-walkers took. Now, in some of these cases, there was great excitement of sensibility in regard to light, which, when applied to the eye, caused great pain. But a person could see through a very small aperture; it was astonishing through how small an aperture sight would be carried. The hole made by the prick of a needle in a piece of paper would transmit sight. Perhaps some cases of persons seeing when their eyes appeared shut might be explained in this way, that their eyelids were not quite closed. Yet there were some cases recorded, in which persons had seen through opaque bodies; a case was related by the Archbishop of Bordeaux, of a young ecclesiastic, who, in sleep, would rise, go to his room, take pen, ink, and paper, and compose good sermons—sermons, perhaps, as good as the Archbishop did, particularly if he was old. They knew that Gil Blas said that the Archbishop of Toledo wrote bad sermons in his old age. When this young ecclesiastic had finished a page, he would read it aloud, and correct it. Once he had written *ce divin enfant*; in reading over the passage he substituted *adorable* for *divin*; but observing that *ce* could not stand before *adorable*, he added *le*. The Archbishop held a piece of pasteboard under his chin, to prevent him from seeing the paper on which he was writing; but he wrote on, not at all incommode. The paper on which he was writing was then removed, and another piece substituted; but he instantly perceived the change. He wrote pieces of music in this state, with his eyes closed; the words were under the music, and once were too large, and not placed under the corresponding notes. He soon perceived the error, blotted out the part, and wrote it over again with great exactness. Perhaps, said Dr. ELLIOTSON, you may pay no regard to this and other such cases which are recorded; but let us hear a case related by Dr. Abercrombie. It was that of a poor girl, who looked after cattle at a farmer's, and slept in a room often occupied by an itinerant fiddler of great skill, and addicted to playing refined pieces at night; but his performance was taken notice of by her as only a disagreeable noise. She fell ill, and was removed to the house of a benevolent lady, whose servant she became. Some years after this change, she had fits of sleep-waking, in which, after being two hours in bed, she became restless, and began to mutter, and, after uttering sounds precisely like the tuning of a violin, would make a prelude, and then dash off into elaborate pieces of music, most clearly and accurately, and with the most delicate modulations. She sometimes stopped, made the sound of tuning her instrument, and began exactly where she left off. After a year or two, she imitated an old piano also, which she was accustomed to hear in her present residence; and in another year began to talk, to descant fluently, most acutely, and wittily, and with astonishing mimicry, and copious illustrations and imagery, on political, religious, and other subjects. For several years she was ignorant of all around her in the paroxysms; but at about the age of sixteen she began to observe those who were in her apartment, and could tell their number accurately, though the utmost care was taken to have the room darkened; and when her eye-lids were raised, and a candle was brought near the eye, the pupil seemed insensible to light. Now (Dr. ELLIOTSON said), he was convinced that persons had such an increase of sensibility in the eyes, in some cases, that what appeared

dark to us was light to them, and they saw well. He had now a patient, who constantly sat in the dark; when he went to see her, he was always led into the room where she was, and led to his seat; she saw him plainly, but he could not see her for several minutes, though he gradually obtained vision. So, under morbid states, what is darkness to most persons was light to them. No doubt the statement which had been given to Dr. Abercrombie, respecting the case which he had recorded, was correct.

Some persons, however, went farther than this; they stated that people in sleep-waking, not only have seen when their eyes have been closed and bandaged, but have, also, seen when a piece of pasteboard has been held before the eyes, and seen well, too. It had also been said, that people saw with the surface of their bodies, by placing an object at the pit of the stomach; they would tell its colour, &c., and the same by touching it. They also said that some persons perceived tastes of different kinds by the same mode of trial. They even went farther than this, and said that a letter that had been wrapt up carefully, and placed at the pit of the stomach, had been read. We had cases of this kind showered in upon us from all quarters. From France, Italy, Germany, America, and Ireland. What were we to do? One of these cases from America was not a hundred years old, but occurred in 1834, and was recorded by Dr. Belden, in the *American Journal of the Medical Sciences* for that year. The patient, a girl sixteen years of age, in these paroxysms, saw with her eyes closed and most carefully bandaged, and in the dark. Sometimes she evidently saw, and was directed by her eyes, for when the stair-door, which was usually left open, was fastened by the blade of a knife placed over the latch, she rushed from her room impatiently, and extending her hand before reaching the door, seized the knife, threw it indignantly upon the floor, and exclaimed, "Why do you wish to fasten me in!" Generally the eyes were closed, sometimes they were wide open, and the pupils dilated. She almost invariably supposed it was day, and when advised to retire, usually replied, "What! go to bed in the day time?" When a light, reflected from a concave mirror, was once thrown upon her closed eyelids, she exclaimed, "What! do you wish to shoot me through the eyes?" Once, when she was writing out a song, with a black handkerchief over her eyes, a person placed a piece of brown paper between her eyes and the paper on which she was writing, and she exclaimed, "Don't, don't." She played well at backgammon in the paroxysms, and conquered Dr. Butler, an experienced player. Sometimes she displayed astonishing powers of mimicry, though she never did so during the time she was awake. She recollected from paroxysm to paroxysm what occurred in each, but forgot, when awake, what had happened in them, and would declare that she never played at backgammon, &c.

So far as the cases go, said Dr. ELLIOTSON, the details in all of them are more or less like ours, but they go beyond what I have ever seen. It appears that in this last case light must have got through some small aperture; we can scarcely fancy that it was not so. Two cases are recorded from Boulogne, in which patients saw with their stomachs, and tasted what was put there. Whether to believe these things or not, he (Dr. E.) did not know but he was determined to see for himself before he passed judgment on any of them. He was quite ready to see any case which might be shown to him. Some reporters went farther than this,—they said that one patient, besides seeing with the stomach, saw, also, with the elbow; and that others described the topography of Paris, though they had never been within hundreds of miles of that city. Others, again talked strange languages, though they new nothing about them when awake. There were strange things in sleep-waking, no doubt, but the knowledge of accidental facts such as the topography of a strange city, and the knowledge of a strange language, could not be credited without being witnessed. Now, the question arose, whether these states could be produced by means of art; they were evidently depending on a diseased state, as epilepsy was. The girl now in the hospital was thrown into the remarkable state by the manipulations which had been called animal magnetising. The gentleman who magnetised her would pass one or both hands gently before her; in a few minutes she

would stare, move her eyes, and then go to sleep. This had also occurred in a large number of other instances. Some had said the result was to be attributed to the gentle motion of the hands, as that would sometimes, as was known, send people to sleep; but it could not be in all cases, as the effects were produced when the magnetiser stood some distance off, and sometimes even by one or two movements. The same thing also occurred in some cases when the movements were made behind person's backs. A parrot of his (Dr. E.) had been sent to sleep by a few strokes down the back, in the morning, a time during which it was never used to sleep. Many persons, again, entirely resisted the influence of the magnetising. He had resisted its influence, as also had many gentlemen who had sat to be operated on. Besides the effect being produced in some persons when at a great distance, and in others by one or two movements, the sleep was sometimes most interse. He thought the manipulation had greater influence than had before been imagined. Now, he had read of all these things many years ago, and felt anxious to know something more about them. In 1829 Mr. Chenevix, who had been in Paris, and practised Mesmerism to some extent, was willing to show him the effect of it. He (Dr. E.) took him to *St. Thomas's Hospital* to try its effects on some nervous patients, in whose cases it is said to do most good. He (Dr. E.) was not satisfied with its effects on any but one patient, and in that instance the results were so extraordinary, that he felt convinced that it was a subject not altogether to be laughed at. The patient was an ignorant Irish girl, who had never seen or heard of the gentleman. She was brought into a private room, and the manipulation commenced; in a minute or two she begged he would not go on, as she said it produced great weakness in her, and a pain in the abdomen. This pain went off when a transverse motion was made over the part. He (Dr. E.) did not infer much from this, for he thought this effect might be merely imaginary, but when the manipulator suddenly darted his open hand upon her arm, and she suddenly lost the power of it, which was again as suddenly restored by a few transverse motions; and when he showed the same effects on the other arm, and also on the leg, and produced the same results when the girl's eyes had been closed, he (Dr. E.) began to be staggered. On one occasion, too, while she was in this state, the operator placed a very small piece of paper on one of her feet, and then she could not raise that foot, but after a few transverse motions had been made she raised it easily. This occurred again and again. He was satisfied there was no deception there. He was astonished at the effects, and when asked if he was satisfied, he did not say at first either yes or no; he was almost ashamed to say that he was not. On first seeing a thing of the kind, he thought it excusable for any one to suppose there was collusion, and disbelieve the effects altogether. He had published an account of those experiments in the "*London Medical and Physical Journal*," for 1829. He was fully satisfied that there was something more than imagination in these things, but he had had no opportunity or time to carry on the investigation, till he heard of Baron Dupoiot being in London, who had magnetised for twenty years, and some of whose works on magnetism he (Dr. E.) had read. He was determined to ask him to afford his assistance. The results of the experiments had been the following:—Generally speaking, it took no effect on male subjects, or if it did it was very slight, consisting of slight twitchings of the muscles, a feeling of fullness, and gasping, or catching of the breath,—in many cases not even as much effect as this. These effects were not, however, imaginary; he (Dr. E.) had felt them, and he had expected, rather to go to sleep, if there had been any effect. Some, however, went to sleep, who had made up their minds that no effect could be produced, and had determined to resist it if possible. A great number of female patients had been sent to sleep, and so had one male epileptic for the space of ten minutes, not longer; he was, however, decidedly asleep. This effect was all that was produced in him, and this did not always occur. The experiments had been tried on three girls, one of them epileptic, and two of them hysterical. In the first case the girl was sent into a state of decided coma; she had no sensation; she was pricked with pins, and suffered no pain; she did not feel when her hair was pulled. During the time the influence lasted she kept

rolling her eyes, or moving her lower lip up and down; when the eyes were still the lip moved, and *vice versa*. Nothing but coma was produced in this case, but she could not open her eyes by herself, nor by transverse movements across them, except these movements were made by the magnetiser himself, as no one else in performing this manipulation succeeded. This was tried repeatedly, and found always to be the case, while the magnetiser succeeded instantly.

With regard to the patient he first mentioned, the effects were most decided; she did not fall into the ecstasy directly after she was magnetised, but the change in the fits came on after she had been magnetised several times. Hence it was not an immediate effect of the process, though it had been produced by it. The paroxysms were, however, decidedly put an end to by magnetism. She would sit during the manipulations, and talk as ramblingly as possible, and be exceedingly abusive, then all at once she would stare about her, close her eyes for a moment, and be quite well again. Now she was brought out of the attacks so repeatedly and so decidedly, that there could be no doubt that the magnetism produced the effects. There was no imagination acting here, as they had seen her when she sat down, restless and abusive, not knowing that she was to be brought to herself; indeed, not knowing that she was not herself. She only came out of the fits once or twice without magnetism, but was brought out of them three-fourths of the times by that agency, when it was employed, and she had never, he believed, been brought out of the ecstatic delirium without it. Many persons had been convinced of the effects of magnetism by this case, who had not believed in it when only sleep was produced. There was no collusion, he felt convinced, in this case. Another patient, a girl, had been sent into a state of coma by means of magnetism; no pricking with pins, or pulling of her hair, would bring her out of that state. There was, therefore, no doubt that a coma, similar to that of epilepsy, could be produced by magnetism. Her jaw was so fixed that it could not be drawn down by the force of the hand, but when a few transverse motions were made over it, it gave way directly. This girl could not open her eyes until they had been magnetised. There was no deception practised in these things. Baron Dupotet said he would open one sense while the others remained shut. He placed his finger in one of her ears and she heard slightly at first; she then began to hear better, and gradually got to the full sense of hearing, and answered questions; and the last time not only spoke, but fell into a violent rage, and shook an individual who had offended her, with great force; she sat down looking the picture of rage, her lips white, and she trembling all over with passion. She was awoke by a few transverse motions over the eyes, and knew nothing of what had occurred during the state of insensibility.

Now, so far as these facts had gone, that is, those that had come under his own notice, he (Dr E.) believed in what he should call Mesmerism, for Mesmer might be considered the second founder of the system. He (Dr E.) was never ashamed to declare what he believed; he had little respect for authority when he saw facts like those he had observed in the cases manipulated on by Baron Dupotet; he must believe them. The whole profession might laugh, but he must believe that there was a peculiar power which gave rise to the phenomena which he had observed, and that it was not sufficiently known or appreciated. They were not however, without the authority of great men, as believers in Mesmerism. Laplace, the great mathematician, second only to Newton, thus expresses himself concerning it;—"Of all the instruments which we can employ, in order to enable us to discover the imperceptible agents of nature, the nerves are the most sensible; especially when their sensibility is exalted by particular causes. It is by means of them we have discovered the slight electricity which is developed by the contact of two heterogeneous metals. The singular phenomena which result from the extreme sensibility in the nerves of particular individuals, have given birth to the various opinions relative to the existence of a new agent, which has been denominated animal magnetism, to the action of the common magnetism, to the action of the mineral magnetism, and to the influence of the sun and moon in some nervous affections; and, lastly, to the impressions which may be experienced from the proximity

of the metals, or of running water. It is natural to suppose that the action of these causes is very feeble, and may be easily disturbed by accidental circumstances; but because in some cases it has not been manifested at all, we are not to conclude it has no existence; and we are so far from being acquainted with all the agents of nature, and their different modes of action, that it would be quite unphilosophical to deny the existence of the phenomena, merely because they are inexplicable in the present state of our knowledge." Cuvier, also, fully admits animal magnetism. "We must confess," says he, "that it is very difficult in the experiments, which have for their object the action that the nervous system of two different individuals can exercise one upon the other, to distinguish the effect of the individual upon whom the experiment is tried, from the physical results produced by the person who acts for him. The effects however, on persons ignorant of the agency, and upon individuals whom the operation itself has deprived of consciousness, and these other animals present, do not permit us to doubt, that the proximity of two animated bodies in certain positions, combined with certain movements, have a real effect, independently of all participation of the fancy. It appears also, clearly, that these effects arise from some nervous connection which is established between the nervous systems." With the authority of two such individuals, said Dr. ELLIOTSON, one of them a profound mathematician, the other a distinguished naturalist, there could be no disgrace in taking the trouble to inquire into the effects of Mesmerism; not, of course, going to anything supernatural, but only as to its production of such effects as we observed in other cases, such as sleep, coma, sleep-waking, loss of power and sensation in the limbs, &c.; these we often saw. So, also, we had seen persons who appeared to be asleep, but who were sensible to external objects; and again, we saw some faculties possessing extraordinary sensibility, while others were more obtuse than natural. This was the extent to which the inquiry would be carried.—*The Lancet*.

THE TRANSCENDENTALIST'S APOLOGY.

I HAVE heard from several quarters that my dialogues have by some been reckoned unintelligible, and by others accounted mere verbal disputations. For this reason I have deemed it expedient to take a review of all my dialogues, showing the purpose of each, that I may thereby assist those who *really* do not understand them; and show to those who call them merely verbal disputations, how much they are in the wrong.

There are, however, certain of my readers who not only understand these dialogues, but extract from them a profound meaning which was never in the mind of their author. I do not mean that they have *perverted* my meaning, but they have penetrated the scanty surface spread by me (and which I was not aware concealed anything), and held up to my eyes a store of rich and mysterious treasure. This party has my sincere and heartfelt thanks; its members have been the most constant readers of my papers, and have taken the greatest pains to communicate to me their own profound and original thoughts. They are but little known to the common pursuers of what is now called philosophy, but they are the honourable successors of the "salt of the earth," as manifested at different times, and on different occasions, and though heaven and earth (*i. e.* lip-religions and worldly pursuits) pass away, they shall not pass away.

To this class of readers I have to make an apology *for my apology*, for explaining that which they already understand; but I hope they will find some use in my summary, as presenting the contents of the whole of my dialogues to one glance, and thereby rendering reference easy.

Dialogues I., II., III., are occupied with the enquiry whether there is to be found anything corresponding to the word "one." Every word is symbolical of a conception or an idea, and hence our inquiry is not directed to the etymological meaning of the word "one;" but we seek for an idea to which the word "one" may be applied, or whether it be void of signification altogether. It is not respecting the mere use of a word that we inquire, but about the being, or non-being of an

idea or a phenomenon. We take a lump of wood, and find that it is a one; we now ask ourselves in what consists its oneness when it is at the same time a "many;" and if we are answered that a "one" is but a "many" united, we must still remain unsatisfied; since, if we ask what is a "many,"—the answer will be a multiplicity of "ones." Hence we proceeded to look after a fundamental one, which should lie at the basis of the many, but not be itself resolvable. A mere self-subsisting, indivisible one, was, as we discovered, not to be found in the sensible world, and on enquiry further, we found that such a thing was impossible, as involving a contradiction *in se*. Having thus decided that a self-subsisting, indivisible "one" was not to be found, we turned our attention again to the piece of wood, and asked in what its oneness consisted. We admitted that it was a one and a many; but how was it even such a "one" as it was? The answer was—on account of the connection of the many the union constituted the one. We then discovered that the union consisted not in any physical power. We had arrived at the conclusion—an union makes a one of a many; the question that remained was—What is the unit? what is the bond that makes one bundle of the many? That some superficial readers, finding I was searching for an adequate idea corresponding to the word "one," should, on a passing glance, call the discussion in the first three dialogues merely verbal, I am not surprised. But why they should say the same of the subsequent dialogues, where the use of words was scarcely hinted at, I am at a loss even to imagine.

Dialogue IV., contained a hint that "oneness" came rather from the percipient than the thing perceived. It showed that anything short of the whole universe, being merely a portion of a larger mass, an active being, a percipient, was necessary to draw the line which should separate it from the rest of the mass, and constitute it a distinct one portion.

Dialogue V. illustrated this subject by the diagram of a straight line, and then described the process of apprehension, viz. that first the imaging-power (*Einbildungskraft*) went on "dot, dot," along the line which should cut the portion from the rest of the mass, and that afterwards the understanding stopping its progress, declared that so much and no more of what it had added up should form one object. This was illustrated by a familiar example of counting halfpence.

Dialogue VI.—In this a doubt was started whether it was right to consider undivided bodies as composed of smaller particles, and whether the whole might not exist prior to the parts which arose from actual division. The *Materialist* then thinks, that though a percipient is necessary to constitute a portion of the universe, the universe itself may be a one, not composed of, but merely resolvable into particles, and consequently independent of a percipient.

Dialogues VII. and VIII. are a familiar exposition of part of the doctrines of Kant's *Critik der reinen Vernunft*. "Universe," meaning the sum total of sensible objects, is considered as without a meaning for us. It must either be infinite or finite. If infinite, as apprehension is successive, it would require an infinite time to apprehend, and hence its apprehension is impossible. If finite, it must be bounded by something, and as the bound of a corporeal thing is an other corporeal thing, of course it will not be the whole universe. Hence the word universe is without meaning to the mere understanding; unless, indeed, we give it the mere negative meaning of that which remains after a portion is grasped by the understanding, and which, together with that portion, is looked upon by some power as always necessary to the existence of the portion.

Dialogues IX. and X. show that the imaging-power, in producing a finite body, or phenomenon, has already passed the bounds of such body; that hence the imaging-power was always in advance of the understanding or bound-setter. It was discovered that there was something present to the consciousness that was not grasped by the understanding; that there was a something which seemed an object and a non-object at the same time. That there was a faculty beyond the understanding, apparently in opposition to the understanding, and yet without which the understanding could not perform its functions. This part I endeavoured to render clear by a diagram, and to explain it more clearly is out of my power. I doubt

not, that to some of my readers these two dialogues were exceedingly difficult. The object of them can only be seen from a peculiar point of view, and that unless that particular point be gained all investigation is useless. All the dialogues but these two are, I conceive, so easy that a child might understand them with attention.

It will now, I hope, be seen from this short survey, that my object has not been to dispute about the mere meaning of words; but rather that I have come to the conclusion that there is a higher faculty than the understanding; that the great mathematicians, chemists, geologists, &c., if they pursue nothing higher than their sciences, are but unworthy representations of humanity, as they merely cultivate those things that can be grasped by the understanding, instead of inquiring whence the understanding itself proceeds, while all the while the fact that they are in possession of higher faculties is staring them full in the face. "The light shineth in darkness, and the darkness comprehendeth it not." "Ah!" cries somebody, "that verse only refers to the rejection of Jesus Christ by the Jews." My good friend, it is not till some verses below that we learn that "the word was made flesh;" it shone in darkness from the beginning.

THE TRANSCENDENTALIST.

N.B. I hope to continue my dialogues next week.

TO CORRESPONDENTS.

The Lecture on Animal Magnetism, which occurs more space than we expected, has obliged us to defer till next week our Correspondents' letters. Having entered so minutely into the subject of Magnetism, in the first volume of the Shepherd, we were anxious to give the lecture entire, as published in the Lancet. Much of the professional portion of it may be uninteresting to the readers of the Shepherd, but ample compensation will be made by the remainder, which is peculiarly interesting. We have the same opinion of Animal Magnetism that we have of Phrenology, viz. that it is an incipient science, which is only rendered ridiculous by the ignorance and extravagance of its over-enthusiastic disciples.

Aquatinta.—Our Fair Correspondent will derive much satisfaction, as well as instruction, from Porphyry's Treatise on Animal Food, where total abstinence is recommended, in a most elegant and fascinating style of language. The work is translated into English by Taylor, the celebrated Greek scholar. There is also an interesting scientific discourse on the subject, by Professor Donovan, in Lardner's Cabinet Cyclopædia, Domestic Economy, vol. 2, where plenty of minute arguments on both sides may be found. True, Nature teaches both good and evil, and, therefore, in one sense, the voice of Nature is not a criterion of good; the judgment must decide; but whenever the voice of Nature is absolute, we may be certain that the evil it occasions is not absolute, but only relative evil. If it be an absolute law of Nature that animal food be eaten, it is more merciful to eat than to abstain—if not, then it is doubtful.

P. T. S.—Mr. Smith will give a copy of the first and second volumes of the Shepherd, (gratis) to any Mechanic's Library, or Institution, that applies for it, through the Secretary, or any respectable referee in the metropolis. As, however, he himself will be at the expense of the binding, he hopes to be relieved from the expense of postage. The same parties will also receive the third volume, when it is completed.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 14, Vol. III.]

SATURDAY, SEPTEMBER 30, 1837.

[PRICE 1½d.]

THE CATHOLIC AND THE PROTESTANT PRINCIPLE COMPARED.

The Commonwealth of Kings, the men of Rome!

And ever since, and now, fair Italy,

Thou art the garden of the world, the home

Of all Art yields, and Nature can decree.

Even in thy desert, what is like to thee?

Thy very weeds are beautiful, thy waste

More rich than other climes' fertility.

Thy wreck a glory, and thy ruin graced

With an immaculate charm, which cannot be defaced.

Byron.

THE characteristic distinction between the Protestant and Catholic principle is this, that the Catholic maintains the supreme authority of the Church, and the Protestant claims the privilege, and maintains the authority, of private judgment.

A perfect social union would necessarily reconcile both species of authority; but, as perfection is beyond the hope of created beings, it becomes our duty to inquire into the comparative merits of the two systems.

It is clear enough, from the very terms of the two expressions, "public opinion," and "private opinion," that the Catholic doctrine has a greater tendency to unity than the Protestant. Were every man who seeks truth privately, certain of finding it, and of finding it also in such a way as to harmonize with the truth as his neighbour has found it, there would be no difference between public and private opinion. But it is a law of our nature, that private individuals shall only discover truth partially, and, therefore, public opinion being the aggregate of private, is considered superior on all questions of a moral nature, on which individual experience is equally divided.

In a former article on this subject, we expressed ourselves in such a manner, in favour of the Catholic doctrine of faith and obedience to the voice of God, as revealed in the united Church, that, in this Protestant land, where people are necessarily precluded from hearing Catholic ideas expressed, we were accused of teaching Atheism under the guise of Catholicity! Why? Because, instead of recommending men and women to seek God for themselves, we enforced the necessity of social union to determine, finally, all questions relative to practical religion; thus recommending men and women not to follow individual vagaries, and sectarian peculiarities, but to endeavour to organize society into such a united form, that individual will and authority, on all moral and religious questions, would be entirely lost in the absorbing influence of public opinion.

Mr. Owen has, in our opinion, laid down the outward form in which this visible Church might be organized. Plato, Sir Thomas More, and others, have also done the same. We do not mean to propose any particular plan of our own, because we do not consider ourselves at present vested with any Catholic authority for inventing modes of moral association. We only refer the reader to these, as models to assist his imagination, in forming a conception of what we mean; with this specific exception, that these plans above mentioned want the Catholic idea of a supreme head, as the visible representative of God upon earth.

This the old Catholic Church possesses; but the Catholic Church is deficient in a point of immense importance, which these others have appropriated, namely, the universal sovereignty, which includes every member of the Church as an active and ruling member of the body politic.

It is a most unfortunate peculiarity of the present state of society, that there is a party within it which is moving forward in advance of another party, by means which necessarily depress and retard the progress of that party which they excel. The lower classes of modern civilization are repelled backwards by the same power which propels the higher classes forwards, and the jealousy that subsists between the two is such, that that which is adopted by the lower, becomes immediately contemptible to the higher, and the two poles react upon each other in such a way, that if the lower classes become infidels, the higher classes profess to be religious, and *vice versa*.

With this polar re-action progress is, notwithstanding, still taking place. Society is advancing, but it is advancing by antipathy, or *dissent*, instead of sympathy. Could this progress not be carried on by sympathy better than by antipathy? At present the power belongs to one party only, and jealousy is aroused in both. Did the power belong to both parties equally, love or sympathy would be created between both. Progress then would not only not be retarded, but wonderfully accelerated, because jealousy being removed on the part of the less advanced, and no sinister or selfish object being contemplated, or even attainable, on the part of the more advanced, the experience of the wise, and the benevolence of the good, would then have free scope for action, which is impossible at present. The voice of wisdom is now drowned in the jealousy of poverty or party spirit, and the whispers of benevolence are mistaken for the snares and the tricks of selfish policy. Wisdom would then have authority, virtue would then have authority, authority sanctioned by the public sense, which, when delivered from the obscuring mists of suspicion is always capable of discerning the difference between wisdom and folly, virtue and vice. Oppression begets jealousy, jealousy begets prejudice, and prejudice is obstinacy and irrationality. We may trace all the moral evils of society to the perverting influence of a stupid system of social government, and distribution of power and wealth. A great proportion of what is generally attributed to original sin is occasioned by this only.

In such a social organization it is evident that private opinion would hold a subordinate place, without being suppressed or even fettered. It would feel its inferiority; but believing it to be possible always to improve the human mind, and the forms of social intercourse, it would still continue to discuss the propriety of changing them. There would, however, be this decided difference between such discussions in a Catholic or social system, and those under a system such as we now repine in, that the former would be carried on with great temperance, mildness, and patience, without any vicious excitement of jealousy, or any heavings of passion on account of oppression or political extortion, and the ear of every listener would be open to conviction, by being solely occupied with the intrinsic merits of the question, and totally unbiassed by any personal suspicions or party animosities. Or should such a thing as party

spirit arise to a certain extent, as it most probably would, it would be a spirit of an intellectual and moral character, entirely disconnected with the corrupting influence of private or selfish interests, such as those which now gnaw the root of all social morality, and all public virtue.

Such a system is what we call a Catholic system, in which the voice of the Church* is supreme, and the voice of individuals is allowed the utmost liberty of critical comment for the sake of public instruction and universal and contemporaneous progression.

Now we affirm that it would be impossible to dissent from such a system. What would be the object of dissent? what could a Dissenter do by going out? What privilege could he gain? What end could be obtained? The Protestants came out of the Roman Church because they were not allowed freedom of speech, and because the Pope was elected by a junta. Had it not been for these two facts, there never would have been a Protestant Church. Luther would have preached undisturbed and still professed himself a faithful son of the church; and men would fearlessly have listened to Luther, and no formal separation would have taken place, but discontentment would have spread over the whole ecclesiastical body, the court of Rome would have felt its power, and the contemplated Reform would have been effected without a single rent in the holy garments of the Mother Church. It was the want of Catholicity *in form* that destroyed the Church. Catholicity *in form* would produce Catholicity in spirit, and Catholicity in form must be effected long before the Catholicity in spirit be engendered; the child is formed bodily first and spiritually afterwards.

A Church so constituted is infallible to all intents and purposes. It is the regeneration of society; and it is the only means by which individual regeneration can be effected.

How infinitely superior such an idea is to that Protestant system of working individually, by preaching to men and women in chapels and closets, proselytizing, and persuading them that they are regenerated or will be regenerated if they believe this, or do that, or give themselves passively up to God to be generated anew! This Protestant notion of regeneration is an illusion, and lucky for mankind that it is so. Why should one, two, or three, or more individuals, be regenerated in the midst of an unregenerate world? We need not say why, but we may rather say how is it possible, and can a regenerate man be comfortable in an unregenerate world? The more regenerate he is, the more miserable he must be, because the more unlike, and the more at variance with, the world he lives in. No: there may be feelings, convictions and impressions of a peculiar nature which men, if they choose, may call regeneration, or what they please, but our idea of a purified heart, and a polished head, is so infinitely beyond any such paltry specimens of regeneration as we have ever witnessed, that we should pity ourselves for our low and vulgar estimate of moral excellence, if we dignified them by any other name than "peculiarities."

Every species of devotion has been put in practice to accomplish regeneration upon *private* principles. St. Jerome says that God delights in the rumbling of an empty belly—" *intestinatorum nostrorum rugitus et inavitate ventris delectetur*,"† "and the angelic rule of Tabenne," says Gibbon, "condemned the salutary custom of bathing the limbs with water and anointing them with oil." The system of La Trappe is everlasting silence. Some become Nazarites, and cease to shave or crop their hair—others lie on ropes, and knotted boards, and hard pebbles. Pascal wore an iron girdle, with prickles on the inner surface, which was only discovered after death, sticking to his flesh! The Dervishes in the East spin themselves round on their heels till they cannot stand still; they then sick and fall into divine vision! Some mystics of old used to sit for three days in the corner of a room looking at their navels—on the third day they discovered God. All these are anti-catholic, or private modes of seeking God, and as long as men do seek God privately, they will be led into these or other equally useless excesses. Association corrects all such extravagances of

manner, by creating an authority which is the very highest authority which can be obtained for the practical purposes of social government, for man is the Lord of this lower world, to whom all power and judgment is given under the Father, who judgeth not except through this medium.

To deny this Catholic doctrine, therefore, is indirectly to reject Christianity. Protestantism is not a Church, it is a system of confusion—a scattering of the flock—a rejection of authority—and opens the way for every species of extravagance which the human mind, when left alone, is prone to commit. There was much of this Protestant spirit in the old Catholic Church. The monks were all Protestants; they were even exempted from episcopal jurisdiction more than a thousand years ago. (See Mosheim, Century 7th, chap. 2.) The remainder of Catholicism is Catholic more in name than reality; still it presents an imperfect model of an organization for a new Christian Church, which we can find in no other community. Its principal constitutional defect, at present, is the want of popular influence, which destroys its progressive character, and creates an anachronism of Church discipline and doctrine, which can only be removed by a system of mutation and progression, in concurrence with the modifications which are ever taking place in the social habits and intellectual exercises of mankind.

THE POPERY OF OXFORD AND THE NEW CHURCH PARTY.

(See Number 11, Vol. 3.)

IN a former number we took a superficial glance of a new and interesting discussion, which has been started in the Universities, respecting the character and doctrines of the Catholic Church. It has originated with what the staunch Protestant will call a heresy—and the Catholic, a symptom of pious remorse, and retreat to the true faith. Peter Maurice sadly deplores these Catholic symptoms, and puts up the prayer of Protestant orthodoxy to the Father of Spirits, that he would check the growth of the Great Antichristian Apostasy, and preserve unsullied the virgin purity of the English spouse of the Divine Redeemer, who established her own political liberty, like all other Protestant spouses and concubines, by the murderous instrumentality of gunpowder and steel. Yet Peter acknowledges that the Catholics "hold many of the grand truths of the Gospel," "*though in unrighteousness*." They believe in original sin, in justification by faith, and sanctification by the Spirit, and in the doctrine of election, all in unrighteousness! Moreover, they are scrupulously observant of the Lord's day, and, "*in their family and social devotions equally remarkable*," in unrighteousness! "Here, too," says Maurice, "they may, I regret to add, put the nominal Christian to the blush. It will suffice to mention one instance, though it is by no means a solitary one. I was informed, by a person who had a Roman Catholic lady lodging for some length of time in her house, of a fact I can never forget, and which makes my heart bleed for them, *knowing, as I do*, that they are under such a strong and perilous delusion. This lady was wont regularly, *morning, noon, and night*, to assemble her little family, seven interesting children, and kneel down along with them, their infant hands clasped together, their eyes uplifted in all the earnestness of childlike simplicity, herself in the centre, conducting their devotions, I could not refrain from exclaiming, '*O that she was but a believer in Jesus of Nazareth, and was led to put her trust solely in his merits, and not in saints! O that Protestant mothers were all, or many of them, like this Roman Catholic!*'" What a pity it is that those prayers which the innocent little children repeated, were not Protestant prayers! How very angry the Almighty must be with the dear little babes, with their clasped hands, repeating Popish liturgies, and approaching, in filial love and confidence, the Father of Spirits with *Popish piety* in their hearts! Yet Peter regrets the spreading of this religion, although, according to his own acknowledgment, the villages around Oxford are in a most deplorable state of ignorance and darkness, and the *Church-of-England-men* are to be seen working in their gardens on a Sun-

* We call such a system of society a Church, because it is a moral government.

† Opera, vol. i. p. 137.

day, while the *Church-of-England-women* are engaged at home on the same holy day, baking, brewing, and washing!

Maurice is not sufficiently cool for exposing the Popery of the new school; we have, therefore, accepted the aid of an anonymous writer, who has made a very interesting selection of passages from the Tracts,* from which we select the following:—

"How miserably contrasted are we with the One Holy Apostolic Church of old, which, serving with one consent, spoke 'a pure language,' and now that Rome has added, and we have omitted, in the catalogue of sacred doctrines, what is left to us but to turn our eyes sorrowfully and reverently to those ancient times, and with Bishop Ken, make it our profession to live and die in the faith of the Catholic Church, before the *Division of the East and West*."

By the Catholic Church they mean, therefore, not the Roman Catholic, but the three-fold Church, Grecian, Roman, and Protestant. It is melancholy to think, however, that this beautiful complaint of the apostasy of the Universal Church, which sounds so musically in the ear, in its vague and general meaning, should turn out, when further illustrated, to be merely a solemn dirge, not over the apostasy of the Church from the social morality of universal brotherhood, but over the loss of a few trinkets and vestments, and the discontinuance of some childish forms, which have enraptured the fancy of the Hebrew Professor, and his learned, his eloquent, and his pious associates. What has the English Church omitted of the ancient Christianity? Let us hear:—

"For example, that not most men maintain, on the first view of the subject, that to administer the Lord's Supper to infants, or to the dying and *insensible*, however consistently pious and believing in their past lives, was a superstition? and yet both practices have the sanction of primitive ages."

On the subject of *praying for the dead*, the Tracts, as usual, refer for authority to the primitive Church. "All the liturgies now existing, or which can be proved to have existed, contain a prayer which has been excluded from the English ritual, for the rest and peace of all who have departed this life in God's faith and fear."

These Catholic gentlemen also maintain, by the same authority of antiquity, that the Eucharist is a real sacrifice. On a comparison of the different forms of oblation and consecration, it will be seen that in each of the four original liturgies the Eucharist is regarded as a mystery and a sacrifice.

"E. g. (that is '*exempli gratia*,' for example) in the ROMAN FORM, translated from a missal now in use in the Church of Rome. 'We offer unto thy glorious Majesty, of thine own gifts and presents a pure host, a holy host, an immaculate host,' &c."

"THE ORIENTAL FORM.—'We sinners offer unto thee, O Lord, this tremendous and unbloody sacrifice,' &c."

"THE EGYPTIAN FORM.—'Sanctify and thoroughly consecrate them, making the bread the body, and the cup the blood,' &c."

"THE GALILICAN FORM.—'Sanctify these hosts, &c., that they may confer eternal life and an everlasting Kingdom on us who are going to eat and drink of them in the transformation of the body and blood of our Lord Jesus Christ, thine only begotten Son.'

"Such is the view taken of the consecration and oblation of the Eucharist in the four independent Christian liturgies. It is well worth the consideration of such Protestants as have *rejected the ancient forms*!"

These Tract and Popish gentlemen speak of the clergy as entrusted with the keys of heaven and hell, as the heralds of mercy, as the denouncers of woe to wicked men, as entrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood. All this authority is transmitted to them by spiritual descent, that is, ordination,—derived not from the body of the Church upwards, but from St. Peter downwards, by apostolical succession. How strangely and dis-

cordantly these childish and exterior views of Christianity jar with the following beautiful sentiments which betray feelings of a purer spirit of Christianity than is commonly prevalent in Christendom, &c. The affections are placed above the intellect. Creeds and articles of faith, though regarded as divine inspirations, are regarded by them as inferior and subordinate departments of religion. "And thus much on the importance of creeds to tranquillize the mind; the text of Scripture being addressed principally to the affections, and though definite according to the criterion of *practical* influence, vague and incomplete in the judgment of the intellect." "Nor in the next place is an assent to the text of Scripture sufficient for the purposes of Christian fellowship. As the sacred text was not intended to satisfy the intellect, neither was it given as a test of the religious temper which it forms, and of which it was an expression." Still we are told that the articles of the Church are as much a part of the Christian religion as the Bible itself, and that there is not a Dissenter living but inasmuch and so far as he dissents, is in a sin. This would be all very true, provided the Church were constituted upon the principles of social love; but the tracts merely inculcate this love in a very general and vague manner, and make no allusion to the practical *asystematic* method of creating love according to the model of the early Christians.

But, strange to say, this new Catholic party talk of the divine dispensation of Paganism, and the scattered fragments of truths—pilgrim truths up and down the world, a sort of *traditional* religion revealed to all men, and to be found in every nation! Nay, they even acknowledge the truth of all articles of faith in various degrees of divinity. "But, indeed, not our own articles only, though they claim authority in a more high and especial sense; but all creeds, confessions, formularies of doctrine, and summaries of Christian education, which come from bodies of Christians, are valuable in the same manner. *They ought all to be maintained*." This ultra-liberalism, strange to tell, serves as an apology for excluding Dissenters from the colleges! The above extract is taken from "Thoughts on Subscription," by Sewell, one of the new Catholic party.

The revival of the Popish habit of the priest, and his turning his back to the congregation during prayers, on which occasion he exhibits a large cross on his back, is another proof of the backsliding tendency of Protestantism in Oxford. "A long strip of silk," says Mr. Maurice, "about two inches and a half in width is thrown over the left shoulder, where it is fastened by a pin or button, and extends downwards to the bottom of the surplice, before and behind, with a fringe of the same material at each end, and a cross of black silk, raised or embossed, just above the fringed border, the arms of the cross being extended cornerwise, or in the shape of the martyr's, or St. Andrew's cross." All this is performed by Mr. Newman in the Church of St. Mary the Virgin, where the whole collegiate establishment attends to hear the university sermons; but the exhibition is only made in the Church in its parochial capacity. This same Newman is he who extols the character of Mary the Virgin so high as to leave it doubtful whether he does not regard her as an intermediate being between a woman and a divinity.

Upon the whole, we must confess that there are many beautiful sentiments uttered by this new Catholic party, but they are wrapped up in such a mass of rude matter, and filthy rags of ceremonial righteousness, that we can have little fellow feeling with it. But we rejoice in its existence, for, in the first place, it tends, like all other divisions, to crumble the tower of Babel; and, in the second place, it directs the religious public to the contemplation of Catholic ideas which cannot fail ultimately to beget a desire for a universal union of the Christian Church upon social principles. They are treading upon our own premises, and propagating, under cover, many of the standard doctrines of pure universalism. In fine, they are Universalists professedly, but have not yet escaped from the slavish fear which necessarily attends erroneous ideas of the origin of evil. With them *Nature* is still one power, and *God* another. This Atheistic basis must eventually destroy them. Faith and unity, or the Church, can rest on nothing but Pantheism. 1 Cor. xv. 28. The final restoration of the Church makes God all in all. "*Te panta en pasi*, i. e. "*all things in all things*." The

* Specimens of the Theological Teaching of certain Members of the Corpus Committee at Oxford. Fellows, Ludgate Street, 1836.

same is said of Christ. Col. iii. 11. This destroys evil, whose existence is kept up by giving it a separate origin, and thus begetting an accusing spirit, and an unsocial system of intercourse. There is no *absolute* evil. In the absolute sense God is not, and cannot be the author of evil. Evil has only a relative existence, and this relative evil is only to be destroyed by the social and moral union of the Church. This is the final purpose of God, "that in the dispensation of the *fulness of time*, he might gather together *in one all things in Christ*, both which are in heaven, and which are on earth; *even in him*". Eph. i. 10.

THE MORMONITES.

THE Mormonites are a new religious sect in America, who, like the Irvingites in England, are directed by the Spirit of Prophecy, or Direct Revelation. They have, within these few weeks or months past, sent seven apostles to this country, who, we believe, are at present in Lancashire, and are about to perambulate the cities, towns, and villages of this unholy land, for disciples to the new and *only true* faith. They have already made several disciples in Preston, who have undergone afresh the rite of baptism, and called themselves by the name of Mormon.

They have a book, which is called the Book of Mormon. It is tolerably large, and contains a curious, but not very interesting history of a people we never heard of before, and whose names are not to be found in the chronicles of Judah, or Israel, or Babylon the Great, the Mother of Harlots, or of any other religious or irreligious order that we are acquainted with. The book is said to be translated from an ancient relic, a piece of fossil literature, discovered by the founders of the sect, consisting of letters engraved upon plates, which plates were hid of old, and preserved by the divine vigilance, until their discovery by his chosen ones in the land of the free. The following is the testimony relative to the existence (material or spiritual we know not) of these plates, as they have been seen and handled by the witnesses. But we have seen and handled many things, whose existence it would be hard to demonstrate. Last night only we dreamed we were reading a book; the words and ideas were clear and connected; we distinctly pronounced them as we read aloud; and when we awoke, we repeated the last sentence awake, with a sort of admiration at the clearness of the vision. To us this book *was* a reality; but where is it now? It would certainly be more wonderful if half a dozen people had seen the same book, and read the same words. But even this we are prepared for, as we have no doubt of the *fact* of revelation, though we refuse to be guided by the literal or obvious meaning of it, or even to acknowledge that it must necessarily speak truth, until it has passed the tribunal of the Son of Man, viz. human intelligence, to whom all judgment is given.

The testimony of these witnesses is as follows:—

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, junior, the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shown unto us, for we have seen, and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken; and we give our names unto the world, to witness unto the world that which we have seen, and we lie not, God bearing witness of it.

"CHRISTIAN WHITMER.
JACOB WHITMER.
PETER WHITMER, junior.
JOHN WHITMER.
JOSEPH SMITH, senior.
HYRUM SMITH.
SAMUEL H. SMITH."

Another testimony, signed by Oliver Cowderoy, David Whit-

mer, and Martin Harris, says that an angel of God came down from heaven, and brought the plates, and showed them to the three witnesses, with the engravings thereon.

This Book of Mormon contains "a record of the people of Nephi, and also of the Lamanites, written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile, written by way of commandment, and also by the spirit of prophecy and revelation: written and sealed up, and *hid unto the Lord*, that they might not be destroyed, to come forth by the gift and power of God, unto the interpretation thereof. Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of the Gentile, the interpretation thereof by the gift of God.

"Also a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven."

Having made these preliminary remarks, we will now quote an article from the *Upper Canada Times*, of May 26th, 1836, relative to this new religious denomination. There is some rather hasty judgment, or uncharitable feeling, perceptible in the writer of it, in which we do not participate. But as the testimony of an American is of more value to the reader in a historical sense than our private opinion, we give the article verbatim, as we find it.

THE MORMONS.

"This sect is increasing rapidly in numbers, already amounting to more than twenty thousand persons. The settlement at Kirtland numbers about one thousand. There they have erected and nearly completed a huge stone temple at an expense of forty thousand dollars. Its dimensions are sixty by eighty feet, and fifty feet high. It is of no earthly order of architecture, but the prophet says it is exactly according to the pattern showed him, though it is by no means equal to that in splendour from the want of means. It appears to be of two stories, having two rows of Gothic windows running round it, besides windows projecting from the roof for the attic story. The first floor is the place of worship, and is completed in a very showy style, with four rows of pulpits at each end, having three pulpits in a row. These twelve pulpits rise behind and above one another, and are designed, the uppermost row, as they say, for the bishop and his counsellors; the second for the priest and his counsellors; the third for the teachers; the fourth or lowest for the deacons. Each end is provided in the same manner. The body of the house is occupied with slips, but the seats in them are moveable, so that the audience can sit facing either end of the room. Over the division between each of the rows of pulpits hangs a painted canvas rolled up to the ceiling, and to be let down at pleasure, so as to conceal the dignitaries behind from the audience. Similar curtains, or, as they are called, "veils," are disposed of over the room, so that it can at any time be divided into four apartments, to carry on the objects of the imposture. Every thing about the temple is evidently designed to strike the senses and attract curiosity; and at the dedication, which is to take place on next Sabbath, most astonishing "glories" are promised and expected by the faithful. The second floor and the attic loft are designed for a seminary literary and theological!

"They all have revelations continually, though the prophet alone is authorised to commit them to writing, for fear undoubtedly of discrepancies. Besides the Mormon Bible, they already have a book of Revelations.

"There is one great difference which ought to be mentioned between the revelation of Joseph Smith, jun. and that of Mohammed. The latter had at least the merit of a flowing and beautiful style. But there never was a more bald, senseless, drivelling collection of trash put together in the form of a book, than the Book of Mormon and the Supplementary Revelations. It is really astonishing, and it is humiliating to think that any human beings who have read the Bible can be so far deluded as to believe such a wretched farrago to be a divine revelation.

"In proportion to the strength of their faith, they pretend to have the power of working miracles, healing the sick, &c. of which they relate numberless instances, though nobody attests them besides themselves. But the more intelligent place but

little reliance upon either miracles or prophecy, for the purpose of convincing unbelievers, as they have so often attempted both without success; but rely chiefly on their own internal experience. What they know of course they know, and there is an end of the matter.

"That most of them sincerely believe in their mummeries cannot be denied. Some probably have attached themselves from other motives. Many are doubtless pious though deluded men. They furnish evidence of being, for the most part, men of perverted intellect, disordered piety, unfurnished minds, with no sound principles of religion, inclined to the mystical and dreamy, and ready to seize upon any thing, no matter how crazy or absurd, that will gratify their restless crazy piety, and bolster up their exorbitant spiritual pride. Such men always exist in every community, and are always the fit subjects for fanaticism and delusion. They call themselves "latter day saints," and profess to be the only true church, to have the only gospel order, consisting of apostles, elders, bishops, &c., which several orders of the Christian hierarchy have been distinctly brought to light in the Book of Mormon. They believe that there is no true church without apostles, prophets, miracles, tongues, &c., as they existed in the apostolical days, and to all of which they lay very positive claims. They lay great stress upon the promise, "These signs shall follow those that believe," &c.

"The inquiry instinctively arises, are they really so blinded and deluded as would seem, or are they a set of impostors? With respect to the great mass, I have before said that I believe they are no hypocrites, but genuine fanatics, completely blinded and deluded. But of the leaders I do not believe this is true.

"I had the honour of making some acquaintance with the illustrious prophet, Joe Smith, and his coadjutor Rigdon, and the other inferior satellites. Smith is apparently about thirty-five years of age, and is evidently a singular being. He is very plausible and polite in his manners, has an eye that glitters like a serpent's, and it is perpetually flying about to find some object on which to rest. His lips are firmly compressed, and he wears an eternal smile of self-complacency on his features, and has all the air of one who is conscious of having communion with invisible spirits, whether good or bad you are at a loss to determine. He has been a money-digger and necromancer from his youth, and his father before him. His character is undoubtedly about an equal compound of the impostor and the fanatic, and combines all the features of the knave and the duper.

"Rigdon is altogether another sort of man. He has been a Campbellite preacher of considerable talents and eloquence. He is a large, fat, jolly fellow, who knows how to turn his talents to the best account, and manifestly has not a particle of faith in the imposture, but practises it for purposes which he knows best. He was evidently as I talked with him, ashamed of the silly fooleries he was propagating, and took the earliest opportunity to make an excuse and leave the company. What an account such men will have to render to God at the day of retribution!"

ÆSTHETIC LETTERS; ON THE CULTIVATION OF THE HUMAN BEING.

BY SCHILLER.

LETTER V.

Is this the character that the present age, that passing events show us? I direct my attention immediately to the most prominent object in this extensive picture.

True it is, the authority of opinion is fallen, arbitrary will is unmasked, and although yet armed with power, flitches no more respect: man is awakened from his long indolence and self-deception, and with increasing urgency and energy of tone demands to be reinstated in his inalienable rights. But he does not merely make the demand on this side; and on that he stands up to take up by force what, in his opinion, is wrongfully withheld from him. The fabric of natural government totters, its rotten foundation gives way, and a physical possibility seems

to be afforded to place law upon the throne, to honour man by constituting him the ultimate object of his own existence, and to make true freedom the basis of political combination. Vain hope! The moral possibility is wanting, and the moment that promises us freedom finds a race incapable of receiving it.

Man depicts himself in his actions, and what is the form delineated in the drama of the present times? Here savage rudeness, there luxurious languishment; the two extremes of human debasement existing in conjunction.

In the lower and numerous classes are exhibited rude and lawless passions, which break forth as soon as the bonds of civil order are dissolved, and hasten with unmanageable fury to their brutal satisfaction. And thus, though objective humanity may have had cause to complain of government, the subjective is obliged to honour its institutions. Should it be blamed that it lost sight of the dignity of human nature, while it was concerned to defend its existence?—that it hastened to separate with the power of gravitation, and to hold together with that of cohesion, if the formative power was not yet conceived? Its dissolution contains its justification. Society, on being liberated from its bonds, instead of springing upwards by the power of organic life, falls back into the realm of elements.

On the other hand, the civilized classes present the yet more repulsive aspect of supineness and of depravity, which is the more disgusting, because cultivation itself is its source. I do not at present recollect which of the ancient or modern philosophers has made the remark, that the more noble any object may be, the more painfully do we behold its ruin; but this truth is experienced in the moral world. Licentiousness, which converts the son of Nature into a madman, makes the disciple of art a villain. The enlightenment of the understanding, on which the refined classes, not altogether without reason, pride themselves, is so far from displaying, in its collective force, an ennobling influence upon the sentiments, that, on the contrary, it confirms corruption by maxims. We renounce the sway of Nature in her legitimate field, to experience her tyranny in the moral: and whilst we are striving to resist her impressions, we take from her our principles. The affected decency of our manners refuses to her the first voice, which is unimpeachable, to the end that we may yield to her in our material ethics, the last which is decisive. In the bosom of the most refined sociality hath selfishness laid the foundation of her system; and without gaining from it one social heart, we experience all the infections and all the distresses of society. Our free judgment we subject to its despotical opinion, our feelings to its absurd customs, our will to its arrangements; only the determination of our will we maintain in opposition to its sacred rights. Haughty self-sufficiency contracts the heart of the worldling, which often beats with sympathy in the rude man of Nature; and each one, as in a burning city, strives to save only his own miserable property from the devastation. Only in an entire forswearing of sensibility is it believed that defence may be found against its errors; and the ridicule, which is often a wholesome corrective to the enthusiast, calumniates with as little tenderness the most honourable feelings. Cultivation, very far from placing us in freedom, only develops a new want with each power that it elaborates; physical constraints cling more gallingly around us, so that the fear of ruin smother even the fiery tendency to perfectibility; and the maxims of patient obedience are prized as the highest wisdom of life. Thus we see the spirit of the time wavering between perversion and rudeness, between the wholly unnatural and the barely natural state, between superstition and moral infidelity, and it is only the consideration of these evils that at times sets bounds to them.

THE TRANSCENDENTALIST'S DIALOGUES.

No. XI.

ON "FINITE BEINGS."—(Continued from p. 88.)

Transcendentalist discovered sitting alone.

Trans.—A pretty situation I am in! Here have I promised to continue my dialogues, and the deuce of a person comes to converse with me. A dialogue with one's-self would be rather Hibernian. Yet what am I to do? The Materialist, taking

advantage of the fine weather, is steaming away to Gravesend. (A knock). Come in!

Enter Idealist.

A stranger! Take a seat, I beg, Sir.

Ideal.—Though personally a stranger, I am intimate with your dialogues with the *Materialist*.

Trans.—Oh! I see, you have come to dispute with me on some point. You have not come from Chatham, have you?

Ideal.—No, nor have I come to dispute. I have merely called to express my entire concurrence with all that you say, and am happy to find a person precisely of my opinion.

Trans.—You do me infinite honour. May I ask what your opinions are?

Ideal.—Certainly. It is very clear that the mind knows nothing of matter, except through the medium of certain sensations. Or rather, I am wrong in talking of sensations as a medium, for we have no right to assume anything beyond these sensations. This talk is because we perceive it, were we not perceiving it, it would not be at all. And what is the talk? A combination of sensations made by ourselves; and what are sensations? Merely affections of ourselves. Hence, however the world may ridicule the opinion, it is very clear that there is really nothing but ourselves, although, as we undergo certain changes, now being affected with blue sensations, now with red, we, from an old-fashioned prejudice, ascribe them to something external to ourselves. But, thank God! we, who have learned to reflect, have got rid of these prejudices.

Trans.—Then I am to understand that all these things around us entirely depend on ourselves, but that we ourselves are entirely independent of them.

Ideal.—Exactly. While I look at this table it exists, but when I turn my back upon it, pop! it is gone, and the wall supplies its place; but I—I am independent, because, whether I look on the table or the wall, or any thing else, I remain the same. I walk into the fields, and my house passes away; I walk back to my house, and the fields pass away,—but, amid the general rise and fall, beginning and ending, creation and destruction, I stand firm as a rock.

Trans.—I am greatly obliged to you for this communication of your views, but I was not aware that I had promulgated any such opinions.

Ideal.—My dear Sir, you have not said the words, but all your dialogues have been directed to this one end. You have said that the object, as perceived, could not be without a perceiver. You have shown, that to the existence of any one finite body, the joint operation of the imaging-power and the understanding itself is requisite. You talk, indeed, of a mysterious, indefinite something, which is neither finite nor infinite; but how do you show it? Why, you show that the imaging-power is always passing the bounds set by the understanding. That is, you show that one of our faculties runs faster than another, not that there is anything independent of those faculties. Were it not for the imaging-power, you would never know any thing about this indefinite mass, from which the finite is, as it were, carved. Why should it not be the product of the imaging-power? That, indeed, I am convinced is the case—the imaging-power creates the indefinite, and the understanding creates the definite by setting limits. Thus do we, independent beings, by the aid of our own faculties alone, build up the whole multitude of sensible objects, we ourselves being the centres from which alone they derive their being.

Trans.—Bless my soul, what a magnificent edifice have we managed to construct, all that sky, and those fields, and those houses; and then, when night comes on, we shall, if we are lucky, contrive to make a moon. Ha! ha! ha! But seriously speaking, my dear fellow, you have altogether misunderstood me. I never considered myself to be an independent, all-evolving being, and I regret that any thing I have written should convey such an impression.

Ideal.—You surprise me! Have you not shown how the thing perceived could not be without the perceiver? Have you not shown that the same thing, seen from different points of view, is different to different perceivers?—That the circle is a circle, because some one looks straight upon it; but an eclipse, when some one looks obliquely upon it?

Trans.—I am aware of all this; I know that the things I see bear certain forms, merely because I regard them from certain points of view, and hence that if I did not regard them at all, they would not have these forms: but when did I speak of a perceiver, independent of the thing perceived?

Ideal.—You have not mentioned it; but, surely, it is obvious that the perceiver does not depend on the thing perceived.

Trans.—Not to me. But I see you draw your conclusion from its being indifferent to yourself, whether you behold the table or the wall.

Ideal.—That is how I draw it.

Trans.—Yes, but granting that you are independent of any one object, such as a table or a chair, it does not follow that you are independent of objects altogether. Turn from the table, you see the wall, turn further, you see the window, by this process you change one object for another, but you do not get rid of objects altogether.

Ideal.—But, if I shut my eyes?

Trans.—Why, then, if you are thinking at all, you are thinking of objects of some sort, and this depends on your having previously perceived these objects. The very creatures of imagination which you create and annihilate at pleasure, do not depend merely on yourself? Had you never seen a fish, nor a woman, you could not, even in your mind, form the fantastic image of a mermaid. The choice of objects of thought may, perhaps, depend on yourself alone; but certainly it does not rest with you alone whether you shall have objects or not.

Ideal.—Then if the perceiver depends on the perceived, and the perceived on the perceiver; what is independent?

Trans.—No finite being, and that we are finite every toothache or head-ache proves. I am aware that in the tenth dialogue I used the expression “we have an infinite power,” but this merely meant an infinitely-striving power, which we ourselves cannot check. It is the imaging power which goes on—on—on, and even this proves us to be finite beings. Let a body X move on from A, in the direction B,

A—————B.....

and never stop, but go on *ad infinitum* at the rate of fifty miles an hour. Here the body X so far as it moves on infinitely has an infinite power, but so far as it only moves on at a certain rate (fifty miles an hour) it is retained, a bound is set, which though it does not stop its course, is a check to its celerity. Thus it is with our imaging power, it goes on dot—dot—from one sensation to another, never stopping in its progress, but were we beings of infinite capacity, we should have no occasion for succession, there would be a perpetual presence, and no succession at all. We must talk of this hereafter, as we have by no means exhausted the subject. Materialism is a deadly system of Atheism, as it makes infinite dulness, the head of all things; but it is not a presumptuous doctrine, inasmuch as its professors acknowledge themselves a mere modification of this stupidity. But in *your* Idealism there are Atheism and presumption combined, as not only do you deny a Being superior to your own finite self, but make yourself the sole source of all things. A true philosophy has Materialism at one pole, Idealism at the other. Each one taken by itself is fallacious and Atheistical.

WHAT DO YOU MEAN BY EDUCATION?

After a little discourse between two parties on the subject they generally arrive at this question. Very often they may agree in principle, and differ in words. On the other hand, so long as only general terms are used, individual minds, opposite as the poles in reality, may appear to agree most harmoniously. This is observable in a very convincing manner on political and social subjects; especially on the side of complaint and pulling down. So long as reform is altogether denied every grade of reformers make common cause; they adopt some general expressions, and all seem to pull heartily in one direction. They all can honestly and co-operatively complain of everything that is done. But when a relaxation takes place, when some reform is granted, and a portion of the reformers are placed on the affirmative side, that is to say to become actors instead of

passive settlers up instead of complainers of institutions, then it is found that individuals and parties outwardly united, mean very different things by the same words.

There is scarcely a general proposition to which, if you let us attach our own meaning we cannot agree. The subject may be either political, moral, or religious; nay, two general propositions, apparently contradictory, and which have been used, time out of mind, to separate mankind into hostile parties, may be harmonized in the mind of one and the same individual. And that, two, without resorting to any time, serving accomodation. The vulgar public, as far as they know anything of such a mental condition, call it Jesuitical, double dealing, or by some epithet intended to be contemptuous and condemnatory, but which the said Jesuitical and duplex mind can complacently and kindly receive in a laudatory sense.

I look upon education, however, as too serious a public matter to be left unagreed, in this uncertain and wavering state. We must bring the public mind to a clear and determined position upon it. Almost every thinking man has the word in his mouth as representative of something to him most important and most real, and there is no reason why the subject should not, for the sake of the deepest human interests, be brought to issue. Moreover, it appears to me susceptible of the most lucid arrangement, so that no misunderstanding can possibly occur to any person who will use the scale I am now proposing for the purpose of bringing to the test any one who speaks or writes upon the subject.

When national education is spoken of in Parliament, it means reading and writing. The prime minister is careful to let it be known, he means no more than these lowest instrumental conditions of future working usefulness, lest it should be supposed that he is going "at one fell swoop" to push power from its tottering stool. If benevolent individuals set up a village school, it will go a little farther, and include the first questions in mental arithmetic, or some industrial instruction—still a working school, to fit the children for outward servitude, regardless of the only means of developing a consciousness of the real end of their existence. Here and there parties are found who tremblingly venture to suppose the practicability, and to introduce the experiment, of free thought; but the consequent outward vivacity and energy inducing the disapprobation of clerical and other friends, the school is soon restored to its primitive peace, rectitude, and simplicity.

If some have found that education, such as its professors give, poor or costly, whether on themselves or others, with all means and appliances of life at their command, has still left a deep want gnawing at their inmost heart, and have looked and felt around them in the mental world for means of relief, and development, and harmony for their deeper nature, they have rarely found it for themselves, and still more rarely have they been able to become the administering means to others. Yet education, to be true and really useful, must go as deep as this; aye and much deeper too.

But to come back again to my scale. I think it is extensive enough to take in all opinions and parties at present known; but I shall be glad to find any of your correspondents desire its prolongation, or rather, if I may so speak, its further profundation.

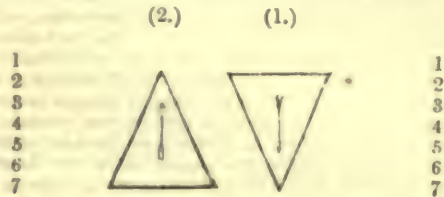
1. Reading.
2. Reading—Writing—Number and Form.
3. The preceding—with Inquiries concerning Things.
4. The preceding " Development of Thought.
5. The preceding " " Feelings.
6. The preceding " " Human Instincts.
7. The preceding " " Conscience.

I dare not suppose your readers so obtuse as to require a grade for every mere modification, such as gymnastics, singing, drawing, history, or the usual school embellishments; though I am sorry to remark, that on modifications only many energetic public men occupy almost their whole attention. The difference between Bell and Lancaster, which is about the same as the money difference between twenty shillings and a sovereign, has been shamefully used to make divisions, which are not worthy of the slightest investigation. They, however, serve to divert the public from the true consideration of the subject, and most effectually to disgust the really unselfish, ardent minds,

who afterwards discover how they have been gulled into a waste of time, thought, and feeling.

But there yet remains a most important consideration, which involves results as deep and as opposite as those of life and death. It is one thing to write a book, and another thing to make a reader. Judging by the multitude of volumes already in print, the former is an easy task. How to increase readers to any good purpose, is yet an unsolved problem. My scale will only accomplish half its business, unless your printer will assist us in making a diagram, to show the two modes of reading it.

The parties who make reading and writing the basis of education, still verbally profess a regard to morals, but their ratio will be expressed with more than due favour, by a triangle, having its base at No. 1, with its point downwards, and vanishing before it reaches No. 7: while the parties who make No. 7 the basis of all their doing, will be represented by a similar figure, turned the other way up:—



The former may be called the disciplinarian mode, which, whether exhibited in National or Day Schools, or Colleges, or Universities; whether the price paid be a penny a-week, a shilling a-week, or a guinea a-day, is only a sepulchre, more or less polished, and, having death for its basis, has death for its result. You cannot livingly read inwards from without, any more than apples can grow in our trees inward from without. The scene-painter can produce an appearance by that process, so can the schoolmaster; but the apples of one, and the wisdom of the other, are heartless, loveless, useless appearances, which the true stomach, and the true mind, will equally reject.

The reverse mode of procedure, the only true reading, may be called the parental, the Platonic, the Socratic, the Christian, the Pestalozzian; no matter the name. The growth is outward from within. The life mode, not the death mode. Based on self-moral consciousness, involving the spontaneity of the feeling nature, with the actual harmony of mind and matter, supporting the power of expression in poetry and other arts: development of the intellectual nature, with its train of history, science, laws of mind and matter: development of the outward nature, with its consequences, reading, writing, drawing, &c., energy of body, adroitness in execution. Education, then, and not politics, is the subject on which the cry of "liberty or death" has a real meaning, coming home to every one of us.

Now, as "Education" will, in the mind of one speaker, go only as far as number one, while another goes as far as number three, and another to five; also another set of speakers, not only read to different numbers, but read altogether from a different side, like the difference between the Hebrew and the English modes of writing, it is essential to have at hand some such test as this, by which we can readily bring to issue what our friends design. It is desirable to do so, not only on account of clearness, but if the public mind gets fixed to one spot, it is more difficult to move to an improved ground, than if no position at all had been taken. Above all, when the public are allowed, unwarned, to adopt any defective principle as the correct foundation for national operations, and the day of failure arrives, immovable reproaches are heaped on the true principle, and on all that happens, by common usage, to be designated by the same word.

Therefore, do not let it be supposed that this is a whimsical, or merely metaphysical flight of mine, intended but to amuse the careless reader. On the contrary, I feel most forcefully that much mischief will result, if a national effort should be made to put down vice and crime by means of education, so long as it is confined to reading, writing, and such mere instru-

ments. Nay, let it extend to the whole apparatus of the university, it never can more than modify and refine vice and crime. Experience declares this. To abolish them, we must begin from the other end. We must, by an involution, for which I fear the public are at present little prepared, read our English ideas in the Hebrew style.

But I must conclude. We are often called on by disputants to define our terms: a sure symptom that the said disputants feel they have the worst of the argument. I have here endeavoured to pursue what I consider a superior course. The analysis of ideas is surely more valuable than verbal inquiries, and in every respect preferable to the definition of words. C. L.

PASTORAL NEGLIGENCE OF THE IRISH CHURCH.

THE Protestant clergy usually speak of themselves as a blessing to Ireland. In what respect they are so we know not. But there is one particular virtue, in which Protestantism prides itself, viz. the circulation of the Scriptures—in the performance of which it has been sadly deficient towards the inhabitants of the sister isle. There are 3,000,000 of Irish, who speak the Irish language only; and during the whole of the last century, not a single edition of the Irish Scriptures was printed for them. For one hundred and twenty-five years this total neglect of the indigenous population was committed by the English Establishment, which, during that period, must have drawn at least £125,000,000 of sterling money from Ireland, for its luxurious support. For eighty-three years preceding that, only 1,750 copies were printed, only 500 of which were Old Testaments, and the rest New Testaments. The whole period is two hundred and eight years, during which only 1,250 New Testaments, and 500 Bibles were distributed to the native Irish in their own tongue; and during this period, without doubt, the Church received £200,000,000 of involuntary tribute for its maintenance. Moreover, out of these 1,250 Testaments, and 500 Bibles, only about 800 of the former, and 300 of the latter, were distributed in Ireland, the rest being sent by Mr. Boyle to the Highlands of Scotland. During the above-mentioned period, upwards of 120,000 copies of the Scriptures, of which 102,000 were entire, were distributed, or sold at a cheap rate, among the Welsh, who number only about 600,000 persons, the aboriginal Irish being five times that number. Since the year 1811, to 1829, 297,458 copies of the Scriptures have been distributed among the Welsh, and 80,188 among the Irish. So that, notwithstanding all that Bible Associations have done for heathen lands; notwithstanding the prayers of the faithful, and the zealous co-operation of all sects and parties of Protestants, to destroy the works of the Devil and the Beast, not one hundred thousand copies of the Scriptures had in 1829 been distributed among the indigenous Irish population. This is merely a simple fact. We can find no apology, but negligence and indifference to that home where true charity begins. The agents of Bible Societies are forcing their way into China, in defiance of the Imperial edicts, and depositing Bibles, Testaments, and tracts, in the hands of the Chinese. They are even establishing printing presses on the water, to evade the interdicts of the sovereign authority, and smuggle in the word, in opposition to the political prohibition. Yet here, in our own United Kingdom, are three millions of native Irish, who, for two hundred years, have not received one hundred thousand copies of the Bible from a Church which they have actually been supporting by their own industry! It is needless to say, that the priests will not permit the Bible to be used. The priests are less formidable rivals than the Emperor of China; and moreover, the priests have no objection to the circulation of the Catholic Bible, with the notes of their own Church. But the pious Protestants will rather suffer the people to perish for lack of knowledge, than distribute a Bible which is translated by a Catholic!

Tantaene animis cœlestibus iræ?

Can such passions dwell in heavenly minds?

INCREASE OF CATHOLICISM IN AMERICA.

(From Miss Martineau's Society in America.)

I was seriously told by several persons in the South and West, that the Catholics of America were employed by the Pope, in league with the Emperor of Austria, and the Irish to explode the Union. The vast and rapid spread of the Catholic faith in the United States has excited observation which grew into this rumour. I believe the truth to be that, in consequence of the Pope's wish to keep the Catholics of America a colonial church, and the Catholics of the country thinking themselves now sufficiently numerous to be an American Catholic Church, a great stimulus has been given to proselytism. This has awakened fear and persecution, which last has again been favourable to the increase of the sect. While the Presbyterians preach a harsh ascetic, *persecuting religion*, the Catholics dispense a mild and indulgent one, and the prodigious increase of their numbers is a necessary consequence. It is found so impossible to supply the demand for Priests, that the term of education has been shortened by two years. Those observers who have made themselves familiar with the modes in which institutions, even of the most definite character, adapt themselves to the wants of the times, will not be made uneasy by the spread of a religion so *flexible* in its forms as the Catholic, among a people so intelligent as the Americans. The Catholic body is *democratic* in its politics, and made up from the more independent kind of occupations. The Catholic religion is modified by the spirit of the times in America, and its professors are not a set of men who can be priest-ridden to any fatal extent. If they are let alone, and treated on genuine republican principles, they may show us how the true, in any old form of religion, may be separated from the false; till the eye being made clear, the whole body will be full of light. If they cannot do this, their form of religion will decay or at least remain harmless, for it is assuredly too late now for the return of the dark ages.

TO CORRESPONDENTS.

A Commercial Traveller has been received, but he is perfectly unintelligible, and somewhat crazy; he talks of the uselessness of argumentative and speculative reasoning on theological subjects, although his own dialogue contains some of the most speculative reasoning on necessity and free agency which is to be found in our columns! And what is all this old song about individual regeneration and passive activity, and active passivity, but speculative reasoning? Instead of answering our questions, or trying even to answer them, he merely says, "When the Shepherd perceives the necessity of a constitutional change in his degenerated nature, he will understand the necessity of resignation to the Divine Generator." Now we never denied the necessity of resignation; we asked the meaning of "resigning ourselves up to the Divine Generator." This is the active sense of "resigning," and we are to do it without self-activity! We believe it utterly impossible for the Commercial Traveller to explain himself; and if he replies, that "being himself regenerated, we cannot understand him till we be as he is," then there is an end of the matter. But is he better than we, either individually or socially? Can he conscientiously and piously say, "stand back, I am holier than thou?" It is our firm opinion that the self-conceit which usually takes the name of Regeneration is a curse to religion, and is the result of great ignorance of the legitimate motherhood of the Church. The Church only can bring forth the new offspring, and the Church must first be formed bodily, according to the beautiful mystical saying of a Prophet—"My mother Zion bare me, and I brought her forth;" i. e., I brought forth the Church bodily, the Church then recreated me spiritually. This is regeneration, not an individual, but a great social, birth, "a nation born at once." (Is. lxvi. 8.)

Mr. Owen's lectures in our next.

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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[PRICE 1½d.

THE CONFESSIONAL.

"Come, now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—*Isaiah i. 18.*

"Confess your faults one to another."—*James.*

WHAT does the reader expect from the title of this chapter? a treatise on the practice of confession, as enjoined by the Catholic Church, and a curious and inquisitive review of the secret and indelicate manœuvres of the Roman priesthood, to unveil the arcana of domestic and connubial life, by too close an examination of the female sex? No: we refer him to Dens and the Jesuits for that—to Sanchez, especially—where he will find every idea that he can possibly imagine, and perhaps a thousand more, that are perfectly original, even to his teeming mind. We suffer such things to pass unnoticed. Quite enough is written and spoken respecting them in other quarters; and as we consider them only a specific form of the generic system of irreligion which prevails throughout the world, we do not think that any important object would be gained by their suppression—firmly believing that the practices complained of, with some few trifling exceptions, are as compatible with virtue, modesty, and pure moral feeling, as the so much vaunted delicacy of Protestantism, which is notorious over Christendom for the amount of sexual immorality which it has occasioned, and the deep depravation of female character, for which it is responsible. Morality in England is distributed in the same proportion as wealth. The good may be very good, as the rich are very rich; but the bad, especially those of the delicate sex, are infamous amongst travellers, and the moral scourge and pestilence of society. Let Catholics and Protestants fight their own battles. The strife is now beginning to rage with violence. The Catholics are persecuting and banishing the Protestants abroad. They are even depriving them of the privileges of denizens;* and the Protestants are petitioning Parliament to retaliate by similar legislative measures; whilst the missionary zeal is kindling the flame of a religious war, which will yet convulse the whole population of Christendom. We shall look on quietly—stand still, and wait for God's salvation. Both parties will perish—that is, the spirit of both parties will perish, and each, like the two knights, when they fell on the opposite sides of the black and white statue, will confess that both sides were in error.

No, reader; we do not mean to abuse confession. It is a good thing, when used with prudence. "Confess your sins to one another" is a goodly precept, and so necessary a part of Catholic religion, that confession to God is not complete without it. No religious duty is complete, which does not make man a partner with God in its performance.

Well, then, reader, we want to make thee our confessor! to

make an acknowledgment of our sins unto thee, that in so doing we may humble ourselves before God and man, and learn henceforth to aim at a higher degree of excellence than any we have yet attained. We have been accused by many of many sins; and we have felt the accusations, and bitterly regretted the offence inflicted. We have sometimes felt so deeply, and seen the difficulties that beset us so insurmountable, as almost to resolve to abandon for ever the attempt to stir up the dormant spirit of universal faith and religion, that belongs to every man, and which is only prevented from shining forth into social being, by the mists of sectarianism, which a conceited and ignorant philosophy has gathered around it.

These complaints are curiously contrasted; the same article, the same expression, that gives pleasure to one, gives pain to another; and it is no easy matter for the most stable mind firmly to withstand the powerful, the intelligent, the virtuous, and well-directed battery, either of praise or blame, from any point of the compass. The most powerful vessel will give way to a broadside, and we do not pretend to immovability. All that we can say is this, "We have never struck our colours;" we have preserved our honour.

But we have often fretted, often felt annoyed, often suffered the peculiar vexations of our position to disturb the tranquillity of our minds, and in the commotion of a tide of conflicting sensations, arising from the discrepancies of surrounding relationships, we have addressed the reader, and conveyed to our language the disturbance of the equilibrium of our own thoughts, and the imperfections, which a few hours or days of reflection would have quietly removed. For this we do not crave forgiveness. Evil should never be forgiven. To forgive it is to league with it. It is the perfection of the Divine Nature by no means to clear the guilty. Pursue evil to the last; but when you punish the evil, take care and punish *nothing else*.

We have not only used hard words and unkind, on several occasions, but we have also expressed ourselves in language which has not conveyed to the reader's mind the precise idea which we intended. The first is a moral, the second is an intellectual imperfection. Perhaps this confession may help us to get rid of them. But we do not mean to take all the blame to ourselves, for that would be unjust. We mean to share it with others. There is a moral duty for a reader, as well as a writer. Every reader's conscience should be able to tell him whether he performs that duty or not, by the social feeling which he experiences towards the writer. The understanding of a writer's meaning much depends upon the feeling of the reader towards the writer. Prepossession of either kind, friendly or adverse, is prejudicial to right interpretation. Let every reader judge for himself. We do not accuse persons; we accuse and persecute principles only. Intellectual imperfection will also produce the same effect in a reader's understanding as it does in the writer's language. Moreover, there is a native imperfection in language itself. Almost all abstract terms and epithets are used, by different people, in different senses, so that we find it impossible, in abstract discussions, to comprehend the meanings of men and women with whose modes of speech we are quite familiar, but whose language cannot convey to our minds the idea which it describes in theirs. It is not "*The Times*" alone

* Alluding to a letter in the *Times*, on Thursday, 28th, from Turin, stating that Protestants were to be deprived of the privilege of giving evidence as witnesses, or of having deeds drawn or grants made in their favour.

which longs for a reform of the English language, neither is it "*The Times*" alone which considers it one of the most urgent species of reform. There are few men who ever rose above the vulgar level of materialism in controversy with their fellow men, who have not experienced the same desire.

We observed, in a former number, that we were accused of teaching Atheism under the guise of Catholicity. The following is the passage complained of:—No. 11.

"Now, the mere spiritualists maintain that this '*being together*,' refers to *God and the soul*. This is the selfish aspect of religion, and is allied to that commandment of Christ, '*Love the Lord thy God with all thy heart*.' But there is another aspect, of a social and practical nature, which belongs to the department of works, and which is allied to the new commandment of Christ, '*Love one another*.' This latter is the end and purpose of religion. True religion begets this. False religion cannot beget it. Is, then, your religion true or false? try it by this test.—*Is your love of God, or union with God, or relationship to God, true or false, intimate or remote? try it by this test.*"

The "*selfish aspect*" of religion applied to the love of God gave offence. Had we written it "*individual aspect*," it probably would have passed. In the above passage, however, we were supposing the two aspects of religion to be distinct for the sake of argument. St. John does the same, when he says, "*he who says he loveth God, and loveth not his brother, is a liar, and the truth is not in him; for if he love not his brother, whom he hath seen, how can he love God whom he hath not seen?*" Love of God and social love are thus identified; but it is evident, from the very circumstance of John using this language, that there were people then, as there are now, who *professed* to love God while they loved not their brethren. They deceived themselves. Their love of God was *self-love*, as all love must practically be which is not socially developed. When, therefore, we said the mere love of God was the selfish aspect of religion, we did not mean to affirm that the love of God, without social love, was possible; but that to speak of it, or profess it, without the social development, was to view religion in a selfish aspect; and we think it requires only the eye to open and observe the hollowness and unfruitfulness of all professional religion, which dwells to a sickening extent upon this love of God, whilst it riots in the pampering of the selfish principle, to be convinced of the necessity of thus treating, like St. John, the unsocial profession of love to God, so common in society, as a selfish or false principle. However, we did not express ourselves sufficiently clear, and thus far we confess our *intellectual* error; whilst, at the same time, like Job, we boldly maintain our *moral* integrity. The concluding sentence of the extract, which we have marked in italics, reveals our meaning.

There are many other trifling matters which we might specifically enumerate. As, for instance, we have been, from two opposite quarters, accused of Radicalism and Toryism, of infidelity and superstition. Some say the *Shepherd* has too much faith, and others cannot bear such an infidel production. The reason of all this contrariety is very obvious. It is the necessary result of our position between the two polar extremes of thought. It is to ourselves a demonstration that we are really somewhere about the latitude which we calculated upon, and to which we essayed to steer. We do certainly allow that we partake of both poles, and not being able to explain our meaning or point out our intermediate position in every number, it is almost unavoidable that the rapid survey of an occasional reader, who does not carefully compare what is affirmed in one page, and illustrated in another, should form an erroneous opinion of many vague expressions, which it would be exceedingly awkward for us to illustrate, explain, or smooth down, every time we employed them.

But why, it is answered, give offence at all? Why not speak and write inoffensively? This is a most important question, peculiarly so to the present age. We know some people who write inoffensively—very clever people, far in advance of the age in which they live. But they are not understood. The eye of the clergyman or his flock glances dozingly over the article; it is all right, nothing to shake the old faith; a new

mode, perhaps, of drawing and painting a subject, but all compatible with the old doctrine, and sanctioned by the party which supports it. The old root is not struck, it is not even visibly aimed at. And as trees of every description, whether human or vegetable, can well afford a few branches and leaves, and even occasionally a bushel of fruit, provided you let the root and the stock alone, or refrain from engrafting a superior plant; so the Church and State will tolerate much variety of speculation within their precincts, provided only you profess to be friendly to their material constitution, and suffer them to enjoy that peace which they value above all other peace—letting them constitutionally alone. You cannot effectively attack a constitutional evil without giving offence, because until you give offence you are not understood. The offence is in your meaning, and takes effect whenever it is perceived. Hence all Reformers are necessarily offensive, and every attempt to reform inoffensively has proved a failure. What is the reason that the Church cannot reform itself? Because it is impossible to speak intelligibly in the Church on such a subject without shocking the feelings of its members. The spirit of Reform, therefore, goes out and attacks the institution objectively as an enemy, being necessarily prevented from doing it subjectively as a friend. The most powerful action upon both Church and State, for Reform, is offensive action; we wish, for our own comfort, that it were not so, but it is better to give offence to the abettors of evil than suffer the evil to reign unmolested.

"But there are degrees of offence? Cannot one act offensively in moderation? There is no occasion for wounding deeply." Well, we allow that a certain prudent medium ought to be preserved, and moreover, we are perfectly willing once more to confess our sins, and admit that we have not yet attained to this prudent medium; and we believe it would take the prudence of an Archangel himself to abide in it. It is an exceedingly difficult task to convey new ideas to the mind. We believe there are numerous public writers in London at present, who cannot by language convey the thoughts to which they attach the greatest importance. If they do not go far enough they are not understood; if they go too far beyond the line of prudence, the public are offended. Fearing to offend, they labour for life, pregnant with an idea and cannot get delivered.

"It must needs be" said Christ, "that offences come, but woe unto that man by whom they come." He himself brought an offence into the world, and it was wo! wo! unto him; his Apostles carried the same burden of the Lord, and their punishment was similar. We can have no conception, in this age, of the offence of the Gospel when it first appeared. Blasphemy, to deify a man; Atheism, to deny the gods; sacrilege and irreligion, to abandon sacrifices, which prevailed everywhere at the time. Every offence, in fine, which at present is loaded with the abuse and execration of professional religion, was then concentrated in the new religion. Was it wisdom in God to commence a new era thus? If so; it may now be absolutely necessary for man to follow his example.

We have often been accused of offensiveness in the manner in which we have taught the unity of the source of evil and good. Now we have made the experiment in private by teaching it both ways. In the inoffensive manner we find it easy, comparatively easy, to obtain an apparent assent to the general proposition; but whenever we make an application to try the understanding of the party, we find that the assent was merely formal, and that the mind had only superficially surveyed the language without embracing the meaning. For example, it is easy to make people confess that God is the creator of all things, that all power is from God, that by him all things consist, that his life is our life, that he is the all, and in all, &c.; all general propositions, expressive of unity in universal being, and very beautiful and inoffensive—but not understood; for the very same individuals who acknowledge in one breath that all things are created by God, will tell you in another that evil was not created by God, and thus divorce one half of Nature from the Deity. They will tell you that evil grows in nature as worms grow in wood; they will disant on the self creative property of a free agent; and turn round upon you at last, and give a flat denial to the proposition, to which they first subscribed. Show us the man who has learnt that doctrine

inoffensively, and we will convince you that he does not believe, does not understand it.

We have often asserted that injustice is a property of justice. We are not understood. But we challenge any man to define justice without including injustice at its negative pole, not as a thing distinct or separate from justice, but really as a living part of it. We would illustrate the principle of eternal justice thus

JUSTICE ABSOLUTE,
(Including Injustice relative.)

P. Equality, Impartiality, &c. ————— Inequality, Partiality, &c. N.

The line represents the principle of justice. Equality is the positive pole of justice, inequality is its negative. Were God to make all beings equal in power, beauty, virtue, &c., he would deform creation, by destroying its interesting variety. His wisdom, therefore has made all beings unequal, in power, beauty, virtue, &c. But perfect wisdom and perfect justice are in perfect harmony. This inequality therefore is justice. But yet, who can or will deny that inequality of favour and distribution, is the very essence of injustice? How can you logically define this rod of justice without including injustice as a subordinate feature? Do you say that this is a contradiction in terms? Say so, if you please, but imagine it otherwise. All Nature is a contradiction in terms, and all true philosophy is like that line; a bipolar proposition containing *two opposites which are not contraries*. Electrical science has now demonstrated this fact, in physics. Imagine that line an electric rod; you have two opposite electricities in it, which are not contraries, but inseparable companions—yet one. This line is capable of demonstrating all the doctrines taught in the *Shepherd*. The offence which we commit is included in that small type of *injustice relative*; but the universal doctrine we teach is *JUSTICE ABSOLUTE*. This at least is what we mean. The doctrine is simple and certain in our own minds; but forgetting frequently that we are read by those who are in a different state of being from ourselves, we frequently use expressions for which better might be substituted, and pass over without illustration, that which requires a very careful exposition. But, offence we must give to a certain extent, or remain misunderstood. And one mode of giving offence would probably be, calling that upper line of *JUSTICE ABSOLUTE*, God, and the other line of *relative Injustice*, Satan. This, however, is what we mean, and the mind which cannot hear this, cannot analyse Nature, and is yet in the bonds of fear.

Now what has this confession amounted to? "That we have sinned," and that our readers ought in conscience, also to confess, "that they have sinned." We do not profess to flatter the present state of any man or woman's moral or intellectual being. To write without offence would be positively useless; to exceed in offence would be positively injurious. To cultivate the good and offend the evil in moral and intellectual being, is our object and our wish; when we fail it is from want of moral and intellectual perfection to guide ourselves. But these we positively affirm as the pillars of our faith—first, the eternal and immutable absolute Deity; second, his *methodic* providence in the relative mutability, and succession of time, and ALL its productions. This latter proposition is the basis of our Christian faith, Christianity being the greatest work of Providence in the history of man; and Christ being the greatest moral authority who ever lived in time, and therefore the incarnate image of the eternal God.

SIX LECTURES BY MR. OWEN,

WITH AN ADDRESS TO CONGRESS, &c.

Heywood, Manchester, 1837. 2s.

We take a deep interest in all that Mr. Owen does, and although there be some important points of difference between us, we regard him as the leader of the social movement in Britain. He is shaming the Christians. They are a disgrace to their Master; they may say they have prophesied in Christ's name, and in Christ's name cast out devils, and in Christ's

name done many wonderful works; but he must say to all, "depart from me, I know ye not, ye workers of iniquity. Other sheep I have which are not of your fold." Mr. Owen works upon the social basis, and thus far we are decidedly at one with him. We have formerly defined the principles which separate us, to which we are not at present disposed to revert. We heartily wish him success in his attempt, believing that the imperfection which must necessarily attend every incipient undertaking, would gradually vanish before experience, and that the great one truth to which we attach what the Owenites call a foolish importance, would force itself more obviously and irresistibly upon the mind, after a practical effort to dispense with it entirely. Who can object to the social principle of Owenism, and call himself a Christian? He is a very foolish and an ignorant Christian, a Christian who is leagued with antichrist, and striving with all his individual influence, to prevent the practical realization of the gospel, as good news to the children of men.

These lectures were delivered in Manchester previous to the late discussion between Mr. Owen and the Rev. Mr. Roebuck, the Warrentite Methodist. They are fresh from the fountain, and the latest production of this British Apostle of "*Social Justice*," whose name is connected throughout all Christendom with this one idea. There is a large stream of pure moral and original truth running through them; the evils of the old world, and the anticipated harmony of the new, are painted with as much clearness and vigour as ever, affording the comfortable assurance that Mr. Owen's mind still retains its wonted strength, and its former enthusiasm, both of which may God preserve till he has inflicted such a deep wound on the unsocial system of Satan's domination, that the monster will writhe with the torture, till it breathe its last amid the hallelujahs of the rich, and the exultations of the poor.

We have picked out the following passage as one amongst many others equally interesting, and equally characteristic of the author's mind:—

It is, however, somewhat difficult, previously to additional experience, to decide very accurately what should be the precise permanent divisions of human life to form the best classification. But there is now, sufficient knowledge for present purposes, and experience will afford more, so soon as it shall be required.

Probably, periods of five years, up to thirty, will afford a present useful classification, and each class to be occupied as follows:

First class or from birth to the end of the fifth year.

To be so placed, trained, and educated, as that they may be in a proper temperature for their age, fed with the most wholesome food; lightly and loosely clothed; regularly and duly exercised in a pure atmosphere; also, that their dispositions may be formed to have their greatest pleasure in attending to, and promoting the happiness of all who may be around them; that they may acquire an accurate knowledge, as far as their young capacities will easily admit, of the objects which they can see and handle, and that no false impression be made on any of their senses by those around them refusing a simple explanation to any of their questions; that they may have no knowledge of individual punishment or reward, or be discouraged from always freely expressing their thoughts and feelings; that they may be taught as early as their minds can receive it, that the thoughts and feelings of others, are, like their own, instincts of human nature which they are compelled to have, and thus, to acquire in infancy the rudiments of charity and affection for all; that they may have no fear of, but full and implicit confidence in, every one around them, and that the universal, selfish, or individual feeling, of our animal existence, may be so directed as to derive its chief gratification from contributing to the pleasure and happiness of others.

By these measures a solid foundation will be laid for sound minds, good habits, superior natural manners, fine dispositions, and some useful knowledge. By these means they will be so well prepared before they leave this class, that, for their age, they will think, speak, and act rationally. They will be, therefore, at the end of this period, in many respects, in advance of

the average of human beings, as they are now taught and placed, at any time of their lives.

It is true, that at this age, they will not be equal to the men of the old world in physical strength, or in the number of sensations which they have experienced, or impressions received; they will, however, for their age, have more sound health, and be more active; they will have superior dispositions, habits, manners, and morals; they will have fewer notions and fancies, but they will have a greater number of true ideas. These true ideas being of course all consistent with each other, and in accordance with every known fact, will be of far more advantage to the individuals, than the matured minds of the old world, in the majority of which, there are but few true ideas, with many false notions. These false notions destroy the value of the few true ideas which they have acquired; for the true ideas, thus mixed with error, tend only the more to perplex their reasoning faculties, and to confound their judgments.

The first class being prepared by this new rational nursing and infant training, will leave the nursing and infant school to be removed into the appropriate arrangements for the second class; which class will consist of children from five to ten years complete.

This class will be lodged, fed, and clothed, upon the same general principles as the first class, making only the difference which their age requires; but, now, their exercises will consist in that which will be permanently useful. According to their strength and capacities they will acquire a practice in some of the lighter operations of the business of life; operations, which may be easily made to afford them far more pleasure and gratification than can be derived from the useless toys of the old world. Their knowledge will be now chiefly acquired from personal inspection of objects, and familiar conversation with those more experienced than themselves. By this plan, being judiciously pursued, under rational arrangements properly adapted for the purpose, these children will, in two years become willing, intelligent assistants in the domestic arrangements and gardens for some hours in the day, according to their strength. Continuing this mode of education, these children from seven to ten will become efficient operators in whatever their physical strength will enable them easily to accomplish, and whatever they do, they will perform as a matter of amusement, and for exercise, with their equally intelligent and delightful companions. These exercises they will pursue under the immediate directions of the juniors of the third class; for, it is anticipated, that the young persons, twelve years of age and under, will, with the greatest pleasure and advantage to themselves and society, when thus rationally trained and placed, perform all the domestic operations of their own immediate association or family; and perform them in a manner far superior to what is now in execution in the most approved clubs in London and Paris; they will also assist to keep the gardens and pleasure grounds of the family in the highest order, for the rational enjoyment of themselves, their own immediate association, and also of those numerous superior friends who will visit them from other similar family establishments.

When these children shall be advanced to the age for leaving the second class, they will have their character so formed *physically, intellectually, morally, and practically*, that they can no longer be compared with any of the irrational characters which have been formed under the old system of man's free-agency. At ten, they will be well-trained, rational beings; superior in mind, manner, dispositions, feelings, and conduct, to any who have yet lived, and their deficiency in physical strength will be amply supplied, by the superior mechanical and chemical powers, which will be contrived and arranged, to be ready for them to direct when they enter the next class. These new operations will be, to them, a continual source of instruction and amusement, and to which they will look forward with the delight experienced by the acquisition of new and important attainments.

The members of the second class, when they shall complete their tenth year, will enter the third class, which will consist of those from ten to fifteen years complete. This class will be engaged, the first two years, that is, from ten to twelve,

in directing and assisting those in the second class from seven to ten, in their domestic exercise in the house, gardens, and pleasure grounds; and from twelve to fifteen, they will be engaged in acquiring a knowledge of the principles and practice of the more advanced useful arts of life; a knowledge by which they will be enabled to assist in producing the greatest amount of the most valuable wealth, in the shortest time, with the most pleasure to themselves and advantage to society. This will include all the productions required from the soil; from mines; from fisheries; the arts of manufacturing food, to keep and to prepare it in the best manner for daily use; the art of working up the materials to prepare them for garments, buildings, furniture, machinery, instruments, and implements for all purposes, and to produce, prepare and execute, whatever society requires, in the best manner that the concentrated wisdom and capital of society can direct. In all these operations the members of this class, from twelve to fifteen years, will daily assist, for as many hours as will not injure their physical strength, mental powers, or moral feelings, and with their previous training, with the daily superior instruction and aid which they will receive from the members of the class immediately above them; they will perform all that will be necessary for them to do, with no more exercise than their physical and mental health will require to keep them in the best state of body and mind. In these five years, also, they will make a great advance in the knowledge of all the sciences; for they will be surrounded with every facility to acquire accurately the most valuable knowledge in the shortest time; facilities such as will open *more* than a "royal road" to the acquisition of knowledge attainable by man with the aid of all the facts yet discovered. This will be a period of great progress and consequent interest to this new race, thus trained, to become, for the first time in human history, intelligent rational beings.

They will now be well prepared to enter the fourth class, which will be formed of those from fifteen to twenty years complete. This class will enter upon a most interesting period of human life; within its duration, its members will become men and women of a new race, physically, intellectually, and morally; beings far superior to any yet known to have lived upon the earth—their thoughts and feelings will have been formed in public, without secrecy of any kind; for as they passed through the previous divisions, they would naturally make known to each other, in all simplicity, their undisguised thoughts and feelings. By this rational conduct, the precise feelings which they were obliged to entertain for each other, would be accurately known to all. Thus would it be ascertained who had the strongest attachment for each other, and these will naturally unite and associate together, under such wise and well prepared arrangements, as shall be the best devised, to insure to the individuals uniting, the greatest amount of permanent happiness with the least alloy to themselves, and injury to society.

Under this classification and consequent arrangement of society, every individual will be trained and educated, to have all his faculties and powers cultivated in the most superior manner known; cultivated, too, under the new combination of external objects, purposely formed, to bring into constant exercise the best and most lovely qualities only of human nature. Each one will be, thus, well educated, physically intellectually, and morally. Under this classification and consequent arrangement of these associated families, wealth unrestrained in its production by any of the artificial absurdities now so common in all countries, will be most easily produced in superfluity; all will be secured in a full supply of the best of it, for all purposes that may be required. They will, therefore, all be equal in their education and condition, and no artificial distinction, or any distinction but that of age, will be known among them.

There will be then no motive or inducement for any parties to unite, except from pure affection arising from the most unreserved knowledge of each others' character, in all respects, as far as it can be known before the union takes place. There will be no artificial obstacles in the way of the permanent happy union of the sexes; for, under the arrangements of this new

state of human existence, the affections will receive every aid which can be devised to induce them to be permanent; and under these arrangements, there can be no doubt, that, as the parties will be placed as far as possible in the condition of lovers during their lives, the affections will be far more durable, and induce far more pleasure and enjoyment to the parties, and far less injury to society, than has ever yet been experienced, under any of the varied arrangements which have emanated from the imagined free-will agency of the human race.

If, however, these superior arrangements to produce happiness between the sexes, should fail in some partial instances, which it is possible may yet occur, measures will be introduced by which, without any severance of friendship between the parties, a separation may be made, the least injurious to them and the most beneficial to the interests of society.

No immorality can exceed that which is sure to arise from society compelling individuals to live continually together, when they have been made, by the laws of their nature, to lose their affections for each other, and to entertain them for another object. How much dreadful misery has been inflicted upon the human race, through all past ages, from this single error? How much demoralization! How many murders! How much secret unspeakable suffering, especially, to the female sex! How many evils are experienced over the world, at this moment, arising from this single error of the imaginary free-will system by which men have been so long, so ignorantly, and miserably governed!

This portion of the subject, to do it full justice, would, alone, require a longer course than is now given to the development of the whole system under consideration; but this limited view must suffice, at present, for a sketch or outline of what is in contemplation.

This fourth class will be still more active and general producers of the various kinds of wealth required by society, as well as the kind and intelligent instructors of the senior members of the third class to enable these senior members to acquire the knowledge which has been previously taught to themselves, when members of the third class. It is not improbable, that those four classes, under such simplified arrangements in all the departments of life, as may now be made, will be sufficient to produce a surplus of all the wealth, which a rational and superior race of beings can require; but to remove all doubt respecting this part of the subject, and to make the business of life a pleasure to all, another class of producers of wealth, and instructors in knowledge, shall be added, and they will form the fifth class; which class will consist of those from twenty to twenty-five years complete.

This will form the highest and most experienced class of producers and instructors, and beyond the age of this class, none need be required to produce or instruct, except for their own pleasure and gratification. This fifth class will be the superiors and directors in each branch of production and of education. They will perform, in a very superior manner, that which is now most defectively done by the principal proprietors and active directing partners of large producing establishments, and by the Professors of Universities.

The great business of human life is, first, to produce abundance of the most valuable wealth for the use and enjoyment of all; and secondly, to educate all to well use and properly enjoy their wealth after it has been introduced.

We have now most amply provided for the production of the wealth, and also for the formation of a superior character to use and enjoy it in the most advantageous and rational manner, by the five classes of producers and instructors which have been described.

The sixth class will consist of those from twenty-five to thirty years of age complete.

The business of this will be to preserve the wealth produced by the previous classes, in order that no waste may arise, that all kinds of it may be kept in the best condition, and used, when in the most perfect state, for the beneficial enjoyment of all parties. They will also have to direct the distribution of it, as it may be required from the stores, for the daily use of the family. Under the arrangements which may be, and no doubt will be formed for these purposes, two hours each day will be

more than sufficient to execute the regular business of this class, in a very superior manner. Some part of the remainder of the day they will most likely feel the greatest pleasure in occupying with visits to various parts of their beautiful and interesting establishment, to see how every process is advancing, with each of which, by their previous training they will be familiar, and now, at their leisure, they may consider whether any improvement can be made in them for the general benefit. Another portion of the day they will probably devote to their most favourite studies, whether in the fine arts, in the sciences, in trying experiments, in reading, or conversation, or in making excursions to the neighbouring establishments, to give or receive information, or to make visits of friendship.

This would be the prime period for the more active enjoyments of life, and all would be, by this classification, most amply enabled to enjoy them. They would have high health, physical and mental; they would have a constant flow of good spirits; they would by this period, have secured a greater breadth and depth of the most varied useful knowledge in principle and practice, than any human beings have ever yet attained: they would also be familiar with those acquirements which, in addition to their attainments in that which is useful in principle and practice, would render them delightful companions to each other, and to all with whom they may come in communication. And they would be thus preparing themselves to become fit members of the class immediately in advance of them, that is, the seventh class. This will consist of all the members of the family, from thirty to forty years inclusive.

(To be concluded in a future Number.)

FOURIER'S SOCIAL SYSTEM.

According to promise we proceed now to give the reader an outline of the social "Phalange" of Charles Fourier, a system of society intercourse which has not been able to raise its voice so loud, as that of the Saint Simonian doctrine; but one which the more we study its beautiful details, impresses us with a deeper conviction of its superiority to its rival, in working with all the variegated passions and affections of human nature; and bringing all its now jarring sounds of discord, to join in a chorus of universal harmony. The two systems above alluded to, have engaged the attention of many superior minds in "La belle France." In this respect, we believe, there is a very notable distinction between France and England. The social system in England has never, up to this very hour, been patronized or encouraged, by men of education and learning. In France the very highest order of nobility and talent do not hesitate to avow themselves friendly. Probably the repression of public opinion by the severity of government has a tendency to create this social prepossession in private. The remark has been frequently made that the principles of genuine liberty have been vulgarized in Britain, by the unlimited scope which is given to the expression of opinion, both by the tongue and the pen. This evil will ultimately cure itself with us, but, in the meantime, we have to overcome the obstacles, with which it has impeded our progress, and the difficulties which we experience in so doing, will give the people some lessons in true philosophy, which it is indispensable for them to learn before they can be happy. Moreover, there is this singular difference, between the two most remarkable French systems, and the one, the only one which has been promulgated in England, that the two former are founded upon a basis of religious faith. This is remarkable in a country like France, notorious for infidelity; but we are pretty well convinced that it is partly owing to this latter circumstance, that so much feeling and talent has collected around them. Infidelity is less offensive in France, than in England; and such views of God and the destiny of man as are presented in the doctrines of St. Simon and Fourier can even be contemplated without horror, by a professor of religion; we say professor, for the truly religious mind is that in which the law of universal harmony reigns, and which does not confound the outward forms and creeds of a church, with the inward life of Divine and social faith.

Not having confidence in our own ability to analyse the system of Fourier; indeed, not being provided with a copy of

his works, which we cannot procure in London, and which are not to be found in the catalogue of the British Museum, we intended to write to Paris for an outline which Mr. Doherty, one of the four members of Fourier's "la Commission Préparatoire," promised us a year ago; but to prevent delay, and perhaps disappointment, as we are informed Mr. Doherty is about to come to England, for the express purpose of giving publicity to the doctrine he has embraced, we have resolved to make a literal translation of Abel Transon's "Theorie Sociétaire," published in the *Revue Encyclopédique*, under the sanction of Fourier himself, as a compend of his doctrine and mechanical arrangements.*

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Transon late Pupil of the Polytechnic School, and Engineer of Mines.

"We ought to be prepared for some great event in the order of the general destiny, the French revolution being nothing more than the terrible and indispensable preliminary of the memorable revolution which is approaching." (De Maistre). This idea, which the illustrious defender of Catholicism has presented in many forms, and which bloomed in all the great spirits of his age, has at length become almost vulgar. Every one now feels that in the crisis where things now stand, there must be a prompt and satisfactory solution of the questions, which the spirit of inquiry has started in politics, religion, and morals. Every man invokes, with all his prayers, a new and efficacious remedy for the general misery.

We have studied modern societies, and perceived that they do not deserve the name of societies, since the progress of intelligence and of public riches, is profitable only to the fortunate few, as in England, where the misery of the people increases in proportion to the development of industry. We have interrogated history, and have discovered, that at no one epoch, in no one place, has man ever enjoyed a perfect liberty. And, those who in this word, "*man*," give a large space for the people, the people who labour; those have learned by experience, that, in order to give liberty to man, it is not enough to modify, or even to subvert any existing form of government.

In the mean time some new ideas have taken root, new facts have been presented. German philosophy has expatiated upon "universal unity." In England they have attempted the institution of co-operative societies; and France has resounded with a word, which is at once a pleasing hope (*belle esperance*) and a great problem:—*Association*.

I am about to give an account of the labours of a man, who, in 1808, wrote these remarkable words:—"It is in vain, philosophers, that you have accumulated libraries in search of happiness, so long as you have not extirpated the root of all social evils, viz. the *industrial incoherence*, which is the antipode of God's design. Is it in disdain, or inadvertence, or fear of failure, that men of learning have neglected to exercise their intellects upon the problem of Association? It matters not what has been their motive, they have neglected it;—and I am the first and the only one who has studied it. If, therefore, the theory of Association, unknown till now, could lead the way to other discoveries, if it be the key of new sciences, they ought to have fallen to me only, since I am the only one who has sought and apprehended this theory."—(*Theorie des Quatre Mouvements*, Discours Préliminaire.)

In the same work (1808), M. Charles Fourier gave a most vigorous critique of Society, and placed the principles of Association, which he had reproduced, in a methodical train, and, with the fullest developments, in 1822, (*Traité de l'Association Domestique-Agricole*), after fourteen years of silence and meditation. Ten years have passed since this publication. In the interval, the same ideas have been presented under an

abridged form (*Le Nouveau Monde Industriel*, 1829). These different works contain the exposition of a discovery of the Social System,* the results of which, if put to the test, are of the highest importance, and affect the dearest interest of humanity. The practical verification is easy, and yet the labours of M. Fourier have passed almost unnoticed. His name remains in comparative obscurity. Is this, then, an oversight, which we must add to the numberless oversights of which society has been guilty towards men of genius? I will endeavour to put the reader in a condition to resolve this question for himself.

The principal work of Fourier is the *Treatise of the Domestic Agricultural Association*. It is, as he himself says, a "*Theory of Universal Unity*." M. Fourier has made choice of a very modest title, not to alarm the minds of those who are afraid of novelties. Moreover, he has endeavoured to draw the attention to the first thing which ought to be done, that is, to make a rapid increase of produce, in order to extirpate indigence, the general scourge, which falls upon the inferior classes. For this reason it is necessary, in the first place, to organize the most common and most productive employments—those of domestic economy, and housekeeping. If the theory of Association is found, this is the first application which ought to be made of it. For the rest, it is sufficient to know in what terms M. Fourier presents the problem of Domestic Agricultural Association, to be convinced that the solution can come only from a very general theory, and to perceive that the object of the book is much more vast than one would be tempted to believe from the simplicity of the title. The following is the manner in which he expresses himself:—

"I am about to discuss a question which will appear devoid of any relationship with destiny. It is Agricultural Association. I myself, when I began to speculate upon this object, never could have imagined that so simple a calculation could lead to a theory of social condition. The solution of this question, so much despised, led to the solution of all political problems. We know that it requires sometimes but very small means to accomplish very great ends. It is with a metallic needle that the thunder is controlled, and the vessel is conducted amid storms and darkness, and it is with means equally simple that a termination may be put to all social calamities."—*Theorie des Quatre Mouvements*, p. 10.

That which has opened to M. Fourier a path perfectly novel is, that in treating of Association, he has operated at once upon the passions and upon industry—endeavoured to conciliate individual and collective interests—above all, that he has proposed to create industrial attraction, and transform all labour into pleasure.—(*Sommaire*, p. 3.)

Before attempting the methodical exposition of the system of Fourier, I insist upon this capital idea of rendering labour attractive, so that every one is drawn to it *freely* and *by passion*. We shall see further on if this result is attained, but it is well from the commencement to suppose such a problem solved, and to foresee the consequences.

It is clear that the complete solution of this problem will dispel the principal difficulties of association. It would be the happiest result of a theory, and the best guarantee of its realization. This point gained, the results announced by M. Fourier, however marvellous they may appear, would have nothing chimerical. If the labours of industry are transformed into pleasures more captivating than our festivities (and those of the people are not so very brilliant but they may conceive the possibility of exceeding them), then the rapid increase of all productions, the accession to employment of all the rebellious classes, (the idle, the young, the vagabond, the savage), the abolition of transportation, the enfranchisement of negroes and slaves, with the full consent of their masters, all these promises of the author become simple and natural. I remark yet one more advantage which embraces all others, and which will convince the reader of the interest which the idea of M. Fourier involves. Industry being supposed attractive, the association could, without any risk, make an advance, to the poorest associate, of a minimum of lodging, food, and clothing. Thus the least for-

* The works of Fourier are "*Theorie des Quatre Mouvements et des Destinées Générales*," 1 vol., published 1808—" *Traité de l'Association Domestique-Agricole*," 2 vols. (1822)—"*Le Nouveau Monde Industriel et Sociétaire*," 1 vol. (1829).—Chez Bossange-père, Rue Richelieu, No. 60, or at the office of the Phalanstère, or Phalange, Rue Joquelet No. 5.

* *Le procédé Sociétaire*.—A literal translation of this expression would make barbarous English.

fortunate of men would enjoy this advantage, which Nature does not refuse to the brute creation, tranquillity of mind with respect to futurity. But so long as industry is repugnant, the workman will do nothing except when he is stimulated by indigence. We cannot, therefore, in the present state, guarantee to him, even this minimum, without which, however, all liberty is illusory.

I will endeavour to point out the means which M. Fourier employs to create *industrial attraction*, but I must first expand the general conception which binds together all the parts of his system.

IMPASSIONED ATTRACTION, OR THE DETERMINATION OF THE PLAN OF GOD.

"Impassioned attraction (*l'attraction passionnée*) is the impulse given by Nature anterior to reflection, and persisting, in spite of the opposition of reason, of duty, and of prejudice, &c." M. Fourier devotes a particular portion of the "*Treatise of Association*" to demonstrate the excellence of impassioned attraction, its property of *divine permanent interpretation*, the necessity of taking it for a guide in every social mechanism where we wish to follow the ways of God to arrive at the practice of justice, and truth, and social unity."

Present society is so constituted that one can hardly be allowed to satisfy his desires without doing injury to himself or his fellows. Every man desires riches, for example, but the greatest number is denied them. Labour, and the practice of truth, are seldom the ways of fortune. In almost every direction falsehood and fraud prevail. Does any one desire to procure the pleasures which civilization presents, it is an almost certain method of ruining his purse and his health. We cannot abandon one passion without sacrificing others. Love does wrong to friendship, and ambition causes us to forget both, &c. These observations are trivial; but, instead of considering, as heretofore, these miseries as inherent in human nature, M. Fourier calls all this a world turned upside down (*monde à rebours*). As he has faith in the INTEGRALITY OF PROVIDENCE, he lays down as a first principle that there exists a social mechanism appropriate to human nature, a mechanism which will make the interest of each man concur with the practice of truth, which will open to all a simple path to riches and happiness, and this path will be the obedience of each to the impulses which he receives from Nature, i. e., to *impassioned attraction*.

Attraction is the one and universal law of all movements; of the social as well as of the material movement. If at present man cannot obey this impassioned attraction without serious inconvenience, it is not because man is vicious, it is simply because the social order in which he lives is contrary to Nature. This truth appears so obvious to M. Fourier, that he is astonished that so long a period has elapsed without seeking a termination to the present system.

To place impassioned attraction as the first principle of the social movement is somewhat bold, for where will the desires of men cease? and when every weight which now prevents their excesses is at once removed, what will preserve all these passions in harmony? M. Fourier approaches very boldly these difficulties. He promises to lead the passions to equilibrium by the influence of pleasures, and not by moral discourses, the method hitherto adopted by all moralists, a method which, moreover, has never succeeded. As to the advocates of moderation, who pretend that perfection is not to be attained by man: "What do they know of it? Why despair of the wisdom of God before they have studied his designs in the calculation of the *social permanent revelation*, or *impassioned attraction*, of which one cannot determine the ultimate object but in proceeding regularly by analysis and synthesis? But this calculation seems absurd at first sight. It informs us that every one desires to possess millions and a palace. How can these be given to all the world? Frivolous objections! Is this a motive to abandon a study? Pursue it without fear. Follow the precepts of your philosophers, which enjoin you to explore the whole domain of science. Finish, therefore, that which Newton has commenced—the calculus of attraction; it will teach you that that which desires millions and a palace,

desires too little, for, in the social state (*l'état sociétaire*) the poorest of men will enjoy five hundred thousand palaces, where he will find *gratuitously* much more pleasure than a king of France can procure with thirty-five millions of revenue, &c."

I beg the reader to suspend his judgment upon such assertions until he has finished the perusal of this simple analysis. It suffices for the present to feel how far the principle of impassioned attraction, considered as the permanent interpreter of the divine will, is something profoundly religious, and how the discovery of a plan of association which would give free scope to attraction, would manifest in a high degree the infinite wisdom and bounty of Providence in leaving nothing of an arbitrary nature in the organization of societies. The legislator then will strive no longer to direct man by constraint. The moralist will appeal no more to the reason to restrain inclinations which are stronger than reason itself; and, in fine, the theocratist would have no more pretext for repressing the liberty of mankind. It is necessary to read in the work of M. Fourier his admirable critique of the laws of constraint, and the precepts of reason opposed to attraction. I confine myself to the transcription of the table in which he sums up all the properties of impassioned attraction, considered as the principle of the social movement.

(To be continued.)

THE TRANSCENDENTALIST'S DIALOGUES.

No. XII.

ON "FINITE BEINGS."—(Continued from p. 110.)

Transcendentalist—*Idealist*.

Ideal.—Still I am not convinced that there is any reality but ourselves. You say we are never independent of objects, or at least imaginations called from objects.

Trans.—I do; and I hope you are not going to appeal to a very deep sleep, when we do not dream at all. Because, if there be a state in which we have no perception, we can have no qualities at all; and as you say all physical objects, our own bodies included, are in themselves nonentities, there must be a general annihilation and suicide every time we take a sound nap, and when we wake there must be something to call us back into existence; and this something cannot be ourselves, since we, by the hypothesis, have already ceased to be.

Ideal.—You are quite right, and I do not believe we ever are in a state without any consciousness, though our memory does not always suffice to record different states of consciousness. But can we not look forward to a time when we shall be free from all restraint—when we shall not be bounded by any object—when we shall look back on our earthly state, and acknowledge, that though the curbs we formerly felt haunted us through that state, they were not necessary to our being, but have utterly passed away, while we remain free and unbounded.

Trans.—A very sublime picture! I beg your pardon—no picture at all, because you say there will be no objects to see. So you imagine there will be a time when we shall never direct our regards outwards, nor even to the images of external objects in our own minds, but remain merely contemplating our own infinite perfections.

Ideal.—That is what I mean. Then it will be proved that we ourselves are absolutely independent, and require not any thing external.

Trans.—Then, and I fear not before then, which will be a pretty long while. Now only observe what dogmatism is your doctrine! A Materialist talks of the existence of something altogether independent of spirit, and when you ask him to prove it, he says, I feel it, see it, touch it, &c. This alleged proof you call dogmatism.

Ideal.—And so it is.

Trans.—I agree with you, as you know. It is dogmatical. And why? Because the Materialist concludes, that since matter affects mind, it can exist without mind; from those very sensations which could not be were it not for himself, the percipient, he concludes there is something independent of all percipients whatever. This dogmatism consists in drawing a larger inference than his premises warrant.

Ideal.—Exactly so.

Trans.—And what do you do? You are aware of your own existence as a perceiving, thinking, willing being, and acknowledge by this that there are objects of your perception, thought, and will. Your own existence is manifested to you, by the contemplation of external objects, (for you must admit them to be external, though you make yourself their origin), and from this you dogmatically infer the existence of yourself without external objects. That is, your dogmatism is the same as that of a Materialist, namely, you infer more than your premises warrant.

Ideal.—I believe you are pretty right; one cannot *prove* one's independence of external objects; but may not one indulge a pleasing hope, that one may some day enjoy that independence?

Trans.—I think not. This independence seems to me a contradiction *in se*. Let us for a moment consider what, in common parlance, is called freedom and captivity. Suppose a man compelled to inhabit a dungeon for many years. He is a captive. What is his condition?

Ideal.—He is free, day after day, to behold the same walls—to—

Trans.—Stay, that is enough. I think we shall both agree that a man who is compelled for several years to see the same walls is a captive in the strictest sense of the word. But let us perform the pleasing office of opening the prison door, and turning the captive loose. Let him run over the fields. Is he a captive now?

Ideal.—No.

Trans.—But suppose we shut the gate of the fields, and keep him in all night, though he wishes to get out, is he a captive then?

Ideal.—Yes.

Trans.—And what was the difference between his freedom and captivity. It did not depend on place. A man in a prison, with the door open, would be a free man. And a man kept in the open air against his will would not be free.

Ideal.—True.

Trans.—This is the first definition. That man is free who can at will vary the objects placed before him, that man is captive who cannot vary those objects though he wills it, and they prove unpleasant. The free man sits in his house, and when the walls grow wearisome he walks out; that is, he exchanges these objects for the sky, fields, streets, &c. These again weary him, he walks back home, that is, he re-exchanges this out-of-door prospect for his walls. An ardent imagination may be a great cause of comparative freedom. Shut two men in a room, let one be so deficient in imagination that he cannot imagine any absent object whatever, the other have the power of calling up delightful images at pleasure. How different are the situations of these two men, the one bound to contemplate a disagreeable reality, while the other can, as it were, close his mind's eye upon the present gloomy prospect, and alleviate his wretchedness by wandering through regions of past or fictitious happiness. But observe neither one nor the other is freed from objects altogether, both are equally obliged to contemplate something. The reason why we call one man more free than the other, is that he can with greater facility vary his objects.

Ideal.—Methinks I have a new view of freedom. I now find that there may be a liberty attending the perception of external objects, while I before thought freedom could only arise from their removal.

Trans.—Let us for a moment suppose their removal. Let us suppose the objects of sight gone, that is to say, let us suppose blindness, let us suppose deafness, let us suppose taste gone, let us suppose the memory of previous objects extinguished, and what is there left? A being possessed alone of the sense of touch; that is, having the rank we assign to an oyster. In our progress to exalt man we have degraded him almost to a Zoophite. Take away this small residue, and what happens short of absolute annihilation. Not death, not mere death, for to me, who firmly believe in immortality, this only conveys the idea of a change of state; but cold, dark, inane, dull annihilation. And this is the freedom you would have aimed at! You would have thrown off first this, then that, and when you looked for the residue you would have found NOTHING.

Man is a great mystery, he ever wanders between freedom and necessity. Utterly destroy either the one or the other and you annihilate him absolutely. His freedom manifests itself by striving against necessity; necessity manifests itself by the fact that man must *strive*, that he cannot attain this or that end without passing through a medium. Take away freedom, man is a mere passive clod; take away necessity, he is a bursting bubble. A statue is a fine manifestation of man's double position. The sculptor beholds the block of marble a mere cubic mass. He imagines the lovely form of a Venus. The block of marble is not pleasing to his eye, he cannot annihilate it; herein consists his subservience to necessity; but he bids it bear the form he has in his mind, he bids it throw off its first rough aspect, and become a Venus. Here he asserts his freedom. He takes his chisel; the marble is hard, resists him, and he forms it by slow degrees. Here is the struggle between freedom and necessity. At length the statue is complete, the struggle is over, yet the marble is not annihilated; no! man must still acknowledge himself under the dominion of necessity; but he, at the same time, sets on necessity the seal of his own freedom.

TO CORRESPONDENTS.

Aliquis.—Authority is threefold. 1st, *Social Testimony* of facts, historical, scientific, or phenomenal. This authority is merely external, and does not determine "meanings." 2nd, *Individual.* This is your own judgment determining the meanings for yourself by the aid of individual experience. These two, however, are still incomplete without the 3d—*Social testimony of internal facts or meanings.* This is the last and the highest authority, but it is the result of the two former. This latter state, on a Catholic scale, is that which we contemplate as the regeneration of society. A Church, or social economy, may be formed outwardly on Catholic principles before the true Catholic spirit be sentimentally experienced. The intellect may perceive a Catholic mechanism before the moral sense be invested with a Catholic feeling. The intellect makes a system for training the moral being. We institute a school before we educate children. We do not educate children first, and then found a school for them. The intellect is urged to construct by the wants of the moral being; so that, even when acting mechanically for the regeneration of moral nature, it is the servant, not the master of the moral sense. It is the architect of society.

R—n.—The argument of necessity in Calvinism is perfectly philosophical and conclusive, until you come to the corporeal and eternal sufferings of the reprobate. Were it not for this latter misconstruction of the true and sublime doctrine of the eternal punishment of evil (not the wicked, vulg.), Calvinism would be unassailable. Leibnitz, we believe, regarded it as mathematically demonstrable. *R—n* may study the subject very satisfactorily from a small and abridged edition of Calvin's Institutes, published by Cornish, New Turnstile, Holborn. Price 1s. 6d. He will there find our first principles boldly acknowledged without the conclusions.

We are preparing an outline of St. Simonism, but we assure our readers that the difficulty of obtaining satisfactory information on the subject of social science is more than we at first contemplated. The Shepherd will be very valuable to those who are interested in the study; as it will, when completed, contain a plain and intelligible outline of the most celebrated models of association.

E. Truelove.—Not yet bound, call in a week or ten days.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 16, Vol. III.]

SATURDAY, OCTOBER 14, 1837.

[PRICE 1½d.]

RELIGION, ACTIVE AND PASSIVE.

God, in the nature of each being, founds
Its proper bliss, and sets its proper bounds.
But as he framed a whole, the whole to bless,
On mutual wants built mutual happiness;
So, from the first, eternal order ran,
And nature link'd to nature, man to man.—*Pope.*

O faith! thou dost constrain us like a spell;
We pass the gulph that parts that world from ours,
Heaven dwells in us, and we in heaven do dwell.

So we imparadise our souls in bowers
Of Asphodel, beneath Elysian skies,
And hold high converse with celestial powers!

These shadows are not, no appearance lies;
But being, and eternal truth, and good,
Pure freedom, and developed energies;
No great, no little, there is understood, &c.—*Heraud.*

As we have had a little controversy with some of our friends and correspondents on this subject of Religious Passivity, we will endeavour in this number to express, in a few words, our own views upon the point of dispute.

Some maintain the necessity of pure passivity in religion. We do not understand what they mean by it, but still they talk about it. Some, on the contrary, insist upon activity only. Probably the two parties may be very appropriately classed under the two categories of Faith and Works. The one believes, relies, and trusts in God; the other employs, actively and energetically, the powers with which God has gifted him.

The Evangelicals, as they are called, preach faith only, or chiefly; for though they profess to love good works as well as their opponents, they regard it as heretical to trust to good works for God's salvation. We think they are right—"God seeth not as man seeth; the Lord judgeth the heart." The Armenian party, on the contrary, maintain that every man must be judged according to his works. This is not only Scriptural, but, in our opinion, perfectly just; for what a man is inwardly, must appear outwardly.

We are, therefore, inclined to adopt both sides of the question, because we cannot get over the difficulties arising from the adoption of one only.

But in order to explain the manner in which we take both sides, let us suppose the following line to represent religion:—

| | | | |
|----|------------|--------|----|
| P. | Faith | Works | N. |
| | Individual | Social | |

Let it also be supposed to represent an electrified rod, having the positive at one end, and the negative at the other; and let us suppose two philosophers to be disputing which of the two contained the original electric principle—To what conclusion would they come? to none. They would end where they began, by acknowledging that P. contained the positive, and N. the negative, and that the one could not exist without the

other. Still the two ends are essentially distinct, and can never be mistaken for each other.

Religion may be viewed in a similar light. It is twofold. There is a religion for the individual, and a religion for society, and these two religions are essentially distinct, wide as the two poles asunder. The one is the reverse of the other. Thus the religion for the individual regards man as mortal; the religion for society regards him as immortal—for society is like the King, it cannot die. The religion for the individual regards man as having an immortal soul; the religion for society regards him as having an immortal body. The religion for the individual regards man as a pilgrim on earth, a mere wanderer through the valley of tears, seeking for a city which hath foundations whose builder and whose maker is God; the religion for society regards him as a proprietor on earth, as having here fixed his everlasting abode, and engaged in constructing a kingdom for himself, which shall merit the appellation of a terrestrial paradise. The religion for the individual sees the fulfilment of the promises of God in heaven; the religion for society expects to realize them on earth, &c. We see, therefore, that there is a polar distinction between the two religions; and yet they are not two religions, but one religion.

Let us examine now the characters of the two religions, in respect to activity and passivity. The religion of the individual is faith, and hope, and resignation, and trust and dependence on God—pure passivity. The more passive it is, the more perfect it is; the greater, also, the faith, and trust, and reliance, the greater the passivity. It is a species of repose, a calm serenity and tranquillity of mind, which troubles not itself with outward things, but looks far beyond the scenery of the material globe, shuts its eyes to the corrupt and adulterated light of the sensual world, and lives in an imaginative world of idea, where God is king, and itself is subject, and where there is no alternation of action and passion, but an everlasting monotony of "Sleep on now, and take your rest; you are in the bosom of Abraham, the father of the faithful." Some, we believe, have carried this passivity to considerable perfection, and are exceedingly happy in the spiritual lullaby with which it rocks them to repose. The possibility of carrying out this propensity, we know experimentally; for we have been so deeply lulled in the lap of its intoxication, that we have ceased even to look at a newspaper for months, and divorced ourselves, to the utmost practicable extent, from every association which was connected with the corporeal being. There is a great happiness attending it; and the greater the faith, the greater the enjoyment. We look back upon the period spent in that state, as on a tale of romance. There is a halo of more than earthly light around it. It seems like a picture of Christ, with an iris on his head, and an expression of divine complacency on his countenance. We sometimes envy those who are in it, and wish we could take a nap at times in the lap of faith and hope, as we used to enjoy it, when we cared not for the world, nor the things of the world, but lived, and breathed, and luxuriated in the visions of God.

And why did we come out of it? Ah! reader, dost thou wish to know that? We can give thee a good reason—because we were but a solitary sheep, and the flock could not follow.

That was the solitary religion of which we spake. It was merely a self-development. It was the positive without its negative—the male without its female. It was spiritual activity, unaccompanied with bodily activity. It was what is vulgarly called a passive state of being. It is worth enjoying, but we do not think it right to enjoy it alone. It is a sin against Nature, unless it be associated with its counterpart, the negative or social religion, which stimulates all the active principles of our nature, and causes us to act as independent beings, to whom the cultivation of the material nature is committed, and by whose exertions society is to be carried out to its ultimate destination. This latter is a converse view of the subject of religion. We are no longer dwelling in seclude meditation on God and our own souls alone, and weaving webs of painted vision in the fairy regions of our fancy, which are never to be realized in material form; but we are engaged in discovering the plans of Providence for society on earth, for man as a race, and not man as an individual. This is what we call the active department of religion, the department which rouses to healthy exertion the inventive faculties of human nature, and cultivates the talents which were not bestowed on our minds to be suppressed, but to fulfil the destiny of man and woman, as the lords of the earth, and the fillers of the ground, which being a wilderness at birth, it is their employment to convert into a fruitful garden, an abode of peace and abundance, and of social harmony.

But why have we forsaken the individual aspect of religion? A religion for the species only is a horrible religion—"A religion which consigns the individual to annihilation, is a religion which never can commend itself to the affections of the children of faith, whose chief delight consists in overlooking the grave, and anticipating that world of vision which you would destroy." You much mistake us if you imagine for one moment that we would destroy it, or that we have lost even a hair's weight of our faith in its reality. It occupies our thoughts daily. We see it foreshown in every object in Nature, in the city, in the fields, in the streets, and on the highway; in the barren heath, and in the luxuriant flower-garden, it is always before us; but it is the passive department of our being, and we keep it in its state of passivity. What can we do to commend ourselves to God, but merely resign ourselves to our fate? Can we persuade him, can we convince or convert him, can we oppose him, or conquer him, or divert the course of his providence by our ingenuity? The more passive we are the better. Our business is to be still,—to believe, trust, and hope in the justice absolute of God—and fret not, pine not, shrink not, from the post which his providence has assigned us, looking for that blessed hope, in which every man, who knows what faith in God means, inwardly rejoices, amid all the trials of life. We would sooner part with our head than part with this. Let society and its millennium go to the wind for us if we are not to rejoice in the hope of the species; if our posterity are to dance and revel on our inanimate ashes, whilst our conscious being has passed into forgetfulness like a puff of wind or the smoke of a cottage chimney, then we say we care nothing at all about a millennium, and would just as soon, like Nero, rejoice in the total destruction of the species as its continuation under such circumstances. The happier men become in an infidel millennium, the more miserable will they feel in the contemplation of death. Nay, we believe, that happiness under such circumstances might be increased until it became a curse, and men would seek the deterioration of their outward condition, merely to make their minds more comfortable. 'Tis thus the two polar aspects of religion act consentaneously. It is impossible to part them. Every thing in Nature is BIPOLAR.

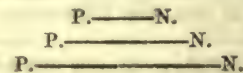
This leads us to a moral, which is this, that the line of duty which God has prescribed for man in this life is twofold—one for himself of passivity, and another for his neighbour of activity. To balance these two duties, so that the one shall not prevent the other, is our *beau ideal* of moral virtue. The mystic puts too much into the scale of passivity, and the materialist too much into the scale of activity. The passivity neglects the outward modes of intercourse best adapted for cultivating the outward and visible department of society. The activity clamours too much about intellect and matter, neglect-

ing the interior being, which enjoys and regulates all the outward phenomena. We consider all the religious sects as specimens of the former. We consider all the infidel and materialist parties as specimens of the latter. The one treats exclusively of solitary religion; the other exclusively of social religion. We prefer a combination of both. A combination of both we will have—the world will have it. Nature demands it—science demonstrates it to be impossible that the two polar aspects can be disunited. Happiness cannot be fully developed without them both; and hence we conclude that both must ultimately be obtained by the revulsion of human feelings against every attempt to effect a separation.

Such is our reply to the *ultra-spiritualist*, and the *ultra-materialist*; such is the position we have taken in religion. Let him who can, demonstrate that he has got a better. Our inability to maintain it, as we perceive it, does not diminish the strength of our assurance, that it is the fulcrum of eternal justice that we stand upon. The more we think of it the more we feel confirmed on our double foundation. We stand, like the angel in the Revelation of St. John, with one foot upon the land, and the other on the sea, and declare the twofold character of true religion, and the decree of the Almighty, that no doctrine, faith, or system, can succeed, which does not proceed upon the double basis of pure passivity and pure activity, viz., *faith and works*.

This truth we send forth to the world as a revelation—infallible. Upon many points we do not speak with authority, but upon this we do.

If it be asked which of the two aspects of religion must be first cultivated, we reply, *both at once*; they mutually cultivate each other, they are both passive, and both active to one another, so much so, that the mystic without society would lose his mind or his creative faculty, and the socialist would degenerate into a mere beast, without the moral re-inforcement derived from solitary meditation. The progress of the two may be illustrated thus—



That is, the positive and negative are produced together, for they both belong to one line. It is not necessary that perfection be attained inwardly before an outward mechanical arrangement be made to elevate still higher the moral being. There are two inward faculties, the moral and the intellectual; the latter may perceive a mechanism to improve the former, and the former may stimulate the latter to invent a mechanism for its benefit. The moral nature cannot be fully developed except in suitable external circumstances, and the intellect only can provide those external circumstances. The moral nature says to the intellect—"I am unhappy, I am fettered, I cannot be delivered without your assistance." The intellect affords its assistance to remove the obstacle, and present facilities of development. These facilities being presented, the moral nature comes out according to its native tendency. Thus the intellect and the conscience are always co-operating; the one removes obstacles and pioneers the way, the other advances and bears the fruit of humanity along with it. The intellect is the male which sows the seed in death; the moral sense is the female which gives it a living organization and conscious being.

This active and passive view of religion inculcates this solitary maxim, upon which we lay a considerable weight, namely, that no man has a moral right to enjoy solitary happiness *only*; that we may err in passive as well as in active religion. The sensualist, who despises the pleasures of faith, and seeks in riot and debauch the *ne plus ultra* of enjoyment, is only the counterpart in the material aspect, of him who rejects the material department of morality, and seeks in egotistic meditation the excitement of spiritual vision. We ought to share our sorrows as well as our joys with each other. We must, while living in this corporeal state, participate in the condition of the world without. Nor even, were it possible entirely to withdraw, can we commend ourselves to an enlightened conscience, if we listen to the temptation. Moreover, there is an excitement of pleasure in the one extreme as well as in the other. By widen-

ing the sphere of your social affections you increase your happiness, whilst you diminish the danger of individual vexation. The pleasure is of a different kind, but still it is remunerative virtuous pleasure, peculiar to the social spirit, and felt by many who are not aware that that very feeling is the source of social religion to which society trusts for its restoration, and in which the Son of Man will be revealed when he comes to judgment.

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Transon, late Pupil of the Polytechnic School, and Engineer of Mines.

(Continued from page 119.)

"1st. *The compass (or index) of Social permanent Revolution*, since the spur of attraction stimulates us continually, and by impulses as invariable, at all times, and in all places, as the light of reason is variable and deceitful.

"2nd. *Economy of mechanism*, by the employment of a method combining the two faculties of interpretation and impulse; a method adapted for revealing and stimulating at the same time.

"3rd. *An affectionate concert of the Creator with the creature*, or a conciliation of the free will of man, obeying by pleasure, with the authority of God, commanding pleasure by attractional impulsion.

"4th. *A Combination of the useful with the agreeable*, of benefit with charm, by the interposition of attraction in productive labours, where it ought to engage us passionately, as towards the whole will of God, of which it is the interpreter.

"5th. *A diminution of coercive means*, such as gibbets, constables, tribunals, philosophers, and other parasitical wheelwork, which the civilized and barbarous order interposes for the maintenance of industry, always repugnant out of the series of "passion."

"6th. *A collective reward of docile globes*, (passions)* by the charm of an attractive regime, and a collective punishment of rebellious globes without the employment of violence, by the incentive alone of desire, or the martyrdom of attraction, which is the negative punishment for rebellious and obstinate globes, living under the laws of men.

"7th. *The alliance, or co-operation (ralliement) of sound reason with Nature*, that is to say, the guarantee of the acquisition of riches and happiness, which are the wish of Nature, by the practice of justice and truth, which are the desire of sound reason, and cannot reign but by Association.

"8th. *UNITY INTERNAL*, or the peace of man with himself; an end of the state of internal war, which organizes the civilized state, by putting passion and attraction in every man at variance with wisdom and law.

"9th. *UNITY EXTERNAL*, or the relations of man with God and the universe. The world, or the universe, not communicating with God but by the interposition of attraction, no creature, from the stars down to the insects, arriving at harmony, but by following the impulses of attraction, there would be duplicity of system if man were to follow another law than attraction to attain the object of the Divine plan, viz. harmony and unity."—(Treatise of Domestic Agricultural Association.

Even though we do not perceive at first the possibility of satisfying impassioned attraction, we will admit without doubt, that such a principle is superior to those which have been proposed in these latter times as the basis of Association. We must acknowledge, for example, all that there is of vagueness and barrenness in the definition given by St. Simonism.—"Association ought to have for its object the moral, intellectual, and physical amelioration of the most numerous class." A generation flattered from infancy (bercéé) by the recital of the great things which its fathers have accomplished, to deliver

* *Des globes dociles*. Fourier has a peculiar style, and as he carries out his system in idea to the universe, each passion seems to be regarded by him as a moral globe, revolving round its central sun. This idea will explain the meaning of docile globes, which we have translated literally.

themselves from oppression, would not apparently associate for the purpose of maintaining and consecrating the "exploitation" of the people. To have imagined that the preceding definition virtually contained a social doctrine, and to have presented it to the world with such feeble appurtenances (*bagage*) as the foundation of a new era, is a presumption which the enthusiasm of faith, and the desire of being useful, sufficiently explain. But it is also an error, which it is well to confess, were it for no other reason, than putting ourselves in agreement with a man whose whole life was employed in seeking a remedy for social miseries, and who said in 1817, "It has now become a general maxim, that rulers ought to labour for the good of the governed, but a principle is not a science. An axiom so vague does not suffice to point out the duties of the public man; for whatever measure a minister attempt, he always persuades himself very easily that he works for the interest of the subject. And if it be pretended that this principle is sufficient to constitute the science of obligations, which belong to the character of a public man, it may as well be said that morality is completed (*as a science*) when we have determined that it ought to have for its object the happiness of men."—(St. Simon, Industry.)

The principle of the amelioration of the most numerous class throws no new light upon the question of association. But if it be replied, "Here is a social mechanism in which human passions, instead of being as now an occasion of disorder and ruin, will become, on the contrary, a powerful means of harmony for the whole, and a sure road to happiness and riches for individuals," we have then a point of departure well fixed, and it only remains in order to appreciate the value of such language, that we examine with attention,—1st, if its author has made an exact and complete analysis of human passions; 2nd, if he has in fact discovered a mode of association which permits their free development.

I will soon arrive at this examination; but, as they have insisted much, in these latter times, on the value of the historical argument to support their provision of futurity, as they have established with reason that a theory of general destinies cannot obtain credence but in giving an account of the past, and pointing out in the present the germs of the future which it announces, I will say here some few words on the manner in which M. Fourier views the development of human society.

TWOFOLD DEVELOPMENT OF SOCIAL DESTINY.

Human nature having received all the passions necessary to association cannot escape individual sufferings and general calamities, if despising the social permanent revelation (impassioned attraction), it persists in living in *industrial incoherence* and *family partyism* (morellement familial) which are diametrically opposed to the plan of Providence. Moreover, always admitting a real progress in the chain of the four known societies (savagism, patriarchism, barbarism, and civilization), a progress characterized principally by the development of the sciences and of great industry, M. Fourier considers these four societies as the four phases of human infancy, and classes them together as the unhappy period in the *movement subversive*.

Human nature is developed by a harmonic or a subversive movement according as it obeys or resists the divine will manifested by attraction.

This twofold action of the social movement is in conformity with the twofold action of the material movement; which presents to us the planets as having already attained to the social state, whilst the comets are still in the state of incoherence.*

* "Exploitation" is a word which we cannot translate, it literally means the working of mines, land, &c.; but metaphorically applied, it means the working the value out of a man for your own ends, "making a chop" of him, or "bleeding him," as the vulgar say. The people would not apparently unite for such an object; to tell them, therefore, that amelioration is the object of union is telling them a mere truism, "bagage." We think the word would be adopted by the English if it were not harsh in sound.

* M. Fourier considers comets as embryos of planets destined to acquire as well as the latter a regular and sure movement.

Unity of system with duality of development is according to M. Fourier one of the principle laws of movement.

By these considerations M. Fourier escapes the difficulties which the partisans of absolute progress encounter. These, in fact, are obliged to labour to prove the infinite goodness and wisdom of Providence in the great catastrophes, which have desolated the human race, such as general wars, the invasion of barbarians, &c.† M. Fourier thought it derogatory to Providence to attribute to him the employment of such means of progress. According to him, all the calamities of which history has preserved the remembrance, all the scourges which still afflict us, are the punishment (*indirect*, for the spirit of vengeance cannot be allied with the idea of Divine Providence) of a creature who resists the law of his own being, the law which is incessantly being revealed to him by attraction, and which stimulates this creature to association, and not to disunion (*morcelement*). This explanation appears to me very beautiful and satisfactory. It is presented under a remarkable form in the following passage:—"We would comfort the mind by saying 'Providence does not protect the poor; it wishes that they should be unhappy, spoiled, and persecuted in civilization.' Every one would reply that I accused Providence of an evil which we ought to impute to the egotism of riches and the unskillfulness of legislators. That is nothing, the assertion is rigorously correct, thanks to the last word in CIVILIZATION; for Providence who does not approve of the civilized order, or of divided labour, would be in contradiction to itself, if it did permit the poor class, called plebeian, to attain, by divided labour, the happiness which it would enjoy in the social regime or combined labour, with great combinations and great economical means."—(*Treatise of Domestic Agricultural Association*.)

When M. Fourier passes from generalities to detail, when he analyses the characters and properties of different societies, and especially of civilization, above all, when developing this idea of a world turned upside down, he shows in all the vices of the present state, a reaction of passions compressed, an *image reversed* of the virtues of the social or harmonic order—he throws upon the whole of this subject an unexpected light, and shows himself far superior to those who have heretofore attempted the critique of our epoch. But I will not dwell upon these matters, which would require lengthened expositions. It must suffice for the present to have made known the general view (*la vue d'ensemble*) which M. Fourier takes of history.

ANALYSIS OF THE PASSIONS.

The first enjoyments to which man aspires, those which, before any thing else, he strives to procure, are riches and health. If man does not enjoy these advantages, he cannot develop himself in any relationship. The first focus of attraction, then, is luxury (internal luxury, or health—external luxury, or wealth). Attraction tends to luxury by five sensual means, to which the social scheme ought to give the fullest scope and satisfaction. "But," says M. Fourier, "the senses are not alone the sources of sociability, for the most influen-

The modern application of the calculus to the movement of comets, does not contradict this character of incoherence which M. Fourier attributes to them. In fact, the plains of their orbits, like the nature of their movements, does not agree with the simplicity which is observed in this respect in the planetary system. It is true that the Newtonian theory gives no explanation of these facts (the almost perfect coincidence of the orbits and common direction of all the movements of the translation and rotation of the planets). The hypothesis of Laplace on this subject, has not, properly speaking, any scientific value, not being supported by the verification of numbers. This feebleness of science, in the face of a class of facts so important and so much more striking than the phenomena known under the name of the laws of Kepler, attests a great retardation in the progress of the human mind. This ought to prove a serious caution to all those who endeavour to repel the ideas of M. Fourier upon cosmogony, merely because they are novel.

† See for example, a pamphlet, entitled "Five discourses to the Pupils of the Polytechnic School, on the St. Simonian Religion." (1830.)

tial of the senses—taste, or the appetite for nourishment—leads to anthropophagy." The senses are only auxiliaries, or stimulants (*renforts*) of sociability, as the pleasure of the table, which renders friendship more lively and more cordial. By this simple observation, that the passions, materially considered, do not furnish of themselves any social tie, we are saved from all the difficulties into which we launch, by proclaiming vaguely the restoration of matter (*rehabilitation de l'matière*).*

That which especially characterises human nature, that, indeed, which particularly distinguishes the animal creation, is its tendency to form groups, or passional leagues. Friendship, ambition, love, and familism, are the true motives of sociability—the sources of all social relationships.

Any one of these four passions suffices to form a group, but even in the same group borrowed motives may intervene between two or three of these passions, or even between four.

M. Fourier illustrates the properties of elementary groups. The result of his analysis is of such importance, that it will be better for me to quote verbatim.

"Each of the groups is produced by the impulse of two principles, or motives; the one spiritual, S, the other material, M—a table of which follows:

ELEMENTARY SOURCES OF THE FOUR GROUPS.

First Group of Friendship.

S. Affinity (spiritual) of CHARACTERS.

M. Affinity (material) of industrial *propensities*.

Second Group of Ambition.

S. Affinity (spiritual)—combination for GLORY.

M. Affinity (material)—combination for *Interest*.

Third Group of Love.

M. Affinity (material) by the CHARM OF THE SENSES.

S. Affinity (spiritual) by the *Ties of the Heart*.

Fourth Group of Family.

M. Affinity (material) by CONSANGUINITY.

S. Affinity (spiritual) by *Adoption*.

This simple table teaches us more than volumes upon the practice of life. In the first place, if one of the two motives is deficient in a group, it is vitiated. "Simple groups, with single motives," says M. Fourier, "are generally

The contemptuous tie—by the domination of the material.

The tie of dupey—by the domination of the spiritual."

We see, then, by the disposition of the letters S and M, that the spiritual motive holds the first rank in the two groups of friendship and ambition, and that the material motive rules in the other two. This is more full of meaning and truth than the attempt to unite spirit and matter, by giving them in all relations an equal importance, as does the St. Simonian doctrine. It is so, also, with the pretended equality of man and woman. M. Fourier is more in truth and nature, when he attributes to man a predominant influence in the two first groups, and when he declares, without hesitation, the superiority of woman to man in the other two orders of relationship.

I will also transcribe two tables on the attraction and tone (*ton*) of the groups. "If danger is to be braved in the case of war, of robbery, or incendiarism, we will see the four groups submitted to influences very different. Each of the groups also adopts, in internal relations, a tone which is peculiar to itself.

ATTRACTION (*l'entraînement*).

1st Group of Friendship.

All are attracted in confusion.

2nd Group of Ambition.

Superiors attract inferiors.

TOPE.

1st Group of Friendship, or Equalization.

Cordiality, and Confusion of Ranks.

2nd Group of Ambition, or Ascendancy.

Deference of inferiors to superiors.

* This is a St. Simonian idea. The restoration of matter, or rehabilitation of matter, is the sanctification of the sensual or corporeal nature, and corresponds to the theological idea of a glorified body.

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|--|--|
| 3rd Group of Love. Women attract men. | 3rd Group of Love, or Inversion. Deference of the Strong to the weak sex. |
| 4th Group of Familism. Inferiors attract Superiors. | 4th Group of Familism, or Descendance. Deference of Superiors to Inferiors. |

It must be understood that these properties cannot always be observed in the present system, where the passions are compressed and entangled. It is thus, also, that parents cannot obey the laws which Nature has established in regard to the fourth group. They are naturally induced to treat their children as little gods; but because there is no counterweight to their indulgence, they are constrained to whip and lecture them; and it happens that God not having given children attraction towards the forms of education, children are at war with their parents.

We can comprehend, also, by these tables, into what modes of despotism a society will be conducted, which, knowing only the *hierarchical* laws of the second group, would nevertheless associate all the passions. If we know only these two principles of association, "Superiors attract inferiors," and "Inferiors owe deference to superiors," (the principal regulators of the groups of ambition) and strive in the mean while to rule familism, friendship, and love, then we must come, by a logical necessity, to consequences which must necessarily destroy all human dignity, and all perfect liberty.

I have yet spoken only of five sensitive passions, and of four affections of the soul (*affections animiques*), which are known to all. But there are three other passions hitherto despised or condemned by all professors of morality, and which M. Fourier reclaims as being *passions of harmony*, which cause the *animic* and *sensitive* passions to agree with themselves and each other. These three passions are the essential sources of social organization. They serve to form the series of groups which exist in association only. Moreover, these three passions having no employment in the state of civilization are there very hurtful. For greater precision I will borrow the author's own definitions.

The *first* of these three passions is—"The spirit of party. The speculative spirit. It is the passion for intrigue, very ardent in courtisans, the ambitious, the commercial, the world of fashion, &c. The Cabalistic spirit always mixes up calculations with passion. All is calculation with the intriguing. The least gesture, even a wink of the eye, it does all with reflection and celerity. This ardour is then a reflective spirit. (*Fougue réfléchie*).—(CABALISM)."

The *second* is "a blind passion, the opposite of the preceding. It is an enthusiasm which *excludes* reason. It is the captivation of the senses and the soul,—a state of intoxication, of moral blindness,—a kind of happiness which arises from a combination of two pleasures, one of sense, and one of soul. Its domain is especially love. It operates also upon the other passions, but with less intensity.—(COMPOSITISM)."

The formation of the barricades in July is a good example of Compositism, showing how, by a blind passion, we can do rapidly, and in perfection, that which in cool blood would require much more time, and be executed in worse style.

Suppose now, two vessels which rival in speed, to enter port. The crew will bring to the contest a precision, a skill, an ardour, which, without doubt, would not be so great without the emulation which animates them. This is an example of *Cabalism*.

The social process of M. Fourier puts every one of these passions into play in all employments. We ought to understand that this is a method of rendering labour infinitely more productive than it is at present. But it is necessary to effect frequent changes with labourers, for the spirit cannot support for a long time any one of these two violent states. Rivalry would become hatred, and enthusiasm madness. This consideration leads us to the third of these deliberative passions.

"*ALTERNATISM* or *FICKLENESS*, is the appetite for periodic variety, contrasted situation, change of scene, stirring incidents, novelties proper to create illusion, to stimulate at once the

senses and the soul. This want is felt in a moderate degree every hour, and keenly every two hours. If it is not satisfied, man falls into weariness and ennui."—(Summary, p. 1400).

"Such are, according to M. Fourier, the essential springs of attraction, the twelve Radical passions of which are

5. *Sensitive, tending to luxury;*
4. *Affective, tending to groups;*
3. *Distributive, tending to series of groups.*

The development of these twelve elementary passions produces *UNITISM*, or the passion of *UNITY*, as the re-union of all the colours produces white. However, it may be well to understand that these twelve are not the *only*, but the *principal* passions. Their combinations and changes form a great number of mixed passions, as the mixture in different proportions of the principal colours of the solar spectrum forms a variety of mixed colours.

I have just spoken of that which is common to all men; but human association is the harmonic employment of individualities. It is of importance, therefore, to know that which distinguishes individuals. It is necessary to class characters. That which constitutes character is the dominion of one or more passions. The title of the character is valued by the number of dominant passions, and the more elevated this title is, the more also is the social destiny of the individual. Thus those whom M. Fourier calls *solitones*, have only one dominant passion. "These characters are the most numerous. They vary less than the others in their tastes; they have an aptitude for works of a long duration. In fine, says M. Fourier, they are in the scale of characters, that which private soldiers are in a regiment." On the contrary, in proportion as the title is elevated, the corresponding character is of a rarer species; but it is also apt to interfere in a great number of functions.

Here is a very important idea in the theory of association. According to M. Fourier, Nature does not produce characters by chance, but in a fixed and determinate number according to their titles, so that when society shall have passed from its present incoherence to social organization, every individuality will have its proper place, and every character will be in the universal order like a necessary note in an immense concert. In general terms this assertion is conformable to our ideas of unity and universal harmony. We even feel that association is impossible, except upon this condition, for it is necessary that the characters which correspond to this or that function, be neither in excess nor defect. But, this acknowledged, it may, perhaps, be considered hazardous to proceed further, and to wish to determine the strict proportions in which the different species (titles) of character are produced before an incipient attempt at association have put all the individualities to the test. M. Fourier also, in giving these proportional numbers, does not consider their valuation as the first point of importance in the examination of his system; that which he demands is, that we meditate, before every thing else, on the social mechanism or art (*procédé*), by means of which he promises to harmonize the antipathies, as well as the sympathies, the natural discords, as well as the concords; it is, that we apply ourselves to ascertain if by his mode of association, we shall be able to put in play, without danger, and employ with advantage, the Radical passions. Then the question of characters will be partially solved, since the individual character results from the development of some one of these passions.

(To be continued.)

THE TRANSCENDENTALIST'S DIALOGUES.

No. XIII.

ON "FINITE BEINGS."—(Continued from p. 120.)

Transcendentalist—Idealist.

Ideal.—Is there not in the bosom of man an appetite after infinity, a longing after something which is not to be found in the sensible world? Does not every present object surfeit us after a while, so that we are impelled onwards to a desire to learn it, and wander in some unknown region? In your dialogues with the Materialist, you showed how any one compre-

hended object ever supposed a something beyond—that the determined, as it were, floated on the vast surface of the undetermined. To the faculty which produced limitation, and thereby constituted an object, you gave the name of the understanding. This understanding was the limiting power, there always was something beyond its reach, yet even its own capacity was almost (perhaps quite) infinite. Where is the quantity too great for its apprehension, nay, great enough? Give any finite number, the rapacious demands of the understanding are unsatisfied, it can conceive a still greater number—give any finite extension, it can grasp one still more extended. Even this bounding power seems desirous of infinity. It seems desirous of bounding the boundless. Every thing in man seems destined for eternity. The imaging power is ever soaring beyond the reach of the understanding, which is, itself, so vast, that no finite universe will fill its grasp. Yet these very faculties, soaring and ambitious as they are, do but prove our finity. They are manifested by a perpetual struggle with necessity.—Stay, methinks I am wrong.

Trans.—How so?

Ideal.—Why, it now seems to me, that the imaging power is the primary producer of the universe.

Trans.—Why that is what you thought at first.

Ideal.—Aye, but see my difficulty. I then looked upon myself as the origin of the universe, though I now see how absurd was my position. Now I find that I am not independent of the things around me. This table, for instance; I cannot banish it, nor can I, without trouble, even change its form. There it is, a round table, and however I may wish it to be square, I cannot make it so without some knowledge of carpentry, nor even with that knowledge, without consuming some time. Here is the point. How is it that I am not master of the creations of my own imaging power?

Trans.—When did I ever call these things around us the creations of the imaging power?

Ideal.—Psha, psha! you cannot get off that. You know as well as I do, that a mere sensation is no image.

Trans.—But the undetermined mass that precedes all,

Ideal.—Is itself formed by the imaging power, running from one point to another, without being checked by the understanding.

Trans.—But what are the points?

Ideal.—I scarcely know.

Trans.—Then let us see if at any rate we can hit on some hypothesis which may explain this really abstruse subject. I scarcely think you are wrong in supposing the imaging-power to be one of the producers of the universe, and fully acknowledge the difficulty which meets us, when we find their creations stubbornly resisting our will. Perhaps we may find that the imaging-power can scarcely be called “our own,” but may be a kind of fibre taking its origin in a being superior to ourselves, and from which our own being depends. The points are, I think, single sensations, from the union of which, as we know, objects arise. Understand by sensation, I mean that in an object which is distinguished from form or order, I can render my meaning plain by an example. Look at this red piece of paper, the redness is the sensation. This redness may be considered as distinct from the form or size of the paper, a mere dot will give as perfect a sensation of redness as an acre stained red. Now this sensation does not at all seem to be produced by ourselves, it is no image, consequently no product of the imaging-power. But it is that which precedes an image, which renders an image possible.

Ideal.—To concentrate our researches, let us confine them to visual objects, which are more evident than others. Mere colour irrespective of form is the sensation.

Trans.—Well, imagine a person as yet having received but one sensation, and utterly ignorant of form. Let us suppose the person lying on his back on a cushion so soft, that the sense of touch is not called into play, and let us suppose his eyes fixed on a clear blue sky. This blue is to him unbounded, consequently has no figure. Well, let us now suppose a sensation of white to strike him. Were the blue sensation utterly at an end, utterly erased, the person would not be aware that the sensation was a new one. Now the imaging-power comes into play,

it unites both these sensations; but how is this? A person cannot both have and not have a sensation. Here comes succession to the solution of our difficulty,—the imaging-power begets time, and these sensations are successive. But, at the same time, in its course it seems to dwell on the very sensations, and as it were to extend them, or beget space. I acknowledge that this last sentence is somewhat crude; it is but the germ of an idea, and not idea fully developed, and I request you, my good Idealist, as well as all my kind readers, to bear in mind that I do not consider myself in possession of a system which I am explaining to the unlearned, but these very dialogues are my own method of learning. I utter the thoughts as they rise into my head, set them down as soon as uttered; and, therefore, though a subsequent dialogue may vary a little from a former one, my readers must not accuse me of inconsistency, as they will have before their eyes the very train of thought which may cause me to veer from one point to another. I expressly desire that the dialogues may be regarded as a whole.

Time and space, as is well known, are measures of each other. How do we know that an hour has elapsed? Why, by the fact, that the hands of the watch have gone through a certain space. If we were walking on a long road without any mile-stones, how should we know we had walked a mile? did we not know how long a time was taken by such a process, and then to take a watch out, and ascertain what time had passed? In short, a wide space is that which it takes a long time to traverse, a long time is that in which you traverse a large space.

Can we not conceive time and space to be twin children, neither prior, but each essential to the other, and both the experiments of some primitive power? Let us, by an act of the highest imagination and abstraction, consider A as the centre of power to all space or time. Let us consider it now as begetting space; does it not gradually widen its influence, and at once beget time?



But while I am uttering these very words a curious idea has struck me, which I will resume for the next dialogue.

SIX LECTURES BY MR. OWEN,

WITH AN ADDRESS TO CONGRESS, &c.

Heywood, Manchester, 1837. 2s.

(Concluded from our last.)

The business of this class will be to govern the home department, in such manner as] to preserve the establishment in peace, charity, and affection; or, in other words, to prevent the existence of any causes which may disturb the harmony of the proceedings. And this result will be most easily effected for the following reasons:—First, because they will know what their own nature really is, and that, the convictions and feelings of the individuals are not created by their will, but that they are instincts of their nature which they must possess and retain, until some new motive or cause shall effect a change in them.—Secondly, because, in consequence of this knowledge, all in the establishment will be rational in their thoughts, feelings, and conduct; there will, therefore, be no anger, ill-will, bad temper, inferior or evil passions, uncharitableness, or unkindness.—Thirdly, because no one will fall fault with another for his physical, intellectual, or moral nature, or acquired character; as all will know how these have been formed; but all will, of necessity, feel a deep interest in doing whatever may be in their power, by kindness directed by judgment, to improve these qualities in every individual.

Fourthly, because there will be no poverty, or fear of poverty, or want of any kind.

Fifthly, because there will be no disagreeable objects within

or around the establishment to annoy, or to produce an injurious or unpleasant effect upon any one.

Sixthly, because, according to age, there would be a perfect equality in their education, condition, occupations, and enjoyments.

Seventhly, because by their training, mode of life, and the superior arrangements, in accordance with, and congenial to their nature, and by which they would be continually influenced and governed, they would, very generally, if not always, enjoy sound health and good spirits.

Eighthly, because there would be no motive to engender ambition, jealousy, or revenge.

Ninthly, because there would be no secrecy or hypocrisy of any kind.

Tenthly, because there would be no buying or selling for a monied profit.

Eleventhly, because there could be no money, the cause now of so much oppression and injustice.

Twelfthly, because there would be no religious or injurious mental perplexities or estranged feelings, on account of religious or other differences of opinion.

Thirteenthly, because there would be no pecuniary anxieties, for wealth of superior qualities would everywhere superabound.

Fourteenthly, because there would be no disappointment of the affections; both sexes rationally and naturally enjoying the rights of their nature, at the period designed by Nature and most beneficially to insure to all virtue and happiness.

Fifteenthly, and lastly, because every one would know that permanent arrangements had been purposely devised and executed to ensure impartial justice to every one, by each being so placed, trained, and educated from birth to maturity, that he would be, as he advanced in age, secure of experiencing all the advantages and enjoyments which the accumulated wisdom of his predecessors knew how to give to the faculties and powers which he derived from Nature.

This class of domestic governors would, naturally, for order and convenience, divide themselves into sub-committees, each of which sub-committees would more immediately superintend or govern some one of the departments, which would be divided between them, in the best manner their experience would direct. In this manner the whole business and affairs of each association would be governed without jealousy or contest. And as each establishment would be kept in high order, and as no cause which could create disputes or differences would be permitted to remain, there could be little to govern in families thus made rational; every member of them being, from their birth, placed within rational arrangements, and surrounded solely by rational external objects.

By these arrangements and classifications, every one would know, at an early age, that, at the proper period of life, he would have, without contest, his fair full share of the government of society.

But final decision upon every doubtful point of practice must rest somewhere; and it is, perhaps, most natural, that this power should be vested in the oldest member of this class, who will possess this precedence for one year only, because, at the termination of that period, he will be superseded by the next senior member of this class, and he will become a junior member of the eighth class, which will consist of those from forty to sixty years complete.

After providing for the production of wealth, for its preservation and distribution, for the training, education, and formation of character from birth to maturity, and for the internal government of each establishment, it is necessary to make arrangements, to connect each establishment with all other establishments founded on the same principles, or to form what may not be improperly called the external and foreign arrangements.

The eighth class will have the charge of this department; a department so important to place under the direction of the best informed and most experienced yet active members of society. The individuals from forty to sixty years of age will be so informed and experienced as a class, after they shall have regularly passed through the seven previous classes.

Their business will be to receive and attend to visitors from

other establishments; to correspond with other establishments; to visit, and to arrange the general business of public roads, conveyances and exchanges of surplus produce, inventions, improvements and discoveries, in order that the population of every district should freely partake of the benefits to be derived from the concentrated knowledge and acquisitions of the world, and that no part should remain in an ignorant or barbarous state. For by these means a new power of invention and discovery will be opened to mankind, many millions of times more efficient than that which has ever yet been in action, and more will be accomplished by it, for the advance of the improvement and happiness of the human race, in one year, than can be attained under this old, ignorant, wretched and irrational system in any given period.

The members of this class will circumscribe the world in their travels, giving and receiving in their course the most valuable knowledge, and continually interchanging acts of friendship and kindness with all with whom they come into communication. Their wants, wherever they may go, among these new family associations, will be most amply supplied; for there will be, every where among them, a large superfluity of every kind of useful or desirable wealth. The most varied and delightful sensations, appertaining to human nature, when the physical, intellectual, and moral powers and faculties, shall be called forth in their due order and proportions, and cultivated in the superior manner previously described, will be continually called into action, and this period of human life will be one of high utility and enjoyment. For the earth will not be the wild barren waste, swamp, or forest, which, with some exceptions, it has ever been, and yet is; the united efforts of a well trained world, will speedily change it into a well drained, highly cultivated, and beautiful pleasure scene, which, by its endless variety, will afford health and enjoyment to all, to a degree, such as the human mind in its present degraded and confined state, has not the capacity to imagine. For the human faculties have been cultivated to have a perception of regions of torment, but never those of happiness; the hitherto fancied heaven of irrational man, would be a state of stupid monotonous existence, most unsatisfactory to an intelligent rational being.

By these arrangements being carried out to the extent intended, the whole human race, from the age of forty, would be, in reality, more truly sovereigns of the world, than any one is now sovereign of any empire or kingdom. These superior rational beings would have all the productions of the earth, which they could use or enjoy much more effectually at their control than any sovereign can now command them. Those men of the new classification would all be well trained and properly prepared to make the best use of wealth, and to obtain its highest permanent enjoyment without making abuse of any part of it. And these high enjoyments would be yet enhanced to these men, by the knowledge that they were not depriving a single human being of similar privileges and advantages, but, on the contrary, that each one of their fellow-men would derive additional gratification from witnessing or knowing that this control, over all the enjoyments which the world, in its most highly cultivated, or best state, could afford, was thus possessed by so many of their fellowmen, justly and advantageously for all other classes, and which privileges and advantages all these classes would also, at the proper period of life, equally enjoy.

Time will not admit now of more extended detail of this interesting part of the subject, for this portion of it, like the former, would require an extended course of lectures to do it full justice.

The next lecture must conclude the present course, and, according to promise, will include the outline, and as much as the time will admit, of the detail of the mode of applying these principles to practice under the new classification of society.

[We refer to the work itself for that.]

MR. OWEN'S VISIT TO PARIS.

Our readers are well aware, no doubt, that Mr. Owen has lately paid a visit, by express invitation of a numerous party of

friends, to the French metropolis, where he has produced a very powerful sensation. His arrival was publicly notified in the Parisian journals: many gave a copious account of his life and writings, with such a compendious outline of his system, as could be conveniently inserted within the narrow limits of a French newspaper. The provincial papers of France, would follow of course the example of their metropolitan leaders. So that the name and history, and social system of Mr. Owen have within these two months last, been published to the whole mass of the French population. Foreign journals (not *English*), would most probably inform their readers what the French metropolis was for a season amused with; and thus we may safely say that this year has revived the reputation of Owenism upon the Continent, where for a long period it had been slumbering in oblivion. But we have not the fact of publicity alone to justify us in making this sanguineous observation. We are also assured, by eye witnesses of the enthusiastic reception which Mr. Owen experienced in the French capital, that he has a very large and respectable party of friends in France. The large hall of the Hotel de Ville, in which he gave his first lecture, was crammed with about two thousand people, anxious to see, for they could not understand, the Apostle of Socialism. Mr. Owen addressed them in English, and M. Precorbin translated after him in French, and did so with such fluency and ease, that the substance of Mr. Owen's lecture was communicated to the whole assembly, without losing any more of its force, than would have been conveyed by the mouth and lungs and personal influence of the social Father himself. Men of every rank expressed their approbation of his plan, even members of the court itself, one of the French King's aid-de-camps being an acknowledged advocate of the new system; the Duke de Montmorency also presided over the association, which was formed on Mr. Owen's arrival. Men of rank, talent, and learning rallied around him; respectability was given to the promulgation of his doctrine, and a new spur inserted in the sides of the French nation, which perhaps will teach them better how to proceed, when they have once more upset the fabric of their political Babel. Mr. Owen was astonished as well as pleased at the freedom of the French people, a freedom existing in the midst of political despotism, a moral freedom which we in this country know nothing of, notwithstanding the boasted advancement of our political liberty; but a freedom so far superior to mere *police* emancipation, as to induce Mr. Owen to think that despotic countries would yet take the lead in the great work of social amelioration. Politics are *down* in France. The French are looking beyond them; and lucky would it be for us also, if instead of palavering with trifles, such as ballot, and canvass, and poor-law amendments, and other minor subjects of legislation, we were to cast all this small ware at once overboard, and raise one loud and universal national shout, for a great social reorganization of the commonwealth; we may labour for ever at this patching and mending system, which is a miserable delusion, that will bring this and many other generations in sorrow to the grave, and leave our posterity in the mud of legislative mysticism, after all.

Lest our readers, however, should misinterpret the meaning of the above paragraph, and suppose that there exists a concert of social and intellectual feeling in Paris upon the subject, we must inform him that there are many fools in France as well as in England; and that Mr. Owen has got his own share of that remarkably numerous portion of our species; and these played a very unfair and illiberal game, not very consistent with the character of men who profess to follow the maxim of "no praise, no blame;" many of them objected to invite old Fourier, the Father of socialism in Paris, now white with age, to the banquet, and even objected, moreover, to the friendly offers of co-operation which the Fourierites made; thus tending to produce a spirit of party at the commencement; but it was well that such foolish overtures were over-ruled, for although Owen is now in the ascendant, the scientific power of Fourierism, which has captivated some of the most able and enlightened minds in France, must always entitle it to such veneration and respect, that it would be impossible for any system to succeed by despising it. The fact is that the excellences of all men must be united. This is Fourier's own doctrine, and the

man who thinks he knows all and can be taught by none, is the very worst socialist and the worst co-operator that ever God created. Fourier and Owen were personally introduced to each other; but neither understood the other's language.

The banquet to Owen was very splendid, and about seven hundred people sat down to it. But the police prevented him from continuing his lectures, on account of the popular commotion they occasioned. Mr. Owen has been promised an interview with Louis Philippe when he returns from Germany, where he has now gone to urge the adoption of his system on the crowned heads. He is striking at the wrong nail we fear; but still there is a propriety in the act, were it for no other purpose than obtaining that publicity, which always radiates from a court. But, there is another and a better reason, which is, that the men in power be left without excuse, should the people soon, rising up as one man, and like a giant refreshed with new wine, demand the concession of the social rights of humanity, in a manner not very conformable with the laws of good breeding.

TO CORRESPONDENTS.

C. L.—*The letter addressed to C. L. we will give next week. In the meanwhile let the writer read our leading article of this week, which was written the evening before we read his epistle. We will comment on the letter, which is pure materialism, or what some call rationalism; perhaps the most mystical of all isms, because it places happiness in knowledge, i. e., the comprehension of the incomprehensible. May heaven preserve us from the tyranny of human intellect! Intellect is too high already; it has overpowered the moral feelings. It is the dominion of intellect in Church and State that we abhor; give us sensibility in preference to intellect, if we must have only one of the two, but we would rather have both; put down the usurper, and make a commissioner of him.*

A Universalist.—*We certainly did take offence at a Universalist calling our doctrine Omnibusism; moreover, we had a good laugh over it, but since he disclaims any intention to offend, we are perfectly reconciled. His two half sheets were folded separately, the one being an envelope to the other,—this is equal to a double letter—they ought to be folded together. We are perfectly satisfied with his conduct, and regard him as an intelligent correspondent. Had the word omnibusism not been applied to our doctrine, we would not have mentioned the sixpence, but having received a cut, we thought proper to give one. Many whom we respect much less, and know as little about, have put us to double the expense for a single letter, and we have been silent, regretting only that the feelings of our correspondents were not so delicate as our own.*

A letter for the Transcendentalist has been lying in the shop for more than a week.—We would feel obliged to him if he would send his copy on Friday morning, as it has of late put the compositors to considerable inconvenience.

B. R.—*Lord Bacon did write a work on a social form of government called "Nova Atlantis," but he left it unfinished. We agree with our correspondent, that all philosophy is twaddle compared to social science, and science of every description is only to be valued by its tendency to social amelioration. We recommend a careful perusal of our analysis of Fourier's system. The man who has not read Fourier has some very curious and simple truths to learn about his own nature, and the destiny of his species. But the three systems of modern times have all their peculiar excellences, and supply defects in each other. Fourier has analysed man; St. Simon has analysed history and progress; and Owen the influence of external circumstances. It is the Trinity personified as the herald of the millennial state. We learn from each as the son of all.*

L. Pitkethly will receive it in a week at farthest.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 17, Vol. III.]

SATURDAY, OCTOBER 21, 1837.

[PRICE 1½d.]

WHAT HAS RELIGION DONE FOR SOCIETY?

I ask for justice! I prefer
An equitable suit!
I appeal to the law, and the case
Admitteth of no dispute.

If there be justice here,
If law have place in heaven,
Award upon this bond
Must then for me be given.—*Southey.*

We hope the reader remembers the distinction which we drew last week between individual and social religion, as it will prevent any misconception of the language which we mean to employ at present. We divided religion into individual and social thus—

Religion.

P. Individual———Social. N.

We spoke also of the possibility of developing these two aspects of religion in such a disproportioned manner as to give too much preponderance to either. Individual religion may be developed passively in mysticism so exclusively as to become a species of monachism, and social religion may be developed actively so exclusively as to become infidelity, by neglecting the cultivation of the private feelings of faith and hope, in which individual religion consists. We maintain the necessity of cultivating both departments, both the active and passive qualities of religion; for otherwise it is not perfect, but in either case is an unnatural counterfeit of what is, in our estimation, the all-comprehensive and only virtue.

In order to answer the above question therefore, accurately, it is necessary that the answer be twofold. It is necessary to determine whether religion has proved a comfort to the individual, and whether it has proved a comfort to society; and, moreover, we must determine whether it has leaned most to the self-development, or the social-development.

Moreover, if we should find that it has leaned too much to one side, and thus destroyed the equilibrium between self-love and neighbour-love, and thereby produced positive evil, it does not, therefore, follow that religion itself is positively evil, but only that it has been abused, for evil, like any other element of Nature—like the atmosphere in a storm—like fire in a stack-yard—or water in an inundation. There is no element of Nature, which, in its proper place, and under due subjection to the laws of universal harmony, is not positively useful; and there is none which has not been employed, and always is employed, in some way or other, to produce evil. It would be out of all consistency if it were otherwise with religion, which is, without doubt, an elementary principle of the constitution of man.

Now, we say that religion has heretofore been cultivated upon the individual side, in such a disproportionate manner as to create social evil. Many noble and cheering truths are taught by the clergy; such as the superintendence of Divine Providence—the immortality of the soul—the earnest of this immortality, which is universally conveyed to the Christian Church, and many other churches, in the resurrection of Christ

—the propagation of Christianity by extraordinary interferences of Providence—the consolations derived from solitary reflection on the evidences of faith and hope, amid the sufferings of life, and the anticipations of death. And to religion also we may ascribe the high poetic inspiration which has been infused by this faith and hope into the language, the literature, and the philosophy of Christendom, which, though unproductive in a social or collective sense, convey much silent pleasure to individual minds when poring over pages of wrapt enthusiasm, such as Young, and Milton, and Hervey, and Watts, and Wordsworth, and a thousand other men of various shades of sentiment, who still continue to administer pleasure to the solitary student, consolation to the solitary patient, and hope to the solitary outcast, but yet produce no social good which can be directly traced to them or their works. We admit the individual advantages derived from these sources, to almost any extent which is considered reasonable by the ordinary mind of sober and religious bearing. But when we have admitted it all, we must then put our finger on the negative pole of the line, and ask for as faithful an account of the benefits derived from religion in a social sense.

It probably will be replied, that whatever improves the individual, must necessarily improve society. Now, this proposition we can only partially assent to, and, in order to illustrate it, we shall have recourse to our line once more. Let the line represent a virtuous man in

or

P. Comfort———Distress. N.

It surely will not be affirmed that the virtue will shine to equal advantage on the one side as the other. Romance writers are very fond of painting heroes in poverty, and emblazoning their virtues in rainbow colours. But we must not read history in romance. The virtuous man in easy circumstances is a peaceable, innocent member of society—a good husband, a kind parent, a just master, respected by his neighbours in life, and regretted by his friends at death. He probably lived on his money, and produced no perceptible change on the intercourse of life. The virtuous man in distress is obliged to work without remuneration; he is in business, and fails; he loses by others, and others by him. This business won't do, he tries another; he entreats a friend to assist him; he fails; again he is cheated, over-reached, and circumvented by cunning men; he has recourse to petty means of supplying daily wants; his children are hungry; his wife is pale with anxiety; his home is uncomfortable. Still he preserves his integrity; he has never voluntarily abused his trust, but he has actually subsisted on other men's property, and what does the thief do more? Moreover, he has aroused jealousy and suspicion in men's minds; he has hardened their hearts; they cannot be always losing; they resolve to look after themselves, and lest there should be some undiscovered secret, lest there should be some friend behind a cloud who would come forward and relieve him in a case of urgent necessity, they clap him into prison as a fraudulent appropriator of other men's property, and there he lies. Give him either activity or passivity, spirit or no spirit, he must necessarily create evil, if he be poor. And his children will probably

turn out thieves, because he has not the money to put the boys to a trade, and the girls are too indigent, and perhaps too plain, to be sought by industrious and thriving young men. Such men as this are never pointed out as models of virtue. Our *beau ideals* are generally gentlemen in easy circumstances; their means may be small or great, the difference matters exceedingly little for the poetry of the case; but they must not be *negociants*, they must not be busy men. They are quiet easy philosophers, book men, and closet men, and, perhaps, praying and preaching men, who take their sober walks on a morning or evening, at a regular hour, and a regular steady pace, with both hands behind their backs, and their umbrellas between them, with large goloshes to keep their feet warm, and spatterdashes to keep their legs warm, and spencers to keep their chests warm. These are the men for the biographers of virtue. The biographers are right. These are the *happiest specimens*. And what does this teach us? namely, that if society were so constituted that men could be easy in external circumstances, and have an opportunity of developing their *real being*, there would be far more innocence and virtue in the world than now, when virtue is actually driven out of a man by force, when his soul is besieged like a walled city, and in defending himself from the temptations from without, he is corrupting himself and others by the wretched manœuvres he is obliged to make in his own behalf.

Now, we would ask the religious biographer, where are his *happiest specimens* of individual religion? Not among bustling men. They are either to be found among such gentlemen and ladies as we have described, or among easy cottagers, whose notions of comfort are on a level with their station, and who feel very little of the agitation and commotion of the world of trade. Trade spoils virtue. Virtue will live with the humblest cottager, but it is hard to find it with a bargaining and scheming citizen. Ease, ease, ease of mind, in respect to bodily subsistence, is its most nutritious element. What, then, has religion done for this? What has it done to remove the complication of business, and the temptations to fraud and dishonesty, rivalry, jealousy, and strife? Nothing. It has said to men, "*be not contentious*;" and it has written poetry and preached sermons to this effect, but this poetry and these sermons have been addressed wholly to the individual. Now the individual cannot obey. The individual is obliged to cherish the evil. Every rival in trade alarms him, and forces him to adopt a new move, to invent another scheme, to put down the man that would destroy his means of subsistence. He must fight or starve, and in fighting he must hate, or he wants enthusiasm to proceed.

Preaching and moralizing are totally useless in putting down this evil. And yet we can easily imagine our old gentleman and lady, or comfortable cottager in human life, reading with rapture a sermon of an eloquent divine directed against the spirit of contention. They are quite enchanted. "Oh! how beautiful," they wonder how men can refrain from following such beautiful advice. "What a wicked world it is," (and how very comfortable their own fire-side). What a small, very small impression it would make on a London tradesman! He might probably drily answer, "I wish the eloquent divine were sentenced to keep my shop, and experience all my hopes and fears, and scheme and writhe, and torture his brain as I do, merely for a month. He would then find that although it may be easy to write and preach without personal hatred (and even the clergy know this is not very easy), it is impossible to live by an overdone trade, without a fearful violation and corruption of the social feelings." "Example is stronger than precept." This is an old proverb, but the meaning of it is little considered; a clergyman cannot show example to a tradesman; nor can a rich man show an example to a poor man. But example being an *outward* thing, and *precept* an inward thing, the meaning is, that outward forms are more effectual in producing virtue than inward admonitions. Clergymen have been dealing with inward things exclusively. Moralists have done the same. Religion, as taught by these clergymen and moralists, has been inwardly and only inwardly developed, and thus morality, which is the effect of an outward arrangement of society, never has been produced, and never will be

produced by clergymen, moralists or mystics of any description, who confine themselves to individual proselytism, and neglect the only divine method of regenerating mankind, viz., a new social organization, upon a principle of universal fraternity, in which the earth shall belong to all, and every man shall be rewarded according to his works, in which men shall not act individually for individual gain, but in large social masses for universal good, and every genus and species of talent obtain free scope for the development of its native powers, which are now buried and lost by the dead weight of selfishness, which is kept on by the solemn mockery of *individual religion*.

Whatever good *individual religion* may do in a private capacity, which is its own peculiar province, it is not calculated to work beneficially on large masses, as long as it upholds the present system of trade and commerce, and political economy. Its good effects are petty at present, while negatively it is the cause of ineffable mischief, by associating, in the public mind, the idea of passivity with true religion. People will tell us that the clergy ought not to interfere with politics; because religion has nothing to do with this world! *that is*, it is an unsocial principle; for whatever is social has to do with this world, and there is nothing more truly political than social religion. In what has this notion originated? In the prevailing heresy of individual religion, which regards individual faith as all that is necessary to constitute the Christian, whilst it leaves to the Devil, the God of this world, the social organization of society, which renders all this faith and all this private piety and mysticism of no practical utility; nay, which creates temptations and schools of vice, which destroy all faith and all morality, and demonize a large and increasing proportion of our fellow creatures.

The criminal statistics of the country, although as yet not much to be depended on, are sufficiently appalling, but the 20,000 nominal offenders committed annually for trial at our criminal courts, are but a small fraction of our degenerate population. The worst crimes are those whose perpetrators are never committed. Direct theft is not so injurious to society as fraudulency and deception in trade. Theft is merely a natural reaction of poverty against riches. If you accumulate too much power at the one end of the line, you cause a vacuum or suction at the other. Theft is merely a suction produced by this vacuum. If the pump had no vacuum it could not draw water, and if the property system had no vacuum there would be no theft. The cases are perfectly analogous. It is not the thief who steals, it is the man of property, he who causes the vacuum which creates the suction; he is the thief positive, the other is merely his objective counterpart, who finishes the work which his master has begun, and is punished for his pains. How is it possible to prevent theft by punishment or counsel? We have seen many poor children craving bread in the streets, we have watched them and seen them meet with repeated rebuffs; they have told us they had no home, they lay in cellars or sheds, or on stairs, or where they could find a shelter, and at last, no doubt, were taken before a criminal court, and sent to the colony of incurables, after a solemn sermon from a judge, who affects the morality of the church, and the philosophers. What can these poor creatures do? They actually save their lives by stealing; they are Calvin's reprobates—doomed to their fate. But who dooms them? The pious religionists and moralists, who teach individual religion only, and neglect to combine it with social or political religion, which is the only method of preventing crime, by associating all the members of the state in one compact fellowship; from which each shall derive a motive for honourable exertion. In this respect religion has been fearfully deficient. In this respect religion has proved a curse to society. It has not only neglected its duty, but by neglecting it, has positively aggravated the evils which it has professed, and been paid, to cure.

It is now worse than ever. There was a noble spirit of generosity, encouraged by the Catholic church of old, in the distribution of individual wealth amongst large communities of both sexes, and in alms for the poor, and there was also a spirit of self denial, encouraged to a large extent, and still much cultivated, by the Catholic priesthood, which, however wild and unavailing in its exercise, seemed evidently to flow from

sincerity of purpose, and certainly inspired the public mind with generous ideas, of which the sacrifices made by the rich and the great for the crusades, the revival of the arts, and the endowment of public institutions bear ample testimony. But, in our Protestant times, the spirit of selfishness has been nurtured to an unprecedented extreme, and by way of separating themselves from the abuses of Popery, they have made a direct appeal to the spirit of private gathering and hoarding, and inculcated upon their disciples, the virtue of saving and collecting, and appropriating wealth as the sure road to respectability in this world, and a glorious salvation in the next. The Bishop of Salisbury, has even shown how a poor man with eight shillings a week may save one at least, and amass by compound interest a handsome property of a few pounds, to build himself a cottage. In this the clergy themselves do set the example, and instead of devoting their property to public purposes, like the denounced, and idolatrous Catholics, they add house to house, and field to field, in derision of the curse which a prophet of the Lord has denounced against the unsocial act.*

Is not this wickedness? Is not man, the individual, a stranger here? The world is merely a pilgrimage for individuals; here we have no continuing city, but we seek one to come. Why, then, should we appropriate houses and fields, and other things belonging to this world? These belong to society only, which never dies. Society belongs to the world, and the world to society; but the individual is, and ought to consider himself, a foreigner. This is the gospel of Christ and his apostles. It is even the gospel originally taught in the tithe and endowment system, which gives a clergyman a life-rent in his glebe, but no hereditary title. There is no individual property acknowledged by the Gospel, all belongs to the church at large. "All things are yours, whether things in heaven, or things on earth, for ye are Christ's, and Christ is God's."

The unsocial evils above alluded to, are all occasioned by individualizing religion, by solitary enjoyment, by closet devotion, and by encouraging the heresy that this inward feeling is the fulfilment of the duty required by God of his creatures. The business of life is regarded as something alien to religion, but still compatible with it; and thus the utmost encouragement is given to private accumulation, and no effort is made to put a stop to the evil, for the pious devotees who appropriate this world's wealth are at the same time persuaded that this world and the Kingdom of God are two different things; and that poverty and misery must necessarily continue here, till it pleases God to put an end to them, and that their sole duty is merely to look after themselves and their friends, and let others do so likewise. It is therefore a mere scramble for property outwardly, and piety retires to its closet, and its books, where alone there is any enjoyment provided for it. Thus, in the midst of wealth, there is want; in the midst of refinement there is rudeness and brutality; in the midst of the palaces of pious Christians, there are thousands and tens of thousands living in dens and cellars, poisoned with the noxious atmosphere of poverty and disease; in the midst of learning there are thousands who cannot read; and in the midst of superabundance of clothing, there are hundreds of thousands covered with rags. Can individual religion ever reach these? Can they ever go to church to learn, supposing they could there be taught? Can they ever read a useful book, supposing they had tolerable education? Can they ever meditate quietly in their closets on the mercies of God and the beauties of holiness? No! no! It is a miserable delusion to expect that individual proselytism will ever save the world. It must be a grand *coup de main* which will effect the restoration of men at once. The clergy are of no use in this social sense. They are merely individualists, and having refused to preach their Master's gospel to the poor, their stewardship must depart from them, as being unprofitable servants.

We will repeat our caution to our readers by distinguishing between the individual good and the social evil which have been effected by clerical religion.

Clerical religion has done good individually by administering private spiritual consolation in distress, and in the prospect of death, and in solitary moods and conditions.

Clerical religion has done evil socially, by allying itself with the unsocial system of accumulation and covetousness, and spreading a false notion in the popular mind, that religion is compatible with the hoarding of private gains.

Politically, therefore, clerical religion has proved a curse although, during the prevalence of this curse, it has privately administered the antidote to some.

But the social evil far outweighs the private good, and the conclusion which we draw from an analysis of the subject is this, that, in respect to social doctrine—the clergy are upholding the reign of Antichrist, and are what are in Scripture called worshippers of the Beast; whilst, privately, they are worshipping Christ, and making atonement with lip service for the mischief which the selfish principle has occasioned under their sanction.

Can a man serve two masters?

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Transon, late Pupil of the Polytechnic School, and Engineer of Mines.

(Continued from page 125.)

MODE OF ASSOCIATION.

The process of Association consists in the formation of small bodies, as groups spontaneously united by the exercise, in labour or pleasure, of the same passion, and in the union of groups of the same genus, or of series of groups, regulated according to certain conditions; so that each series shall represent by the totality of its groups all the features of a single passion, or, if you prefer it, all the varieties of a single labour or pleasure.

The art of associating consists in knowing and directing; 1st, the internal distribution of a series and its groups, and under groups; 2nd, its external distribution, or concurrence and spontaneous co-operation with other series.

GROUPS.—Ardour, enthusiasm, according to M. Fourier, arising only from the simultaneous satisfaction of two passions at least, one sensual and one animic, it follows that no labour can be accomplished by an isolated individual. To the exercise of every function we must appoint a group more or less numerous whose members are mutually attracted by one of the four animic passions, and who moreover experience attraction towards their common occupation. Without doubt it will often happen that a harmonian* will be induced to take part with a group without having a decided taste for the employment of that group, as the simple result of some personal attachment; and, on the other hand, the love of a certain employment will enable him to overcome some peculiar aversions for individuals. In both cases the accord would be simple and imperfect. Yet, nevertheless, the result would furnish a sufficient proof of the power of the social tie. The essential condition is that the composition of the group be effected freely, "that all the parties be passionately engaged in it without having recourse to the stimulants of want, morality, reason, duty, constraint, &c."

Another condition of the formation of groups, and at the same time one of their most valuable advantages, is the *minute division of labour*. If every individual in a group were engaged in all the details of its employment, there would necessarily be many collisions amongst them. If they were all entrusted with a common charge, it would follow, what always takes place under such circumstances, that no one would take it to heart. It is well known what guarantee of its perfection arises from the division of labour, and without doubt this perfection will be great when in every work of industry, of science and the fine arts, every one having chosen his special occupation, according to his taste, will be able to depend upon enthusiastic associates, for the completion of parts for which he feels little attraction.

We have already seen what are the *passional elements* of the groups, what are their springs of action in the material and the spiritual, in fine, to what laws of *tone* and *attraction* they are subject, according as this or that passion predominates. We might yet give more interesting details upon this first element

* Isaiah, 5, 8.

* Harmony is the name Fourier has given to new social order which succeeds civilization.

of human association; but I must here confine myself to that which is necessary to give the reader a precise idea of the theory of M. Fourier.

SERIES.—"An impassioned series is the association of all the groups, each of which exercises some *species* of a passion which becomes a *generic* passion for the individuals."

Thus, for example, in industry the association of groups, which in the same *canton* (district) will cultivate different species of flowers, will form the series of florists, and to particularize them more, the whole of the groups which cultivate different varieties of the same flower will make a series.*

The formation of series has for its object the creation of active rivalries, between the groups of a species nearly related, and also of kindly correspondence and collective engagements between groups more remote.

We have seen that amongst the individuals composing the same group, sympathy and agreement are founded upon identity of passion and function. Among groups more remote, they will be founded upon *contrast*.† These two *passional* modes are equally powerful, and ought both to be employed. The value of contrast, as a source of attraction, may be easily perceived, for example, in the natural affinity which subsists between children and old people; an affinity much greater than we perceive between the middle age, and either of the two extremes. But it is not sufficient to create this double agreement of identity and contrast, we must also know how to produce emulation and rivalry, which are always the expression of a true discord.‡ These relationships are naturally established amongst employments whose importance is nearly equal. The groups, therefore, must be arranged by shades so graduated, that between two neighbouring groups the suffrages may be equal. As M. Fourier says, the employment must be distributed according to a *compact scale*,

By this organization in series, the groups then are put in *contrast* and *rivalry*, which multiplies the springs of attraction, that we have seen to be inherent in the very nature of each isolated group. The charm of soul is doubled, since to sympathy by *identity* is added sympathy by *contrast*. There is also a double pleasure of the senses, "since to the charm of *special* perfection, or excellence, to which each group raises its produce, and to the love of approbation, which is thereby gratified, is added the charm of *collective* perfection, or social luxury, which reigns in the labour and produce of the entire series." In fine, the ardour of each group is increased, and the tie of affection which binds all its members is strengthened by the desire of surpassing rival groups. We see, then, that the employment of the social system gives development to the two first distributive passions, to the *composite* (blind zeal—enthusiasm), and to the *cabalistic* (reflective zeal or intrigue). To satisfy the third, the love of change, *sickness*, labour, like pleasure, must be pursued, in SHORT AND DIVERSIFIED PERIODS (seances, sittings).

The duration of employment for a series will be generally one or two hours, never exceeding this term, except for urgent business, or exceptional labours of art or science, in which the individual has need of greater liberty. Thus, every one will be able in the course of a day to devote himself to very different occupations. Every one will be able to develop alternately his spiritual and corporeal faculties, without ever leaving to disgust or envy the time so employed. The formation of workmen into groups for the accomplishment of this one task, admits of employment in short periods, since a group of ten or twelve individuals will perform in one hour the labour which now occupies a single workman for a day. The necessity of minute division of labour in every group is thus easily perceived. It is essentially necessary, in order that every one may acquire a real skill in the different and numberless employments in which he will take part.

* Series and group correspond to genus and species.

† Here there is a decided difference between Owen and Fourier. Fourier employs all the passions; instead of destroying competition, he merely tames it, and makes it innocent.

‡ The reader must remember that good music always employs discords, but discords kept in due subjection.

The idea of labour in short sittings is very beautiful and very original. It is a remedy for a great proportion of the evils which fall upon the people. It is truly the emancipation of the working men.

In meditating on the progress of humanity, we often congratulate it on having escaped the ancient institution of *castes*. But laying aside the small number of those who enjoy the benefits of education, and a privileged condition, and considering only the mass of the people, are we then so far removed from this organization of primitive society, that it has ceased altogether to exist amongst us? A family is no longer, in its successive generations, restricted to the same profession, but the chain has been broken only at the rings which unite these generations together. It remains entire throughout the whole period which intervenes between birth and death. It there holds the man immoveable. Every man is bound for life to the same profession, to the same trade—a brutalizing condition, which makes of the most noble creature a machine to knead bread, to churn butter, or make pins' heads.

What is it that constitutes the charm of the professions which they call liberal? is it not that, in opposition to the mechanical professions, they permit and encourage the simultaneous development of all the faculties? A painter, for example, can very easily and very usefully employ himself in sculpture, architecture, music; he can devote a portion of his time to the sciences, to literature; all this is necessary to elevate his genius, and quicken and direct his inspiration. But if you shut up the artist from morning till evening in your workshops of mechanic arts, how can you help extinguishing his genius? and yet this goldsmith was perhaps a Benvenuto Cellini, this watchmaker a Breguet, this metal-weigher a Watt.

Labour in short sittings then puts an end to this vicious circle from which modern economist cannot escape. At present, the progress of industry demands the division of labour, but as the division of labour specializes more and more the employment of the workman, it leads him to brutishness, so that the progress of industry becomes incompatible with that of the industrious. I insist upon this expression of vicious circle (*cercle vicieux*), by which M. Fourier characterises all the progress of civilization, since, in fact, in the most of cases, as well as in the preceding example, civilization turns the most happy discoveries inevitably to the detriment of the working classes. Civilization, says he, creates the *elements* of happiness, but not the *happiness*.

Short sittings have not only the advantage of insuring the full development of individual faculties, but they multiply the affectionate relationships of all the associates, since the composition of the numerous groups, in which a single individual will take part, will be very different. In a word, they destroy every thing that is exclusive in collective interests. The greatest difficulty in the problem of association, namely, the due distribution of benefits, or retribution to every one, according to his works, to the mutual satisfaction of all parties, is thus solved:—If the series were not amalgamated one with the other, if all the affections and interests of an associate were connected solely with one order of labour, every one would seek the predominance of his own corporation. Hence would arise collisions without number, and equilibrium would be destroyed. I will return by and bye to the important problem of proportional distribution. Let it suffice for the moment to have pointed out the importance of the social system, which consists in the employment of different series in *contrast*, *rivalry*, and *copartnership*—(*engrenées*). These three properties of series are equally necessary to the mechanism of association, they demand the distribution of functions according to a compact scale (*en echelle compacte*), the minute division of labour and employment in short periods.

From what precedes, it appears to me that the reader must begin to perceive that the promise of making the passions of use, and of giving a free development to *passionate* attraction; that this promise, I say, is by no means presumptuous in the mouth of M. Fourier, for the employment of the series puts into play the three distributive (or neuter) passions; and these, again, each according to its individual nature, only manifest themselves by the development of the animic (or active), and

the sensitive (or passive) passions. In respect to the transformation of labour into pleasure, by a passage from unsocial and repugnant, to social and attractive industry, we will have to point out many of the secondary and very efficacious means of insuring this result; but we may already recognize the solution of this problem given in the following table, which I have borrowed from M. Fourier, and which sums up, in respect to industry, all that has now been read:—

| <i>Social Industry operates.</i> | <i>Disunited Industry operates.</i> |
|---|---|
| 1st, By the largest possible unions in every department. | 1st, By the smallest unions in works of culture and domestic economy. |
| 2d, By periods (sittings) of the shortest duration and greatest variety. | 2d, By periods of the largest duration and the greatest monotony. |
| 3d, By subdivisions the most minute, affecting a group of individuals in every shade of employment. | 3d, By the greatest complicity affecting in one individual all the shades of an employment. |
| <i>By attraction, charm.</i> | <i>By constraint, want.</i> |

One property of the series, not less valued than those which we have considered, and to which I ought henceforth to invite the particular attention of the reader, is, that by embracing in one mechanism the pleasures of consumption with the labour of production, they will immediately destroy the purely unproductive character of consumption, which has with reason been appropriated to it in modern times. This is important. It does not attempt, as is commonly said, to make commerce and industry move by the *luxury of riches*. Understand here that the more the whole association is refined in its taste, the more will its productive faculties be active and powerful. We have seen, in fact, that to produce the charm of industry, one of the first conditions to fulfil is the subdivision of every employment, on a scale of shades of close resemblance. "This is, as we have seen, the sure means of giving active development to the *cabalistic passion*, of raising every production to high perfection, of exciting an extreme ardour in labour, and a great intimacy amongst the members of each group. But this brilliant result would fail, did we not also produce a refinement of tastes amongst consumers as well as amongst producers. In this case the general perfection of art would fail for want of appreciators. The cabalistic spirit would lose its activity amongst the groups of producers and preparers (*preparateurs*), &c. To obviate this evil the social state will train children to the cabalistic spirit in three employments—consumption, preparation, and production. It will accustom them from an early age to exert their skill upon every species of food, every savour, and every accommodation. This variety of tastes, which would be very ruinous in civilization, would be economical and productive in association. It would then procure the double advantage, 1st, of exciting industrial attraction, and 2nd, of consuming and producing by means of series."—(*The New World, Nouveau Monde*, p. 35.)

LETTER FROM "A STUDENT."

SIR,—The following letter has reached me from a deep thinking friend. If you see the propriety of giving it to the public, as the offspring of a sincere mind, I should like the observation to go with it, that if the churches were given us to occupy, I cannot see the men fit to be trusted with the work of education. I can find employment for almost any number of persons of either sex who are prepared to carry into practice the principles I have endeavoured to set forth, in large buildings, obtainable at moderate rents. From actual experience now making, it is proved there is no want of discrimination on the part of parents, even the poorest. The harvest is exceeding great, but the labourers are few. This is the point where we are wanting. All the churches in the world would never give us the power to use them rightly. With the right-ended design, we should never be deficient in communicative means.

* Large masses.

You will not conclude, then, that I agree with the general bearing of the letter; quite the contrary, I would combat, if called on, almost every position. None the less I wish the writer to be heard, and think it a pity the letter should be buried in my drawer.

If indeed my friend means the real true "Church," that is indeed where we ought to be.

C. L.

To "C. L.," the writer of the articles on Education, inserted in the Shepherd.

DEAR SIR,—I like your idea of "Camp Schools," only that in this our climate, and our present state of comfort (great even for the "starving," as compared with the savage life in deserts), they could not have the effect that in time of old the self-denial of a prophet, bare-foot, stick, and sackcloth, had over wandering tribes.

You say rightly, "the lowest part of the mass is the thing to be moved." The Church, the Church is the place we want. The crown is now favourable to general and useful education.

The thing now to petition for, or rather to demand, in the name of *intellectual education*, is the free use of all churches on Sundays, which have now no congregations, and I believe there are many in the city where no mystic service is performed on Sundays. Also, the use of all other churches on the weekdays, for evening lectures, and mental training, by laymen! The Church to be had gratis. The Crown, as the head of the Church, has power to enforce the grant free of any charge; the lighting and cleaning to be defrayed by subscription of 1d. per week; many, I hope, would pay more with pleasure; for in winter the place must be made comfortable and warm for the poorest of the poor—those now stigmatised by the exclusive as the vile unwashed rabble (monsters! and they tax soap); for, as you say very truly, they are now the human beings to be moved. The rest will feel shame and remorse, and follow in the new conviction; but, in my humble opinion, should the churches be granted, and filled by the very poor and middling (who would come at first in winter merely to warm themselves), I assert that nothing but real knowledge should be spoken of, the word "God" never mentioned, or even alluded to—the priest never abused, nor praised, nor mentioned at all. Lectures on MAN, and on the UNIVERSE, as known to reason by the revelation of scientific observation and research.

The people themselves will soon find out that you speak to them of the very same things (man and the universe) as all religions do, and ever did. The people will soon make the difference also between the mystic lessons they cannot understand, and the scientific demonstrations which have the new power of awakening the intellectual faculties, while the church language by priests never addresses itself but to our instincts.

I suggest no difference of seats like friend Owen had at his meeting. Convinced am I that the fewer rich came the better for the feelings of the poor unwashed, whom we want to raise in their own estimation. Let all come in free, and seat themselves where they please. Let science and useful knowledge, and the arts, and the science of life and human wants, human feelings, human understanding and health, temperance, peace, order, and good-will, be the only subjects. No politics, no allusion to the past and present, but plain reasonings (from the facts of human nature, and of the knowledge now possessed) on what future society will be when all brains are purged of superstition.

The repeated bloody revolutions of past centuries have given us (the people) liberty of meeting to discuss, liberty of speech everywhere, and liberty of the press to diffuse. With these to start from as a basis, more bloody revolutions can only destroy the freedom already conquered from absolutism. Knowledge alone can move the people onwards. Take for motto—

IGNORANCE, the only ORIGINAL SIN from which mankind can be redeemed.

REAL KNOWLEDGE, the only means of redemption in the power of human society.

CHURCHES, the only places where all the people can be instructed, and really informed and educated together.

LAY TEACHERS (scientific lecturers), the only priests to be trusted.

Religious forms pass away.

The religious feeling progresses.

MEDIATIONS change with time, and our mystic temples are now Sanctuaries of thought and science, no more to mystify our instincts, but to convince our understandings.

What is, is what must be, because of what has been! Abuse not the aristocracy nor the clergy of the world: they have done much for mankind.

Kings have beaten down Popes.

Nobles have beaten down Kings.

Real knowledge will beat down both Kings and Nobles, unless they seat philosophy on the throne. At this very moment the crowns of England, and France, and Spain, are abandoning the churches to the people, in order to march with public feelings and opinions, and to secure themselves longer against mental progressiveness, which tolerates nothing now but what may prove of general utility. War and conquest have marked, throughout, the reign of ignorance in power. Order and peace must mark the reign of intellectual progress, by which to redeem the people from the original sin of ignorance. But for this, lay disinterested teachers, devoted to science, must have the use of all your churches.

Robert Owen has done as much as any man can do. But after his success in Manchester and the north, when persecution begins in Liverpool, he starts off to convert monarchs!! This is beyond my comprehension.

The *Shepherd* I have always said was an excellent publication, but it should be smaller in size, larger in type, much less matter in each number, price one penny or a halfpenny, and distributed as the publisher does the *Satirist*.

It is no longer the time to "lay down one's life for the sheep." Full liberty is now allowed to diffuse real knowledge, temples and teachers are the things most wanted to create, as you say, an atmosphere of thought or mind.

As there are churches in every parish, lay teachers might be appointed to move over the land, and a board of real education should appoint and pay them to do by authority what Owen, Carlyle, and Buckingham, do of their own accord, and at their own expence. This would soon be followed by Mechanics' institutions in every village, but, far greater crowds would follow and attend to education in the Church itself, than would go to other places, which a narrow and mistaken priesthood will always deery as receptacles of infidelity. (See the absurdities now published by the *Church of England Quarterly Review*.

A STUDENT.

[This letter is another specimen of the confusion of language; for though we believe that "a student's" mind is in discord with our own upon some important points, yet he has not fully expressed his own meaning, when he speaks of knowledge and science being the summum bonum. What sort of knowledge does he mean? Does he mean to affirm that a philosopher in a laboratory or a scientific meeting, is happier than a school-boy sitting on his heels in a country farmer's shed, before a blazing fire of dried branches and old pales, which he and his school fellows have collected, and round which the spell-bound party have religiously seated themselves, to listen to the tales of genii and fairies, goblins and kelpies, and other creatures of the mind, whose ideal image is as awfully enchanting to the charmed fancy as the reality could be to the bodily vision? Then we deny the assertion. We deny the possibility of creating high enjoyment without giving considerable scope to the imagination. Reason and knowledge may be the solid earth, but imagination is the atmosphere in which we live, move, and have our being. Man is essentially an imaginative being. Even the materialists themselves, without knowing it, are obliged to give indulgence to this interesting and creative faculty, from which alone true knowledge in man actively proceeds. The attempt to suppress it is exceedingly fanatical—nothing more so. The laws of Nature are not to be altered to please the whim of a section. Nature has given calculation and scepticism to some, ardour, hope, and fancy to others. That the former should try to put down the latter may be natural enough, but it would be very unnatural if they should succeed. We are firmly of opinion that God has made man well, and there is no occasion

for preaching a crusade against any generic feature of human nature, but merely against a form of society, which prevents the proper development of the human being. To try to make a romp rational, is absurd—she is happier as she is; but the establishment of a system of association in which the active, the ardent, and the affectionate disposition of the romp might be used to advantage, is an object worthy of pursuit. We want a system that will develop human nature freely, as God has made it; not a system that will make artificial beings!—mere rationalists—according to the beau ideal of some mortal man, who *imagines* that judgment is better than imagination. Judgment is certainly requisite to lay a sure foundation; but the superstructure, the dwelling place is fancy,—fancy—where all the fine arts, all that is ornamental and exquisite in human nature, resides. What is the social feeling but fancy? What is affection but fancy? The genius of language has already determined this by the use of such expressions as these, "the dog has taken a fancy for the child," or "the child for the dog," or "the man for the woman, &c;" but who ever heard of knowledge being indetified with affection? It is as dry as a peat.

And, pray, why should our student have such an antipathy to clergy, and not to laymen, and yet advise us not to abuse the clergy, for they have done much good? It sounds droll to say, "We will not abuse you, gentlemen, nor call you unqualified, but we will not employ you, gentlemen, for laymen *only* are qualified." We regard this as a refinement of abuse. We think very differently. We believe laymen are unqualified, but we certainly think them entitled to a share in the government of the Church, and in this respect we cordially agree with a Student. The Church is at present a one-sided affair, a sort of trade or corporation, like the honourable company of fishmongers, or goldsmiths, or merchant tailors. We regard it in no other light at present. But the idea of intrusting the education of the people to men solely devoted to the *materialism* of thought, is to us defective. It is enough to subject the Church to the law of mutation or progression to which every other department of society is subject. This can only be done by amalgamating the laymen and the clergymen into one, making the Church consist of the universal people, and calling any man to the office of a clerical teacher who is deemed to be endowed by Nature with the requisite abilities. The clergy of God and Nature are the men for us, not the clergy of Oxford and Cambridge only, who, by virtue of a usurped power, exclude from the prosecution of the apostolical profession many highly gifted men, who would have been an honour to society, by being called to the chair of Moses and Christ.

Much of this, we believe, a Student agrees with; but the different meanings of language in individual minds lead to many seeming differences where there are none.

But we must say a word about his abandonment of the term "God!" He may just as well tell us to abandon the use of the word 'sun' or 'moon.' Moreover, it is absolutely unscientific to talk thus; not to speak of the utter explosion of Atheism from all philosophical discourse (and pray, what book was ever written which employed science to advocate an Atheistic faith?) We say, that considering the now universally acknowledged fact of the bipolar aspect of every department of Nature—it seems to us impossible to express the ideas of the mind on universal being without having *two terms*, one to express the external or objective aspect, and another the internal or subjective aspect. Every thing is so beautifully arranged upon this double principle, that we run involuntarily into double forms of expression, and cannot avoid it. God, in our idea, is the subjective Nature. Nature is the objective God. They may, for illustration, be represented thus:—Let the line represent

Universal Being.

God Nature
P. or Nature subjective. ——— or God objective, N.

What would "A Student" do with the two ideas? How would he express them? If he would abandon one of the terms, how would he supply its place? Would he confound the two ideas? If so, then where is his philosophy, his science, and his knowledge? Echo answers, "where?"

THE BLIND MAN, AND THE PARALYTIC.

A FABLE BY FLORIAN.

(Translated from the French, by V.)

If we would but mutually assist each other, the weight of our individual misfortunes would be considerably lightened; the good we do to our brothers and sisters, invariably diminishes the evils we suffer from ourselves. Confucius, in accordance with his whole doctrine, anxious to impress this truth upon the people of China, related to them the following anecdote:—

In one of the principal towns of Asia, there lived two very unfortunate men; the one was a cripple and the other blind; both were extremely poor besides; they constantly implored heaven to determine their wretched existence, but their prayer was ineffectual, they could not die. Our Paralytic stretched himself upon a miserable truckle-bed in the marketplace, he suffered, but received no commiseration, and this caused him to suffer the more.

The blind man, liable at every movement to be hurt, was without support or guide, he had not even a poor dog to love or lead him.

It happened one day that the blind man felt his way round the street where the sick man lay, for he heard his groans at a distance, and his soul was moved to compassion. Addressing himself to the unhappy man, he said "it is only the unfortunate can feel for the unfortunate; I have my sorrows, and you have yours; let us *unite* them, brother, and they will be less *insupportable* to both; alas! said the cripple, do you not know, that I can hardly put one leg before another; what benefit to either could result from *uniting* our misfortunes? What benefit, replied the blind man! listen to what I would say. Both of us together possess all the good that each of us individually is in need of; I have my legs, and you have your eyes, I can carry you, and you can be my guide; your eyes shall direct my insecure steps, and my legs in return will go where ever you please. Thus, without ever suffering our friendship to decide which of us *two* shall perform the most useful services for the other, I shall walk for you and you shall see for me.

[This fable is not a picture of society as it is, but as it should be. Nature has distributed her own gifts amongst us; she has broken her body, she has divided her mind, and given each of us a portion. No man is universally gifted. The strongest mind has a weakness, and the weakest mind has some element of strength in its constitution. The brave are sometimes timid, the timid are sometimes brave.

It is vain to attempt an enumeration of the gifts of mankind; but it is not vain to attempt to show that each man is dependent upon his own fortune or gifts, and derives little assistance from the gifts of others. The gifted man, who is poor and friendless, remains poor and friendless, and his gifts are buried in his own head, or expended in the meriment of gossip, or the chit-chat of a village ale-house. The inspiration of genius is dissipated in the wilderness of society. It is often ridiculed as madness by the ignorant, and too often leads to madness by the neglect which it experiences. How much mental power, how much happiness is destroyed by the solitariness of the individual, amid the vast assemblies of his fellow men! The blind man finds his own staff, and the lame man his own crutches, and the weak man takes to his heels, and the strong man fights for himself; and the fine man manoeuvres for his own interest; and the eloquent man enhances his own merits; and the feeble man slanders to sooth his own envy; and the rich man spends on his own fancies; and the poor man schemes and works for his own private support; and the powerful man collects the labours of all for his own private aggrandizement. Were the blind man in the fable, to carry the lame man where he wishes not to go, and the lame man with his eye sight to direct the blind man wrong, and, having gained his own *private* object, leave the blind man to find his own way alone, the picture of present society would be complete. We all help one another, the master helps the servant, and the spinner the weaver, and the weaver the spinner, the printer the bookbinder, and the writer the printer; but when the one has wrought hard for little, and the other has merely thrown his net into the sea

of popular trouble, and brought large gains into his own coffers, whilst the fishermen, who did the laborious work, are merely fed and clothed for the occasion, where is the friendly co-operation? The blind and the lame of the fable are one, and their interests are one, and their gains are equal; but here the interests are two, and the gain is on one side; the poor labourer is used for his strength, and when that fails him, he must then, like a blind or lame man alone, find his own way home.

What is the cure for this evil? The union of interests, mutual confidence, mutual dependence, social industry, accumulation for masses, and not for individuals, property for all, and not for one or a few.—minute division of labour, and universal employment, short hours of labour, long hours of recreation for the pleasures of imagination and the suppression of sensualism, annihilation of poverty, the eternal destruction of filthy streets, and dirty habitations, of bad clothes, and unclean persons, of ignorance and bad taste, of drunken habits, arising from idleness, and want of suitable amusements, &c. These are the cures.

We only want the power of externally modelling society, to effect the moral change. It is an outward act for the purpose of begetting an inward grace.]

THE SOCIETY OF FRIENDS.

THE Quakers are an interesting people. Their elementary view of religion is of a purer and more perfect kind than that of the surrounding sects of Christianity. They have in embryo the doctrine of a spiritual worship, "in the upright heart and pure." They have in embryo the idea of a social community, in the friendly aids with which they administer to each other's necessities. They have in embryo the idea of a religion of peace, in their decided reprobation of all violent species of offensive or defensive warfare. And they have in embryo the idea of a pure morality, founded upon veracity, independence, liberty, innocence, and domestic happiness. They have many exceedingly beautiful features of character; and yet there is something peculiarly deficient in their social capacity, as members of general society. They carry out the system of individualism in religion farther than any other Christian sect. They are gatherers of this world's goods—they are self-appropriators, and, according to William Howitt's own acknowledgment, they devote their whole time and attention to business, and money-making. They discourage the fine arts. They have banished music, and dancing, and painting, and sculpture, from their dwellings; they have interdicted the fancy from interfering with the arts of tailoring and dressmaking. They have introduced monotony into speech, and customs, and manners, and even into the drawl of their peculiar oratory, the sing-song of which (their only music) they have religiously preserved since the days of George Fox. They have banished novels and romances from their drawing-rooms, and give but small countenance to poetry, and that of a peculiar sectarian species. What can such people do? They engage in trade, and gather money. That's all. According to the notions of degenerate Christianity, this money-making is all right; and in the present state of society it is not wrong. But where is the spirit of Reform manifested in Quakerism? Does it teach social union, or does it teach men, each to gather for himself, and, like the Israelites, when the manna came down from heaven in the wilderness, collect more than he can make use of, so that it becomes a stink in his nostrils? The very attempt to approximate Christian community, without fairly entering it, has been injurious to Quakerism. Their numbers are still very limited, notwithstanding the inducements to join them, and they are exceedingly cautious of admitting any poor man, who might ultimately prove a burden to the society. Wealth is really a virtue amongst them, and poverty a sin, and the greatest of all pretenders to a spiritual religion are the most indefatigable gather-

* This is another beautiful type of community. The Israelites were forbidden to take more than they could make use of. If they disobeyed it stank. We have, therefore, a type of the social system at the institution of both law and gospel—Where is the antitype?

ers of material riches. There is a consistency in Jewish money hoarding, but how does it accord with a Quaker's spirituality?

The following quotations from a clever article by William Howitt, a Quaker, in the last number of *Tait's Magazine*, will confirm the above observations:—

"The friends have separated themselves from the public on many points of religious principle, and have renounced, on that ground, many of its pursuits and pleasures. They are thus become a simple and domestic people; for, having abandoned almost all the expensive habits and recreations by which their neighbours spend their time and their money, they are thrown, in a great degree, *upon business, as a mode of filling up their time*. Thence they derive as tradesmen another great advantage: they not only devote to their business a greater proportion of their time than many others, but they give it an *almost undivided attention*.

Well, then, the friends have an education that gives them activity, application, and an attachment to business; which gives confidence in their integrity, and takes out of their track of accumulation rival propensities and seductions. They must, of necessity, under these circumstances, get money; and, having got, how are they to spend it? Is it on splendid houses and equipages—on liveries and armoinal bearings—on numerous establishments—on attendance at the theatre, the opera—at races, clubs, balls, assemblies, routes—by magnificent entertainments to the titled and fashionable? Or is it on fine clothes, jewels, or the accomplishments of music, dancing, or painting—by field sports, or games of hazard? From all these they abstain on religious conviction. These could not divert them from the acquisition of wealth—these could not retard or lessen that acquisition in its course; and, wealth being once acquired, the only difficulty is to say how it shall be prevented from becoming enormous. Friends live in good houses, and have them well and even elegantly furnished; but then they indulge in none of those articles which absorb the greatest sums of money. Their dresses are simple: what can they spend on them compared to what fashionable people do? They keep no caskets of jewellery, to blaze in drawing-rooms and at levées. They have no costly pianos or harps, guitars or violins. They avoid as vanity carving and gilding, and the Baylonish glare of gaudy colours in curtains, hangings, and canopies. Seldom do satins and damasks, much less gold and silver tissues, flame on their chairs, couches, and ottomans; and, as for those glorious ornaments of walls, paintings, by masters old or new, in which lie often more capital than in the houses which hold them, or even the estates on which those houses stand—why, they have none of them—no, not even a framed engraving, in nine out of ten cases, except the West family, Penn's Treaty with the Indians, and the portrait of Thomas Clarkson. What sums do they save in what are called accomplishments—in teaching children music, singing, dancing, fencing, drawing, painting, languages, and a dozen other things, which are now drilled into the young, without the slightest regard to capacity, taste, or future requirement! What sums do they keep out of the hands of operadancers and singers, actors, musicians, drill-masters, keepers of taverns and clubs! They have one member in Parliament; but there is no chance of their being brought to spend their ten or twenty thousand pounds at an election; for they have a conscience against bribery and drunkenness, and, moreover, are not fond of turning night into day.

"The greatest danger which attends this state of things, is that of fostering a worldly spirit, and of bringing upon the possessors some of the worst evils of wealth, without its splendour and elegancies. And this is, in fact, the besetting sin of the society. Many and repeated are and have been the warnings of the yearly meeting on this subject—and which may be found duly recorded in their Book of Extracts, or, as it is now called, the Book of Advice, or the Book of Discipline—that is, the book of the laws of the Society—for friends to be moderate in their desires; to withdraw from trade, *when they have got enough*! and make way for others. But it must be confessed, that this advice is the least attended to of any. The words of Paine, though severe, were not without a good deal of justice, when he said—"They pursue money with a step as steady as time, and an appetite as keen as death." The majority of friends go on

trading to the last; and in no society is the influence of wealth more felt, or more powerfully, though silently, exerted. Is this to be wondered at, after the education now described, when the acquisition of property is necessarily looked upon as a great duty? I once saw a wealthy grocer, who was capable, not merely of keeping his carriage, but of keeping three or four, if he pleased, and with no family to provide for, busy wrapping up pounds of sugar, as if his living depended upon it. A person came in and related some foolish action of a retired tradesman. "Ah!" said the friend, "when men go out of business, they are almost sure to do some foolish thing or other." His fingers moved more nimbly, his eyes glistened with satisfaction, and the weighing of pounds of sugar evidently seemed a more meritorious deed than before."

TO CORRESPONDENTS.

We have neglected for several weeks past to do justice to the Watchman Newspaper, which is the organ of the Wesleyan Methodists, and glories in the name of Christian, to the exclusion of all Catholics, Calvinists, Lutherans, Whitfieldians, Socinians, Unitarians, Sandemanians, Glassites, Swedenborgians, Southcottians, &c. About four or five weeks ago we sent an advertisement to the Watchman office, containing the following words:—"The Shepherd, now publishing, weekly, price 1½d. The pages of the Shepherd are devoted to the demonstration of the social aspect of Christianity, the general apostacy of the Christian Church, and its reunion upon social principles." This is the advertisement. It was received by the clerk, and 5s. paid for it, but a council having sat upon it in the inner court, it was resolved to reject it; and, accordingly, when we sent to ascertain the fate of our advertisement, we were informed that it was rejected "because it was ANTICHRISTIAN!"

We merely put this little fact on record without any comment Mayhap, in a century hence, some public writer, turning over the pages of the Shepherd in the British Museum, to trace the rise and progress of a regenerated gospel, will light upon this centennarian anecdote, and reprint it, with some striking observations, for a generation yet unborn, who will regard us in the light of heralds of the coming morn, and rejoice in the sunbeams of that light which falls upon us merely by refraction from the yet unborn sun. To that generation we appeal. To Christ, the founder of Christianity, we appeal. To his judgment seat we appeal, before which we shall be happy to meet the editor of the Watchman, and the council who rejected the advertisement, along with the conductors of the Evangelical Review, of the same pious fraternity. Till then we bid them adieu. We shall never denounce them; but, for the sake of the generation yet unborn, we shall by and bye pick out a few more specimens of the trade from the Evangelical advertisements.

In No. 6, of Vol. II., we promised to treat soon of miracles, that volume having closed suddenly and unexpectedly, we could not redeem our promise as we intended; but, in the interval of time between the 2nd and 3d volumes, we collected a number of interesting particulars, under the name of "Legends and Miracles," which we recommend to the perusal of our readers. They contain a specimen of almost every kind of miraculous phenomenon which has been recorded in the history of man, and form a very important key to the study of Psychology. The collection was not made for amusement only; although there is a sufficient fund of amusement to make it attractive to the simple mind, there is food for tough digestion, even by the most experienced adept in the occult sciences—something to puzzle the brains of the wise, as well as to arouse the attention of the foolish.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 18, VOL. III.]

SATURDAY, OCTOBER 28, 1837.

[PRICE 1½d.]

LIKINGS AND DISLIKINGS,

OR THE

POWER OF PREJUDICE WITH REFERENCE TO ASSOCIATION.

Nor.—Be advised ;

Hent not a furnace for your foe, so hot
That it do singe yourself; we may outrun
By violent swiftness that which we run at,
And lose by over-running. Know ye not
The fire that mounts the liquor till it run o'er,
In seeming to augment it, wastes it? Be advised.
I say again there is no English soul
More stronger to direct you, than yourself;
If, with the sap of reason, you would quench,
Or but allay, the fire of passion.

Shakspeare, Henry VIII.

HATRED is most commonly used in a vicious sense, as expressive of some unjustifiable passion, and love is used in the opposite sense, as expressive of something meritorious. The reason of this is manifest; love has a tendency to tranquillize, hatred to agitate the mind. But there are many species of love which are evil, and, *vice versa*, hatreds which are truly virtuous. A man who is never angry, is a man without moral feeling; and a man who never hates is devoid of sensibility. We cannot conceive a state of being without hatred. It belongs to creation—it is a necessary ingredient in the composition of a moral being. It is one of the primitive sources of activity. Love tends to repose—hatred to active exertion. Love tends to permanency—hatred to change of condition. Hatred of evil is the primary cause of moral and intellectual progression.

It is good to hate evil.

No man, consciously or knowingly, hates good.

We hate that which we think evil to ourselves. But we are often mistaken; and here it is where the evil lies—in hating that which is really not evil, but only supposed to be evil.

The prepossessions and prejudices of party spirit are singularly strong, and as far as our own experience goes, particularly so in early life. We well remember the aversions with which we were accustomed to look upon certain religious and political parties. The detestation was mingled with a kind of religious awe and commiseration, but it was a hatred, and that so powerful as to absorb our feelings. This feeling we have entirely lost; it is only by taxing our memory that we can speak of it; but the remembrance of it enables us to judge of the acuteness of that dislike which is experienced by many towards ourselves and our readers—dislike which almost chokes utterance in some, raises the curl-of-lip contempt in others, and the pompous majesty of Pharisaic silence in many.

This passion is not confined to persons, it extends to places and things. We remember certain roads which we detested, certain parts of a road which we peculiarly longed to pass, from a sort of ill-defined antipathy. We remember an old lime tree which always occasioned sad and disagreeable recollections.

It was a solitary thing, in the midst of a barren track of rocky land, with a solitary sheep or cow occasionally grazing beside it, and a solitary cottage, and a solitary dog, and perhaps a solitary farmer, looking out upon the bleak waste, from which he dug out his yearly subsistence. It makes us sad, even now, to recall it to our remembrance. All this we once hated, and we are afraid, from the feeling even at this very moment upon us, that we hate it still.

There are certain colours in dress which we dislike, certain forms in statuary, painting, or architecture, which we abhor; certain modes of behaviour, which we cannot endure; certain vain and affected airs, which are peculiarly displeasing; and certain presumptive acts of assurance, which we abominate. We have, therefore, abundance of the thing called hatred. We hate sounds, smells, sights, tastes, and feelings—five species of sensitive hates have we, with an infinitude of variations, all combining with the moral sense, and producing moral aversion of corresponding intensity.

Is there any one of our readers who can say that he is differently constituted, that he loves every sound alike, every sight, smell, taste, and feeling alike? then we say he is the most extraordinary animal in existence. Is there a man who hates nothing, and loves every thing? No; it is an absurdity. The very being of life is bipolar. An attraction to one pole always creates a corresponding aversion to the other. Why, then, oppose hatred? Why strive to destroy it? Why not encourage it? Reader! Dost thou not know that the earth of itself is barren, or bringeth forth weeds and confusion, but when cultivated, it produceth rich and luxuriant crops, delicious fruits, and beautiful flowers? The principle of barrenness, or weed-production, therefore, is an evil, because we strive to destroy it, but yet it is the source of agricultural art, and all the pleasures derived therefrom. Agriculture, as an art, could have no existence, were it not for this fundamental vice in our mother earth. The object of agriculture is to destroy this barrenness, and tendency to confusion of produce. But agriculture never can destroy it; for even supposing it possible to cultivate every acre of dry land, the labour must be incessantly repeated from year to year, nay, almost from day to day, to prevent the fundamental vice from rearing its head too high. But with all our labour, that vice will appear, for the principle of viciousness is not destroyed, it is only kept down by the power of art, and the skill of science.

Nay, what is still more remarkable, the fundamental vice is actually increased; the power of the earth to bring forth weeds is increased by cultivation, as any farmer will speedily perceive, by suffering Mother Nature to have her own way for a year or two in his well plowed acres.

This, perhaps, will enable the reader to understand how the elementary principle of hatred in man increases in the same proportion as love.

"As much as I do Cressid love,

"So much by weight hate I her Diomed."

A civilian has many more aversions than a savage. A civilian is offended with a small musical discord which would delight the rude untilld mind of a barbarian; he is offended

with an error in grammar or pronunciation, with awkwardness of manner, with impropriety of colour in dress, with harshness of light and shade, or unchasteness of colour in painting—species of offence which a savage cannot feel because he has not been refined sufficiently to relish the corresponding opposite virtues. For the man who cannot feel the offence of want of keeping, of delicacy of tint, and of accuracy of drawing, in a picture, has not a soul to enjoy the luxury of those beauties when they are really present. It is the power of enjoyment in the one case, which gives the sensitiveness and keenness of dislike in the other. The civilian, therefore, hates more than the savage; that is, he has a greater variety of hates, and by that variety we measure the amount of his moral and intellectual refinement.

Does not this seem strange, and yet undeniably true, that as we go on towards perfection we increase the elementary principle of hatred indefinitely, and that in that increase consists our happiness? For happiness is merely a game in which we play at *bo-peep* with pain, and derive all our enjoyment from giving it the go-by. And, as a man who throws balls, and catches them successively as they fall, tossing them up in a continuous circle of motion, augments his own satisfaction, and the satisfaction of the spectators, by increasing the number of the balls, and the areas of the circles of motion; so also do men make additions to the amount of social happiness by a multiplication of the chances of receiving painful sensations, since the object of all human skill is to present those chances, and at the same time to avoid them.

So much for elementary hatred. Now let us say a little of sectarian hatred.

Although we have determined that the happiness of man is increased in proportion to the amount of his liability to hate; we have, at the same time, shown that it also consists in the suppression of that hatred; the susceptibility of offence, without the fact of offence, is the condition of a happy being. That this is not the state of sectarianism is well known. The fact of offence is unfortunately very frequent in sectarianism. It is a concert of discords. The susceptibility of offence is not great enough. Were sectarians more sensitive than they are (notwithstanding all their proneness to ignite by the slightest friction), it would be highly advantageous to their moral well-being. Their susceptibility is all developed on one side; they are not sufficiently susceptible of self-offence. We would not find fault with their tendency to feel offended with others, if they were sharp-sighted enough to perceive their own deformities. They would thus immediately commence the work of reconciliation, and as they removed offence from themselves, they would gradually see it removed in their neighbours. Let the susceptibility alone. Let it grow to infinity. It is a taste, it is refinement; but when a man is peculiarly sensible of discords in other men's music, whilst he cannot detect a single discord in his own, he has only one polar aspect of his being developed, and is a sectarian, giving offence to all, and receiving offence from all but his own sweet self.

The application of this to individual sects and parties is very easy. Their most prominent defect is a blindness to the offence of their own natures. They require a certain delicacy of treatment. They are somewhat nervous. They have their likings and dislikings, hopes and fears, and holy awe, &c. These must be indulged, and in indulging these *idiosyncracies*, they are offending other minds, who are equally entitled to respect in their likings and dislikings—and thus we stand.

How to get out of this position is the most difficult problem of life and progress. To reason each other out of it is impossible, to laugh each other out of it is equally impossible. To persecute is vain, and to wait with patience is hopeless. To attempt to associate under such circumstances is ridiculous, and

any one small party to abandon society, and endeavour to form an *imperium in imperio*, is, in our modest opinion, a bad speculation. A nation only can successfully institute a social system. If so, there is no alternative left but the propagation of the principle by individual proselytism, until some all-absorbing event in the course of Providence takes place to afford an opportunity for the realization of the idea. It is our firm conviction, built upon historical evidence, that when a social idea

has taken firm root in the mind, especially in the public mind, opportunities are speedily afforded it of receiving a material embodiment. It cannot fail of being brought to the birth when once it has been conceived and quickened into vital being.

But of all countries in the world, a Protestant country, in some respects, presents the most insuperable obstacles to a first attempt. Protestantism is a stage behind Catholicism in social feeling. The infinite number of sectarian parties in Protestant countries has created a sea of trouble and spiritual confusion. The antipathies are excessive, self-righteousness is very high, and the parties are very small. In Catholic countries it is different—there is only one Church—a Catholic feeling pervades it, a mimic sort of brotherhood is already provided, and held up to respect, in the monastic institutions, which are in this country represented to the people in the most impious light; and thus the Catholics really are so far in advance of all other parties, that in Paris, at this very day, a large community of Catholic Christian men and women is in being, formed upon a social model, and as successful as any institution of the kind can expect to be under the malefic influence of civilization.

It must, however, be small. If it be religious, it must be sectarian, and if it be irreligious, it must be sectarian, and if it be indifferent, it must be offensive.

No party can grow to nationality, and no apparent success in temporal affairs would have any persuasive effect upon religious conviction, for *old religion* is so thoroughly prepared for, and has so often succeeded in, regarding poverty and misery as virtues, that if once the torch of zeal were fairly rekindled, it is hard to divine what it might effect. One thing it might attempt, and that is rival communities; thus introducing a spirit of opposition and hatred in constitutional organization, which would be prevented by a national movement.

But how could a national movement reconcile sects, without enforcing (which is impossible) a compromise of principles?

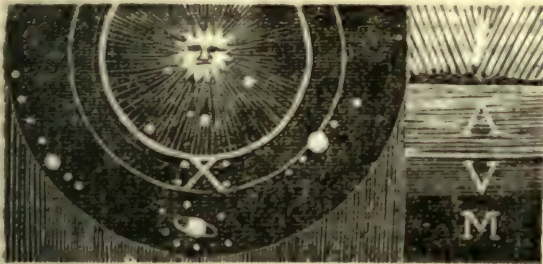
There seems to be only one method, and that is a fundamental basis, upon which every variety of opinion might manifest itself, viz., neither an affirmative nor a negative basis, but a neutral basis, upon the principle that society has nothing to do with individual faith.

This, moreover, is not a mere expedient, but a fact. Individual religion has reference to another world. Society, as a body, has nothing to do with another world; society belongs to this world, and this world only. The individual who dies, and leaves this world, he only can have to do with another. Let him, therefore, determine his own faith; let him act upon the Protestant principle of private authority. But the Church visible, or society which dies not, let it determine what social conduct ought to be; and let it, therefore, act upon the Catholic principle of public or social authority. Thus, we may have the two churches in one, with their characteristic features; the Catholic church (the church of works) determining moral and social behaviour, and the Protestant church, each man apart, cultivating private faith, and other parties, believing or not believing, as they saw reason. A very great variety of forms, and modes of opinion, and conduct, might thus be included in a system organized upon the two fundamental pillars, formerly specified in the *Shepherd*. If ever such a system be successfully established, we know no country better circumstanced, geographically and commercially, than this, for the experiment; but, the attempt must first be made in France, before an English people can have courage to think of it. We are not presuming to stir up any enthusiasm upon the subject; we are merely analysing the prospects of futurity. And to show that we are not without the most respectable authority, in indulging in the hope above expressed, we will conclude by quoting a sentence from one of the most distinguished philosophers of Europe, M. de Forussac, in the "*Bulletin Universel des Sciences, and de l'Industrie*" (7th section, Feb., 1834):—"Unless some retrograde movement takes place in civilization we may boldly predict that if the development of the human mind and population be not arrested, the force of events must lead to the application of the idea of M. Fourier."

But all the systems are one in substance. Association is the idea, and when the time comes for its serious application, we

doubt not, that the genius of man will give a variety, and an interest to its different modes, of which, at present, we can scarcely form a phantasm.

ANALOGIES.—GEOLOGY, ASTRONOMY, AND HISTORY.



In the wood-cut which accompanies this article, we have attempted a rude outline of the analogy which exists between three sciences. We might have taken more, but we consider it necessary to avoid complexity and prolixity, both for our own sake, and the sake of our readers. The square figure represents geology—the semicircular, astronomy. The lower geological stratum is the material or mineral formation, the second is the vegetable, the third is the animal, and the fourth is the moral. This division corresponds to that in the astronomical figure—the outward circle represents the sphere of the three great planets, Uranus, Saturn, and Jupiter. The second is the sphere of the four asteroids, which, crossing each other in their orbits, are well represented in symbol by a cross. The third is the sphere of the remaining four planets, and the fourth is the Sun.

By this figure we do not mean to affirm any thing absolute respecting the priority of the vegetable to the animal creation, which, so far as geological observation has yet gone, seem to have begun together, like the branch of a tree, dividing into two; but only to assert relatively, that the vegetable is more nearly allied to the mineral, and being a lower species of organization, and necessary for the support of animal life, it seems to be the elder of the twins, by a sort of physical necessity, which we have no doubt will be more and more confirmed by future observations and discoveries.

Before the creation of vegetables, progress was wholly confined to the superposition of the different strata, one above another; when the vegetable and animal arose into being, the progress went from lower to higher species, until man was created, and then the progress commenced in a new department altogether. Man being a moral and progressive being, the progress is continued in his moral and intellectual nature. We are, therefore, not such traitors to our species, or to sound reason, as to suppose that a new race of animals superior to man* may be created, to supplant us, as we have supplanted the megatheria, and the monstrous saurians, who flourished in the days of the Titans, when father Jove himself was alarmed for the safety of his own authority. We are somewhat wiser than this, for now we see that creation is finished—finished in man, and that the work of *regeneration*, or moral and intellectual education of the rational being man, has superseded the work of primitive creation.

You may trace the progress of society in these two figures, and if you compare them with history in general, or with ecclesiastical history in particular, you will find a strict analogy. Thus the first stage of man is material, or sensual; second, mystic, or fanciful, being a feeble attempt at satisfactory knowledge. Finding this to fail, he afterwards attempts (thirdly) science; finding this still defective, he cultivates (fourthly) morality, where lies all his enjoyment.

In the history of revelation you perceive, *first*, the law; second, the cross, or the state of transition, when the Church had no political existence; third, the gospel in apostacy, or controversy, or state religion; and fourth, the grand climacteric of all religious progress, the moral realization of the promises of law and gospel. This is the Sun. Hence in the beautiful and luxuriant imagery of primitive mysticism, the millennial age is called the Sun of Righteousness, which arises on the mind with *healing* on his wings.

A sun and a planet are two extreme opposites, or poles, and belong to two ends of a magnetic line, thus,

P. Sun ————— Planet. N.

A planet is by nature opaque, it has no light in itself; it is always one half in darkness, and light and darkness, or good and evil, alternate on all parts of its surface. A sun is the opposite. It is in the system the emblem of moral and intellectual perfection. It is unity, and light, and power. So also is a moral government in the history of society. God's government is called a moral government, to denote its perfection; and what else is a social system, in which full scope is given to the development of human nature, by the suppression of all private appropriation and physical oppression? It is the opposite pole of that species of government which has hitherto prevailed, and may with great propriety be called Solar, in opposition to that planetary or wandering form, which now blights the happiness of mankind. The progress of man in moral intelligence is therefore figuratively depicted before us in the mystic emblems of Nature; and as Nature prophecies in all her other works—as, for instance, when she makes eyes, ears, and mouth for a child, long before it has the slightest occasion for them—so also in the great system of which we form a part, do we see our destiny distinctly pointed out in the two polar characters of animal and moral being.

Were we inclined to carry out this analogy still farther, we would say, that the large division, containing the three planets, is male, and the small division, with the four planets, is female. Thus man is, by nature, and revelation, and generation, prior to woman; he, in botanical language, represents the stock, and as a tree divides itself into seven parts, three permanent and four deciduous, so man is permanently a generator, but woman not. Hence the life of man divides itself into three stages, birth, puberty, and death; but the life of woman into four, birth, puberty, loss of puberty, and death. Thus the figure corresponds with the idea of the old theologians, that the law is the male church, and the Gospel the female. Now the law consisted of seventeen precepts—the gospel of one.† These are distinctly represented in the satellites. The cross that separates them is the emblem of that discord which necessarily belongs to the planetary aspect of human society.

Should any one say that this is imaginative, we reply, that it is as clear as phrenology, or any single department of metaphysical, or even political science. Still it is imaginary, and so is moral science itself.

But the science of geology runs into this three and fourfold division in another manner than that above alluded to. It divides the formations into four, the fourth being the sphere of man and civilization. We have no animals in the first, a few inferior animals in the second, a higher order in the third, and perfection in the fourth. This division may be arbitrary, but it has certain appearances like partition walls, which commend it to the scientific world. Fourier has fixed upon the same number in his theory of the *four* movements, the fourth being the final or social movement, and even Moses, in the 4th Commandment, has conveyed the idea into the Christian world by informing us that God visits the sins of the fathers on the children unto the *third and fourth* generation. This does not imply a generation in the vulgar sense, but in the great symbolical sense which the wood-cut points out. The *four movements* are the four generations. That Moses did not mean the vulgar sense, is evident from other parts of the law, which punish offences even to the tenth generation.

* This has been hinted at by some of our metropolitan philosophers.

† Seven heads and ten horns (with the odd one)—seven precepts of Noah, and ten of Moses.

Vico, the father of modern historical analysis, has followed the same numeric order; his three periods of history being succeeded by a fourth, which is merely a revival of the first under an improved form, thus forming a continued chain like the Grecian monochord, called diatessaron, consisting of four notes, the fourth being the first of a new series; and, therefore, both fourth and first.

We are none of those who admit of the stupid idea of *chance* as a basis of philosophy. We do not know what it means. Every thing in Nature is systematic, and the organization of the whole is perfect. The Harmonicon also is perfect, which unites the parts by their respective relationships. When we discover small or obscure analogies, we attach little importance to them, merely because they are little; but when they are large and clear, we think them deserving of attention, because it is by analogies only that the universal science can be organized.

These analogies, in fine, are a higher or more interior order of facts. The mere facts of the number and size of the planets, the area of their orbits, and other isolated phenomena, are of little importance until they are collated with other facts in Nature, in order that a new species of facts not yet known may be thereby discovered. In this reproduction of a new generation of facts, we perceive the approaching era of the moralization of science, when the external facts having been sufficiently demonstrated, the genius of man will be chiefly directed to the comparison of the different departments of Nature, for the purpose of discovering the *one* law of universal harmony upon which the magnificent fabric is constructed.

The scientific movement is preparatory to the moral and spiritual movements. Science provides the material; but the material of science, as at present arranged, is, in our estimation, as inadequate to effect the regeneration of man as a huge and disorderly heap of stones, brick, mortar, and wood, for the domestic comfort of an unhoused family. The architect is yet awaiting. The arrangement of the materials is yet to be made before the heap of rubbish be entitled to the name of "sweet home."

The attempt at this universal harmony is being made in Germany, France, and Italy; but especially the two former, are eagerly engaged in the effort. In Germany it assumes the character of a mental philosophy, trying to harmonize and swallow up all philosophies. In France it assumes the character of a science, endeavouring to embrace all sciences. The St. Simonians, though now defunct as a sect, have given very general circulation to the idea and the hope. And even the new Catholic party, now forming in France, of which the Abbe de la Menais is an accomplished and eloquent representative, proceeds upon the same principle.

Science, as now cultivated, creates as much evil as it removes; there is not a new discovery of importance in mechanics which does not slay its thousands. What is the cause of this? *The sciences are not yet socialized.*

THE TRANSCENDENTALIST'S DIALOGUES.

No. XIV.

ON QUANTITY CONTINUOUS AND DISCRETE.

(Continued from p. 126.)

Transcendentalist.—Idealist.

Trans.—The idea that I said struck me at the end of our last dialogue, was Zeno's view with respect to motion. Do you remember the principle of his argument against motion?

Ideal.—No.

Trans.—The whole principle rests on the assumption that space is infinitely divisible. Let A B be a straight line, along which a body is in motion.

A ————— B

Now on the assumption that A B is infinitely divisible, it is clear that the body will successively touch an infinite number of points. To pass through an infinite number of points, will occupy an infinite time; hence, Zeno concludes, that, as an infinite number of points lies in every line, it will take an

infinite time for any body to move for ever so short a distance; in other words, that motion, notwithstanding its existence, is manifest to experience, and may, by reasoning, be proved to be impossible.

Ideal.—I see the difficulty clearly, but I do not see how it is to be removed. I move the pebble from one end of the table to the other, and see plainly enough that it is in motion, but still the argument, that there is an infinite number of points in the time of motion, proves that it does not move at all. Stay, though, I remember in one of your dialogues with the Materialist, you said that the parts of a body might only exist in *potentialia*, but not actually, until a division had really taken place.

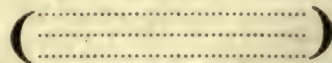
Trans.—True, but that remark would be of no avail here; a body moving straight forwards, not only moves in a straight line, but *begets* a straight line, which is gradually increased a point at a time. Take a button, hang it on a string, and whirl it rapidly round, you will find that it begets a circle; that it actually, to your very view, begets the circle. Here the part precedes the whole, evidently passes through an infinite number of points, and therefore performs an infinite journey in a finite time. This is a contradiction in terms, and yet it is evidently and indubitably true.

Ideal.—I see before me an important matter for consideration; when I shoot this marble across the table I see a straight line produced, or rather a cylinder, the circumference of which is the same as the circumference* of the marble. But I am not sure that it does pass through an infinite number of points. Does it not rather appear that the points are but the ball itself in different positions, and that, supposing the line is six times the length of the diameter of the wall, the wall will have been only in six different situations; consequently, that the points passed through, will not only be finite but few in number.

Trans.—Yours is a natural mistake, and one that will finish on a slight investigation. Let us suppose, as you say, a ball of one inch in diameter, shot through a distance of six inches, of course the cylinder will likewise be six inches in length; but as you say that the ball will only occupy six several situations, it follows that the same effect will be produced by six balls placed in a line.

AB
○○○○○○

This figure is no solid, but a succession of solids; on the contrary, the solid produced by the motion of a ball is really a continuous solid; dim, indeed, but still cylindrical in the strict geometrical sense; thus:—



In the upper figure there are interstices between the balls, in the latter there are no interstices, every thing is filled up; and hence it follows that the cylinder produced by the motion of a ball in a line six times its own diameter is of larger dimensions than that ball multiplied by six. The images of the ball, as it were, melt into one another, so as to produce a continuity, and hence if we conceive the upper figure, instead of being six balls, to be one in six positions, there is an infinite number of positions between that at A and that at B, which are requisite, that the external points of the balls may, by their motion, fill up the interstices.

Ideal.—I see my mistake clearly enough, and that the size of body has nothing to do with the number of positions required in the generation of a continuity.

Trans.—And now we come to the great gulf between quantities continuous and discrete. A quantity discrete is that whose division is supposed to be finite, a quantity continuous that whose division is supposed to be infinite. Then twelve halfpence are a quantity discrete; assuming the halfpenny to be an unity, you can only perform division eleven times. Observe, also, your division proceeds at stated intervals, and not continuously; if you take off five halfpence, the nearest divi-

* The experiment is the same as that of spinning a halfpenny when a sphere is produced.—T.

sion you can make is by taking six halfpence; there is no medium between five and six. But let us take a line, however short it may be, and we shall find that we can divide it an infinite number of ways, and that there are no two such points to be taken that we cannot perform an act of division between them. The same may be said of superficies and solids. While we call a small portion of extension unity, of course we treat quantity continuous in the same manner as quantity discrete. Thus, if we consider the foot as twelve inches, and do not allow ourselves to divide any one inch, of course our division will be finite. But then the inch itself is a continuous quantity, and to say that a foot is made up of twelve inches, is no more than to say that a number of continuous quantities will make a large one. When, however, we talk of infinite division, we mean that in dividing an extension, we shall never come to a quantity that is merely discrete and not continuous. Every part of a superficies is a superficies, and consequently divisible, as we talked about in our dialogues on the "One," and I merely revive the subject as necessary to our consideration of "motion."

Geometricians consider a point to be without magnitude, that is, having no quantity at all; but, at the same time, they assert that a point in motion will produce a line, i. e., a quantity. Now, the quantity of a point being = 0, it follows, that by a mere addition $0 + 0 + 0$, nothing can be produced but 0, hence something must be communicated by motion more than by mere addition. This will be of the greatest use in our consideration of the production of time and space by the imaging-power.

SPECIMEN OF YANKEE CHRISTIANITY.

But Horace, Sir, was delicate, was nice;
Bubo observes, he lashed no sort of vice:
Horace would say, see, Billy served the crown;
Blunt could do business—Higgins knew the town.
In Sappho, touch the failings of her sex;
In Reverend Bishops, note some small neglects;
And own the Spaniard did a waggish thing,
Who cropped our ears, and sent them to the King.

Some of our tender-hearted friends have got a notion that a Christian spirit is a soft, delicate, inoffensive spirit, and advise us, and all who seek the good of mankind, to cultivate this spirit in the meekness of wisdom. Catholics are not to be abused, Protestants not, Infidels not; and men are not to be called hypocrites. If Jesus Christ were alive, they would, no doubt, administer the same pious admonition to him; and when he exclaimed "Scribes and Pharisees, hypocrites, generation of vipers," &c., would probably gently whisper in his ear, that it were vain for him to expect his gospel to succeed until he abandoned the use of such terms, which betrayed anything but a Christian spirit. We certainly think that a lavish use of such language is very feeble and inefficient, and have so far adhered to this maxim, that we do not remember a single occasion on which we have applied the names, hypocrite, liar, scoundrel, villain, or any other abusive term, to an individual or class. Our indignation must be roused to a most towering height when we suffer the appellation to appear in type, although, now and then it may, perhaps once in three months, escape from our lips; but, there are publications in London of pious pretensions, and repute, who lavish such epithets with the utmost profusion; set themselves up as judges of individual character, and, as if they had a commission from heaven as God's vicegerents and assessors, open the gates of heaven and hell to whomsoever they esteem best qualified for admission, and push them in *in solens volens* by their own special authority. Such publications are esteemed more Christian than ours. Why, reader? Because they occasionally give vent to such beautiful exclamations as these, "Blessed Jesus, how precious is thy blood! how rich the consolations of thy grace! oh, my redeemer, thou possessor of my heart, how shall I express the debt of gratitude that I owe to that unsearchable love, which has bought me, and saved me from everlasting wrath by the sufferings of the heir of the eternal God?" In the following page or column, perhaps,

you see individuals vilified and misrepresented, accused of being actuated by unchristian feelings (formerly devils, but Christianity is changing), and distinguished by the appropriate names which are employed vulgarly as appellatives to the false profession of religion. Such writers and characters have a special authority to abuse, because they make atonement, and show their commission, by the melodious song and puritanic phraseology of the evangelical profession. We, of course, not using such language, are not permitted to vilify; nay, even a harsh word, frequently employed even in the pulpit, and by all religious and controversial writers, sounds doubly fierce in a page of the *Shepherd*, on account of that deficiency in the unction of cant, to which we have alluded.

This is a longer introduction to our article on American slavery than we intended; but as we do not intend to abuse the slave holders, we thought it right to give our readers a hint, that there is no occasion for us to abuse them, as they have taken that office from us, and amply abused themselves, as the following extracts, taken chiefly from the Reports of the American Colonization Society, and "Cox's Slavery in America," will satisfactorily demonstrate:—

"In South Carolina, if a free negro 'entertains' a runaway slave, he forfeits ten pounds, and if unable to pay the fine, which must be the case ninety-nine times in a hundred, he is to be sold as a slave for life. In 1827 a *free woman and her three children* were thus sold, for harbouring two slave children.

"In Mississippi every negro or mulatto, not being able to prove himself free, may be sold as a slave. Should the certificate of his manumission, or the evidence of his parent's freedom, be lost or stolen, he is reduced to hopeless bondage. This provision extends to most of the Slave States, and is in full operation in the district of Columbia.

"In South Carolina, any assembly of free negroes, even in the presence of white persons, 'in a confined or secret place, for the purpose of *mental instruction*,' is an unlawful assembly, and may be dispersed by a magistrate, who is authorized to inflict twenty lashes on each free negro attending the meeting.

"In the city of Savannah, *any person* who teaches a free negro to read or write incurs a penalty of thirty dollars. Of course a father may not instruct his own children.

"In Maryland, a Justice of the Peace may order a free negro's ears to be cut off for striking a *white man*. In Kentucky, for the same offence, he is to receive thirty lashes, 'well laid on.' The law of Louisiana declares 'free people of colour ought never to insult or strike *white people*, nor presume to conceive themselves equal to the whites; but, on the contrary, *they ought to yield to them on every occasion*, and never speak or answer them but with respect, under the penalty of imprisonment according to the nature of the case.'

"The corporation of Georgetown, in the district of Columbia, passed an ordinance, making it penal for any free negro to receive from the post-office, *have in his possession*, or circulate any publication or writing whatsoever of a *sedition* character.

"In North Carolina, the law prohibits a free coloured man, whatever may be his attainments or ecclesiastical authority, to preach the Gospel!

"In Georgia, a white man is liable to a fine of *five hundred dollars*, for teaching a free negro to read or write. If one free negro teach another, he is to be *fin*ed and *whipped* at the discretion of the court! Should a free negro presume to preach to, or exhort, his companions, he may be seized without warrant, and whipped thirty-nine lashes, and the same number of lashes may be applied to each one of his congregation.

"In Virginia, should free negroes or their children assemble at a school to learn reading and writing, any Justice of the Peace may dismiss the school with twenty stripes on the back of each pupil.

"In some States, free negroes may not assemble together for any purpose, to a greater number than *seven*. In North Carolina, free negroes may not trade, buy, or sell, out of the cities or towns in which they reside, under the penalty of forfeiting their goods, and receiving in lieu thereof thirty-nine lashes.

"The laws of Ohio against the free blacks are peculiarly detestable, because not originating from the fears and prejudices of slave-holders. Not only are the blacks excluded in that State from the benefit of public schools, but with a refinement of cruelty unparalleled, they are doomed to idleness and poverty, by a law which renders a white man, who employs a coloured one to labour for him one hour, liable for his support through life!

"By a late law of Maryland, a free negro coming into the State, is liable to a fine of fifty dollars for every week he remains in it. If he cannot pay the fine he is sold.

"In Louisiana, the penalty for instructing a free black in a Sunday School, is, for the first offence, five hundred dollars; for the second offence, DEATH!

"Such, in a greater or less degree, is the situation of three hundred thousand of our fellow-citizens; and the only comfort, the only consolation, the only mitigation of their sufferings, which a Society, said to be "full of benevolence and the hallowed impulses of Heaven's own mercy," proposes, or even wishes for them, is their transportation to Africa!

"Is this a harsh assertion? Let us attend to the proofs that THE SOCIETY DISCOURAGES ALL ATTEMPTS TO IMPROVE THE CONDITION OF THE FREE BLACKS.

"We have already seen, that the managers of the American Colonization Society officially declare, that, in their opinion, no human power can remove the causes which prevent the improvement and elevation of the free negroes to any considerable extent in this country; and that the New York Society, in addressing the Legislature, express their desire, that the provisions in the constitution and statute book of that State relative to the blacks, may "stand in all their rigour." The provision in the constitution here alluded to, is that recent one, which virtually deprived the blacks of the right of suffrage which the fathers of the Revolution had given them, by requiring a freehold qualification. In the Convention by which the new constitution was formed, many of the most distinguished citizens and able lawyers, including Rufus King and Chancellor Kent, had protested against this proscription as unjust and anti-republican; but the Colonization Society are free from scruples of this sort in relation to men with black skins, and they declare to the Legislature, without whose consent this provision in the constitution cannot be changed, that they wish it to stand in all its rigour. But not contented with giving their sanction to past acts of injustice, the Society use their influence with the Legislature to prevent its benevolent operation in future. Their Memorial proceeds:—"Persuaded that their condition here is not susceptible of a radical and permanent improvement, we would deprecate any legislation that should encourage the vain and injurious hope of it."

"The Connecticut Colonization Society, in their address already quoted, denies that even "religion itself" can subdue the prejudices existing against these people. The same address authoritatively decides, that the free blacks "constitute a class by themselves, a class out of which no individual can be elevated."

"The Kentucky State Colonization Society, in their official address, say, "It is against this increase of coloured persons, who take but a nominal freedom, and cannot rise from their degraded condition, that this Society attempts to provide." *Af. Rep.* VI. 82.

"The people of colour must in this country remain for ages, probably for ever, a separate and distinct caste, weighed down by causes powerful, universal, inscissible, which neither legislation nor Christianity can remove."—*Af. Rep., Edit. Art.*, VII. 196.

"We have endeavoured, but in vain, to restore them (the free negroes) either to self-respect or to the respect of others. It is not our fault that we have failed. It is not theirs. It has resulted from a cause over which neither we nor they can have control."—*Speech of Rev. Dr. Nott before New York Col. Soc.*

We say that it is needless to abuse the perpetrators of such wickedness,—men who enact severe laws against the improvement of the black population, and then revile them as the very outcasts of humanity, irredeemable even by Christ himself. They

abuse themselves more effectually than we can. The last quotation is from the speech of a celebrated American clergyman! And, moreover, the Colonization Society is established upon such inoffensive principles, that, in 1834, when the Rev. Mr. Breckenridge, in a speech, insisted on the sinfulness of slavery, a lay member who was present, complained of Mr. B.'s unconstitutional conduct, and said he was strongly tempted to call him to order! How very Christian is all this meekness of wisdom!

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Transon, late Pupil of the Polytechnic School, and Engineer of Mines.

(Continued from page 133.)

Thus in the theory of M. Fourier, the well-being of the people is not only the result, but the first condition, of association. It cannot associate men, but by procuring them riches and happiness.

One word more on the employment of the series. M. Fourier frequently insists upon this, that the process of association has in it nothing arbitrary. It is the alliance of humanity with Nature; since in Nature all beings of one kind are arranged in series, graduated and contrasted. The musical gamut presents a scale of sounds so disposed, that there is a discord between sounds that are proximate to each other, but concord between those placed at certain intervals. The analysis of light, also, presents a scale of graduated shades. In fine, the classification by series of genus, species, and varieties, is the uniform method of Naturalists. Indeed, the scientific world wants a standard for this classification, this formation of series. Thus, for example, a celebrated physician has given a remarkable classification of the elementary bodies of chemistry, but this classification does not correspond in strict analogy with other natural classifications.

M. Fourier regards *universal analogy* as the absolute standard; but, according to him, the first movement to study is the *social movement*. As soon, in fact, as humanity is organised according to providential views,* as soon as it has entered into harmony, the mechanism of human association will become a faithful mirror of universal mechanism. The theory of association, considered in a philosophical point of view, is then the *supreme science*, opening the way to all other sciences. When we thoroughly understand the combinations of all the elementary groups of human association, their harmonies, their numbers, we will then be able also to explain combinations, harmonies, and numbers, in every kind of phenomena. Then science, as well as industry, will have lost its repugnant character. It will be full of charms and attractions for persons who, in the present state, appear to have the least appetite for it, (such as women and children), because they will see in all the productions of Nature symbolical images of life, and of all human passions. Then, in fine, will be raised that majestic edifice of science, that *organic encyclopedia*, for which the famous motto, "*tantum series juncturaque pollet*!"† will not be a bitter derision.

It is thus that M. Fourier views the scientific question. The title of his first publication (1806) sufficiently indicates the height of his pretensions in this respect. When he announces the theory of the *social movement*, he announces also the theory of other movements (such as the *material*, or *planetary*, that is to say, the distribution of satellites, the order and number of planets, &c., the *organic*, or the law of the distribution of organs to vegetables and animals; the *instinctual*, or the law of the distribution of instincts and passions.) The work of 1822 gives, upon all these subjects, brilliant information. Unfortunately, M. Fourier, not having made known his rules of analogy, the value of his conclusions cannot be appreciated. That which appears at least well established, and beyond a doubt, is the truth of what I have just said, that with

* According to the final design of Providence—*Providus* for all.

† A motto taken from Horace, meaning, "Combination and union only can prevail."

him the social process, the employment of series, has nothing arbitrary. It is not a simple production of the imagination—it is a genuine discovery.

I have endeavoured in this first article to give an outline of the social science of M. Fourier. In the following I will address myself to its principal applications. Permit me, in the meanwhile, to add some useful reflections upon that which precedes.

The principal work of M. Fourier (the *Treatise of Domestic Agricultural Association*) is arranged after a method altogether unusual; since this method is itself an application of the discovery, an example of arrangement by series. This circumstance, added to the abundance and variety, truly marvellous, of its practical details, renders the study of it rather difficult; and, in a first reading, causes one to lose sight of the chain of ideas, and the unity of system. It is impossible, however, when once we have made a serious examination of this theory not to recognize an order strictly logical.

Since, in every investigation, it is admitted as a principle that we ought to proceed from the simple to the compound, is it not evident, that after having proclaimed impassioned attraction as the permanent revelation of social and individual destiny, after having completely renewed the basis of morality, politics, and religion, the first thing to do in the science, which has for its object the association of men, is to unveil the nature of the individual, to analyse his passions, and, above all, to determine, with care, the relationship which ought to subsist between them, lest, in the free scope which will be afforded them, those which particularly characterize humanity, be not subdued by those which are common to animality?

After this first step, would it not be necessary to study the properties and laws of formation, of the first elements of association, that is to say, of groups which tend to form *animic* passions, then to learn to combine, to classify, these first elements, to form the series or elements of the second order?

And, as a series embraces all the labours or pleasures of one kind; as by the nature of its formation, above all, by labour in short sittings, it is susceptible of co-operation (*engrenage*) with every other series; we have here the integral element, by means of which we may form the first degree of association, the domestic association, the social household, or, to employ another expression of M. Fourier, the "*Phalange*."

And, when all the conditions of the formation of the social household have been established, when we have determined the number of individuals of which it must be composed, the surface of land which it ought to occupy, the form of its habitation, and all the mechanism of its functions of production, distribution, and consumption, we will pass to the association of *social households*, or communities of the same district, and then rise progressively to the most compound political association, the unique organization of the whole globe.

Such is the method that M. Fourier has followed. It is assuredly the most natural, and the only one which can conduct to truth. We feel that this method leaves nothing arbitrary in the disposal of power, and in the formation of the social hierarchy, since every sphere of association will be overruled by the necessity of including all the spheres of an inferior degree. If, on the contrary, we would, in the first place, and *a priori*, define the nature, the forms, the limits of power, and all the laws of political association, to descend afterwards successively through all the degrees of the social scale, even to domestic association, and the individual, it is more than probable, that in place of a doctrine of association, we would build up a doctrine of despotism and oppression—(*exploitation*).

Domestic association (or the household) and *general political association*—such are the two extreme terms which this great problem of human association presents—the solution of which was a work reserved for the nineteenth century. With which of the two terms must we approach this problem? It seems as if simple logic and all analogy pointed out the *domestic association* as the true point of departure. However, all those who, in these latter times, have proposed any new social system, appear

to have followed the contrary method.* Even those who have perceived and proclaimed the emptiness and feebleness of political theories proposed for half a century, those who acknowledge for example the necessity of substituting doctrines of order and harmony for doctrines of antagonism, have not abandoned the method of writers who preceded them. They confine themselves always to social superstructures, instead of considering the base of the edifice. All, or almost all, are more occupied with the constitutions to be given to empires, than in determining whether the present domestic system, the isolation of families, and the dissociation of industry, ought to continue.

Without doubt this prepossession of the best minds is explained by the political agitations in which we live.

We must confess, also, that in commencing, like M. Fourier, with the *household*, we find, at the beginning, questions of a character, which appear trivial to many; but those who are aware that the first wants of the people are better clothing, food, and lodging, will not forget that the highest faculty of genius, is to pass with facility from the greatest generalities to the most minute details.

* We must except Owen, in England, who has the merit of having first attempted the practical realization of association, by the formation of co-operative societies. But he had no *new social theory*.—[The above note and italics are A. T., the author's own.—Ed.]

ERRATUM.—For "determent," in page 132, middle of second column, read "detrimment."

BARON DU POTET'S LECTURES.

Is justice to the Baron Du Potet, and the subject of Animal Magnetism, we must add our own little testimony to that of others who have witnessed the operation and its interesting effects. The lectures are merely a compilation of facts and opinions, with which we have long been familiar. We expected nothing new, for nothing new can easily be adduced; and as that which is old and familiar to us, is still doubted or discredited by many loud pretenders to science, we consider it as of more importance to establish old facts than to bring forward novelties, which are sure to be treated with ridicule by those whose curiosity they stimulate.

After the lecture, the Baron magnetised three patients, a young man in good health, who volunteered himself as a subject for experiment, and two young women, who were in an unhealthy condition of body. The Baron magnetized them all at once. The ladies were speedily put to sleep, and the young man finally nodded his head, and seemed in a state of entire forgetfulness. The females, however, alone gave undeniable proofs of being asleep. We were invited to put them to the test. We and some other gentlemen accordingly rose and examined the eyes of the patients. One of the ladies kept her eyes wide open; but they were evidently not waking eyes—they were motionless; moreover, the eyelids never moved. For fully more than half an hour the eyelids remained immovable, not even a single wink was indulged in, to moisten the surface of the eye. We watched for motion till our own eyes were sore with the exertion, but we might as well have looked for animation in a carved or painted image of Madonna. This, we are certain, is more than any human effort could imitate. The Baron then showed us the influence of his manipulations; first, by agitating his patients at the distance of several paces, and then speedily restoring their tranquillity by a few gentle passes. The sobs and throes of one of the patients were sometimes very vehement, but not repulsive to the feelings; those of the other were of a less sudden and convulsive nature, and indicated no symptom of internal uneasiness, but merely a heaving, which the magnetizer created or suppressed at will, without ever touching the patient. We opened the eyelids of the girl whose eyes were closed. The eyes stared and the pupil was about double its ordinary size. This we attributed to the shutting of the eyelid, and the darkness occasioned by it; but the same effect was perceptible in the eyes of the other patient, which were incessantly exposed to light

* Phalanx, or community.

The eyes having closed, the patient complained that some one had opened her eyes. "What impudence! what right has he to open my eyes?" "What harm does it do to you?"—"It does harm to my eyes." "Do you think you are any better for the Baron's operations?"—"To be sure I am." "Will he cure you?"—"Yes!" "When?"—"A month after Christmas I shall be well." "When will you have another fit?" (epileptic)—"I don't know." "Try if you can ascertain."—"I think it will be Wednesday or Thursday week, one or other of those days; but why do you talk so? You are so inquisitive. Why don't you let me alone? I don't want to talk." "Then why do you talk; why not sit silent?"—"Because you talk to me," &c. Such is a specimen of the conversation which we and two other gentlemen promiscuously held with this young woman, who was very lively and pert; and, although half reproaching us the while, seemed very willing to prolong the conversation. After the forcible opening of the eyes, however, she cried, but a few passes of the Baron's hand within a few inches of her person restored her composure.

This is all that we ourselves witnessed at one lecture. What we heard we say nothing of; but we did not perceive in the company any one who doubted the reality of the magnetic influence. Indeed, we consider the man who could doubt, who could suspect any thing like collusion or imposture, to be more knave than fool; he must be a man of bad heart, who, rather than give credence to a singular visible phenomenon, will entertain suspicions of dishonesty in circumstances where no human power could act a deceitful part, and where, after all, nothing is to be gained by attempting an impossibility. Let any of our readers endeavour, for two minutes, to keep their eyelids motionless, with open eyes, and they may have an idea of what we consider a practical impossibility. The Baron said he could keep the eyes of his patient in that state for hours, and the difficulty he found in awakening her, confirmed the truth of his words, for, after the company had begun to disperse, and the lady was moved towards the window for cool air, the eyes remained fixed as before, and it was not till after repeated passes and blowing with his mouth, that motion was communicated to the eyelids, and then the patient awoke.

We have given a plain and unvarnished account, because we do not wish to decorate a subject of this nature. We seek plain facts ourselves, and desire to give nothing more. We are mere learners. We are not so wise as to prejudice, or refuse to go and see and determine by the evidence of the senses. We do not regard scepticism as philosophy, but as one of the obstacles to the progress of truth, and agree with Sir Thomas Brown in his book of Errors, that incredulity is as great a source of error among the learned, as credulity among the vulgar. They are two opposite species of folly, of which the world was, and still is, full. The phrenologists sadly complain of the neglect of their facts. Do they treat other facts not included in their philosophy of mind with that respect which they claim for their own? Perhaps, when they do justice, they will receive it. Till then do they deserve it? Animal Magnetism is a branch of phrenology, the neurological branch. And its facts are even more obvious to the senses than those of the formation of brains within an untransparent skull.*

[Since writing the above, we have attended another lecture, and seen the girl, Lucy Clerk, in a state of magnetic sleep. She is a mad, frolicsome creature, and would play some pretty pranks if she were let alone. She talks and laughs immoderately, but not till the Baron has opened her mouth, and magnetized her ears. She had an operation performed upon her neck, during sleep, by a surgeon, who also pricked her with a lancet on the back of the hand, to test her sensibility, but she exhibited no symptom of feeling. We did not see these operations, but several respectable and intelligent individuals, who were eye-witnesses, and with whom we conversed at the lecture, assured us of her total insensibility. We gave her one smart pinch on the fore finger, but it was as immovable as the finger of a corpse. We tried the same pinch on a stout man afterwards, who winced immediately, and declared he could not bear it.]

* It is asserted by phrenologists that the brain gives shape to

the skull; but we would ask, does the marrow give its shape to the bone? There can be no doubt that phrenology has many powerful facts to uphold it, but it is rather *too* bony.

OLD REFORMERS.

WHEN one peruses not the history of early Protestant times, but the writings of early Reformers, we discover almost all the political doctrines which now prevail amongst the populace of Europe, insisted upon with all the energy of religious zeal, and identified with Christianity itself. Popular government was once a favourite topic, even with the clergy themselves, but the fury with which party spirit manifested itself, was met with a corresponding fury on the opposite side, and the burning of heretics, slitting their noses, and cropping their ears, were regarded as criminal acts by the sufferers only, who longed to have an opportunity of retaliating in kind. Were John Knox alive in these days, he would, most probably, be engaged in writing another blast of the trumpet against female government, which he detested as unscriptural, resolved to co-operate with the curse of paradise in prolonging the subjection of woman; but John would also boldly engage with his friend Buchanan in defending the doctrine of the sovereignty of the people, for which these two worthies, amid some huge paradoxes of doctrine, fought manfully. An old writer on the vagaries of those days, whose name we know not, nor yet the date of his works, says that Buchanan "was hired to write his damned and rebellious dialogue concerning the original and rights of the Scotch monarchy, wherein he passionately, and with force of eloquence, endeavours to prove that the people may give the crown to whom they please; that, if princes do not excel in virtue they are not to be deemed kings, but should want the benefit of all human society, and if they walk not according to the laws made by the people, they are enemies to God and man, should be reckoned among wolves and other destructive beasts, deposed, judged, and executed, as other malefactors." This the writer calls a diabolical dialogue. He also calls the doctrine of popular government a monkish doctrine, because the monks were free, and might rise to the papal chair itself, which was open for all aspirants. Yet, though the germ of Universalism seems to exist in these writers, as practical men they were as tyrannical as their opponents, and they never suggested any possible mode of ruling society by a social suffrage. The people were themselves and their party, and had their own views been condemned by the majority, they would have changed their popular principles immediately.

We believe that truth may long flicker theoretically in the mind, in a phantastic or ideal character, before it assume a positive form. When it has acquired a positive form, it is practical, but till then it merely vents itself in popular clamour. It is for this reason we think our present public can never enforce any positive practical, and final good, either in Church or State. The people's principles are not positively formed; they are merely negative in their character as reformers, very good complainers and detectors of evil, but most bungling architects of a better order of external condition. In this respect, they may be said to be their own tyrants, for whenever their principles of Church and State politics are well fixed and intelligible, there can be no doubt of their success. Nothing is better calculated to fix their opinions on *externals* than to study well the social systems.

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"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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SATURDAY, NOVEMBER 4, 1837.

[PRICE 1½d.]

WHAT MIGHT RELIGION DO FOR MANKIND?

The seeds are sleeping in the soil; meanwhile
The tyrant peoples dungeons with his prey;
Pale victims on the guarded scaffold smile,
Because they cannot speak; and, day by day,
The moon of wasting science wanes away
Among her stars; and in that darkness vast
The sons of earth to their foul idols pray,
And grey priests triumph; and, like blight or blast,
A shade of selfish care o'er human looks is cast.

This is the winter of the world; and here
We die, even as the winds of autumn fade,
Expiring in the frore and foggy air.
Behold! Spring comes, tho' we must pass, who made
The promise of its birth, even as the shade,
Which from our death, as from a mountain, flings
The future, a broad sun rise; thus arrayed,
As with the plumes of over-shadowing wings,
From its dark gulph of chains, earth like an eagle springs.
—*Revolt of Islam.*

The power of religion is very great; would it were only properly directed! It raises a tribute of half a million per annum, merely to preach the gospel, and distribute tracts and Bibles amongst the heathen. It could do the same for the redemption of the poor, if the ministers of religion were so disposed.

Unfortunately, it is the tendency of preaching to spend money in an unproductive manner. The ministers and the printers receive all the money, and the people only receive the words and the paper.

We do not want a will in the people; we want only a directing power in their leaders. The people are under bad management; and just because all who have made any profession of religion have adopted the same unsocial policy, it seems now settled down into a vulgar fact, that religion is altogether spiritual, and that the teacher of religion must not employ any other means but the *pure word*. People, therefore, who acquire a little sense, and begin to think for themselves, make a laughing-stock of the priesthood, and regard it only as a discipline for children and weak-minded individuals, who are incapable of asserting their mental independence. With such views, many men of little religious feeling encourage religious missions to the very ignorant, although they would treat with sovereign contempt the proffered advice of a missionary to themselves or their families.

Many, however, are already beginning to think that external circumstances are of more avail, in a moral sense, than the moralists have hitherto preached. Several noblemen have already tried, and now powerfully recommend, the land allotment system, as a remedy for moral depravity. According to the reports of the British Association, Lord Sandon and Lord Nugent are both at present making the experiment with success; and Lord Headley, many years ago, succeeded in civilizing a race of barbarians in Glenbegh, county of Kerry,

Ireland, who have reclaimed upwards of two thousand acres of land, and raised a surplus of food, with which, in times of scarcity, they can assist their needy countrymen.

Such plans, however, we do not approve of. We think them exceedingly defective. What a waste of labour it is to employ a single individual, in an isolated condition, upon a few acres of land, without capital, without instruments, with nothing but a rude spade, a pair of brawny arms, and an inexperienced head, when agricultural science is already advanced to such a degree of perfection, that, by means of the accumulated experience of ages, the soil is improved, the crops doubled and trebled, and the labour of cultivation almost proportionably curtailed! What is the use of experience to the individual, if the experience of the species is thus to be thrown away, and men are to be sent back, like savages, to the mere guidance of instinct and brute labour in the cultivation of the ground?

What a vast difference would it make in an estate like Lord Headley's, consisting of several thousand acres, sufficient to form one of Fourier's or Owen's phalansteries, to concentrate the labours of four or five hundred men, and divide the produce according to the merits of each individual in the various departments of his employment? One hundred men might easily cultivate the whole, which is now laboured and bungled by four hundred. Each of these might have the use of half a dozen comfortable well-furnished apartments for his family, who now live stowed and huddled up in a smoky and dirty cabin. Moreover, they might, within their own family circle, provide every species of domestic convenience; they might work as carpenters, smiths, potters, tailors, shoemakers; their wives and children might be employed as cooks and housekeepers, with every comfort of domestic life, and abundance of leisure time to spare for social intercourse. The landlord might receive his present rent, the labourer more than his present reward, and a surplus of production, either in agriculture or the arts, be left to exchange for the productions of other parts of the country. All this might be done without religion; but if the spirit of religion did exist in its professed stewards and ministers, it would have been done long ago, and been now rapidly spreading over the country with success. But *well* did Christ foresee the spirit of his ministers, when he compared himself to a nobleman going into a far country, promising to return again; but after having been long absent, the servants became riotous and faithless, and did eat and drink with the drunken, thus neglecting the interest of their master's household, and studying merely their present vicious inclinations.

Christ, in mystical language, informs us how his kingdom on earth is to begin by calling his religion the gospel of glad tidings to the poor, and excluding the rich. We always consider the mystic sense of this great teacher as the safest guide for us to follow in our prospective inquiries into the future destiny of mankind. And here we have no hesitation in saying, that it is with the poor, and with the poor alone, that such a social regeneration as the one above hinted at, can commence. It is unreasonable to suppose that such large cities as London and

Glasgow, can be remodelled in one, or even two or three generations. They were last in formation, and they will be last in regeneration. It is the same with the rich, they are the last formation of the social strata, and they must be the last to receive the spirit that reintegrates the social condition.

We refer the reader to this week's portion of Fourier's social system for a clearer outline of our meaning. The phalanstere is there sufficiently described to be intelligible, and in it the possibility may be discerned of at least remodelling all our villages and hamlets, and thus saving an immense loss of labour and happiness now foolishly thrown away by the stupid system of divided industry.

We are not proposing the adoption of such a system simultaneously throughout the country, nor the substitution of such domestic establishments for the streets and squares of our overgrown metropolis. Let the rich and the metropolitans pursue their present career, but let the poor have, at least, an eligible opportunity of *benefiting one another*, by uniting their labour after the manner proposed. Surely there is nothing unreasonable in this, nothing at all calculated to alarm the wealthy, who, on the contrary, would reap additional security, and an increase of revenue.*

But where is such a system to stop, would it not finally encroach upon city life, and effect a reformation therein? assuredly it would.

Such a system would improve the morals of the country people by association, cleanliness, and variety of employment, and the effect would be a thorough cleansing of the filth of the cities and towns, where grow the seeds of every species of crime which disfigures the annals of our criminal courts. External filth is the cause of internal abomination, and *vice versa*. One half of this huge metropolis is a moral fistula. The very atmosphere of some square miles of it is fatal to virtue. Send even a philanthropist from St. James's to live for twelve months in some infested court of the eastern hamlets, and the very change of condition would cause a revolution in his moral sentiments; it would rouse his passions, irritate his temper, make him more burdensome to himself, and more intolerant to others. It would be no loss to the community if one half of London were burned, provided it were resolved that the new buildings be subjected to a strict Hygeian discipline, not of pills, but of general and regular purification, and decided cleanliness. This is a subject on which the law can with propriety exercise the severity of authority, banishing all from the city with unrelenting rigour who refused to conform to the sanitary regulations.

In this great emporium of filth and crime, the liberty of wallowing is enjoyed in full perfection. You may walk the street in any sort of attire, with a skin inch thick with mud, with clothes barked with filth, and no one has a right to say "what dost thou?" You may live in a pig-stye, if it seemeth good unto your moral and physical inclinations, or you may take bears into your parlour, and civilize them by the society of yourselves and your children. It is perfectly lawful. The police will not interfere; but if you are found drunk in the street, you are fined five shillings, or imprisoned for a day. If you want to

get drunk in a legal way, go to your pig-stye, where you are absolute master.

There is no necessity for destroying cities. But, we believe, there is a limited extent, beyond which the size of a city should not go, and that that may easily be made a matter of calculation, determined by the amount of territory under its jurisdiction, with the quantity of produce, and number of rural population. We do not admire Mr. Owen's system of uniform and everlasting parallelograms. Mr. Owen adopts this system upon economical principles. That his calculations are correct we believe. They correspond with Fourier's, and also with the calculations in Edmonds' interesting work on Practical and Political Economy. But economy, or mere saving of labour, is a miserably low standard of value. What is man, that his condition is to be estimated by the greater or less amount of labour required, to bring a cart-load of grain, or of coals, from one place to another? What, although the expense were increased ten-fold, if by that ten-fold expense, a higher moral end were to be accomplished? Cheapness and dearness are only worthy of notice when they do not enter into competition with a moral object. Neither do we consider it material, that a country should contain as many inhabitants as can possibly find support within it. There is no occasion for extremes of any kind; a dense population is as great an evil as a small population. The principal object to be pursued, is, *first*, systematic employment, and, *second*, such outward arrangements as will develop all the genius and faculties with which God has gifted the human being.

Large cities are indispensably necessary. There only can we enjoy combination in the most universal sense of the word. There only can the highest department of art be cultivated. There only can the sciences be pursued with advantage. There only can a congress of superior minds take place for intellectual and moral co-operation. There only can a centre be found, whence shall radiate, as from the sun to the planets, the highest order of intelligence. Nature itself has given us the type. The sun wheels the planets around it as the metropolis of the system. The planets wheel their satellites around them as provincial towns. This graduated scale is a law of Nature. Morality demands it. Intellect demands it. Man's love of variety demands it. The very gamut foreshows it. Every musician practises it; the orator studies it in his climax; the painter in his chiaroscuro. There must be a centre of attraction; and in that centre must be combined every species of power—to wit, size, variety, and combination, beyond that of any other place.

Now, is there anything that we have uttered contrary to religion? Is it not all in conformity with Christ's doctrine? But instead of urging the adoption of such moral means of regeneration, the religious world are merely preaching in the filthy parts of the city, and telling the people to pray, and go to church, and distributing tracts, telling them what great sinners they are, through Adam, *primarily*, and themselves *secondarily*. Moreover, their zeal has induced them to send missionaries to all parts of the world to save the heathen; while even at home in Ireland, millions of half savages, speaking the Irish language, are entirely neglected; and, although paying tithes for the support of the English hierarchy, have no Irish mission sent to enlighten them; and but a very few books, about one to every twenty families, sent to instruct them. And what is the worth of their individual proselytes, when they have found them? nervous fools. Read the *Missionary Magazine*, and see what pitiful, fearful, Devil-dreading wretches they are. "Woe! unto you, scribes and pharisees, hypocrites, for ye compass sea and land, to make one proselyte, and when ye have found him, ye make him tenfold more the child of hell than yourselves." We can expect little moral benefit from the ministers of religion; the publicans and the harlots are nearer the kingdom of God than they. They might do much good, but they will not. It is their destiny to be shunned; as it was with the reformation from Catholicism, so it must be in the reformation from Protestantism. The clergy must be convicted of religious apostacy, and enmity to the gospel of Christ.

* In recommending this mode of association, encouraged and supported by the wealth and power of the country, we must not be understood as giving encouragement to small experiments on a few acres of land, undertaken by a few zealous, but poor individuals, which must necessarily fail for want of scope and means for attaining the full stature of an industrial establishment. The first experiment must be under the control of men of capital, and of scientific skill; five hundred steady, sober, and robust men, might, we think, if intent upon such an experiment, easily procure the soil and the capital from some of the great landed proprietors, by making a few necessary concessions indispensable in the incipient state of every species of reformation. With such patronage, and under such superintendence, success is probable, and one successful experiment would in rapid succession be imitated by others. With feebleness aid than this it would be a forlorn hope. One of those concessions, we think, must be *reward according to desert*, upon Fourier's system. Equality is not a fact.

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Transon, late *Pupil of the Polytechnic School, and Engineer of Mines.*

(Continued from page 143.)

SECOND ARTICLE.

APPLICATION OF THE THEORY.

In concluding the preceding article, I insisted on the necessity of approaching the problem of association by the most simple term—the domestic establishment, persuaded that every other way would be at once illogical, and fatal to liberty. Moreover, M. Fourier is well aware, that, when once the destiny of humanity is clearly defined, we might advance to it, not only by the realization of a model association, which would be a proof and a guarantee of the discovery, but we might also proceed towards it slowly, and by degrees, in provoking measures of administration and general policy, proper for transforming successively, and without danger, the institutions of present society.* Under this aspect, that is to say, in respect to modes of transition, the theory of M. Fourier is not less precise, nor less fruitful in resources, than in respect to views of definite association. But M. Fourier rightly considers the possibility of a local experiment, as a proof of the superiority of his theory of universal unity. M. Fourier esteems himself a greater reformer than those who have taken that name. He thinks that the adoption of his ideas will rapidly change the face of the globe, but he does not require that people merely take him on his word. His discovery is supported by proofs extremely numerous, and much detailed, and his doctrine has no need, for its verification, of the conquest of an empire, or even of a province. It is sufficient merely to make a *district experiment*, (of about a square league, i. e. nine square miles,) which would be cultivated merely by a social domestic establishment, or industrial phalanx (community), of from 1,600 to 1,800 persons.†

The social mechanism of M. Fourier has properties so striking, so opposed to all that is known (industrial attraction, useful employment of all characters, fusion of extreme classes, passionnal equilibrium in the distribution of benefits, &c.), that its realization in an experimental district would be the most effectual method to convince the masses of the advantages of association. Moreover, such an attempt, an agricultural experiment,‡ would wound no interest, and give umbrage to nobody. The very worst of the enterprise would even be a considerable benefit for the founders, whose capital will have been employed in a work which, by the simple advantage of economy, will be eminently productive. In case of success, even though partial, the founders will have the glory of having accomplished a social work of the most excellent description. They will have demonstrated the means of extirpating universal misery, and destroyed at once every chance of a social revolution.

These considerations are powerful. M. Fourier reproduces

* M. Fourier concludes the first volume of the treatise on association by an observation, of which he thus explains the object—"In giving, during the course of this volume, outlines of the happiness of association, every one might have replied to me, that, after having acquired the habits of civilization, they could not think of such speculations, that they would rather place the free mind in circumstances the most beneficial to the mass of the people, organized as separate families and cottage agriculture, such as we have at present.

"I have, therefore, abandoned the social base, to speculate upon establishments not associate, and to examine the resources which this incoherent system can furnish for liberal truths."—(Vol. 1, p. 542.)

† There is a long note here, which will interrupt the train of thought in the text. We will reserve it for the conclusion, about two weeks hence.

‡ *Exploitation agricole*.—We are not aware that these two words can be translated into English. *Exploitation* is here used in a good sense; it is very expressive in French; it means a digging the virtue out of the earth, without injuring it. "Experiment" is very tame, but we have chosen it because it forms a synonym with "attempt."

them under all forms, and being persuaded that it is by the realization of a model association that the general movement which he foresees ought to commence, he has given, in his books, details of the estimate of expenses in preparations, buildings, purchases, &c. With the same motives I have addressed myself to the task of making known the organization and mechanism of the Social Domestic Establishment.

THE SOCIAL DOMESTIC ESTABLISHMENT.

M. Fourier explains, first, the material arrangements which will procure, to all, riches and health. We must, above all, satisfy the first want of attraction, by the creation of compound luxury, internal and external; that is to say, that he who wishes to form an association of men must know, in the first place, how to lodge, feed, and clothe them, &c. This is the natural mode. In fact, it is in the development and harmony of the passions, in an especial manner, that the wonders of association will appear to advantage. It is by this course that humanity will demonstrate the superiority of its nature, and it is in this, also, that M. Fourier perceives the object he has ultimately in view. "Our principal object in this work," he says, "is the balance of the passions. Up to the present time, the curious have been able to admire only the material excellencies of human productions. For the first time, they will behold the passionnal beauties, and declare that they have seen God in person, and in all his wisdom; for what is the spirit, the wisdom of God, unless it be the harmony of the passions, their full development, without any collision, and in perfect concord also, like that of an excellent orchestra? This beautiful result is the only one which can give to mankind an idea of the glory and the wisdom of the Deity. We now know the celestial wisdom which displays itself in the harmony of the celestial spheres, and in the mechanism of created objects, but we have no idea of political and social wisdom."—(*Treatise of Association*, vol. ii.)

This simple quotation will suffice to remove the prejudices of those who, judging hastily of a book by its title, do not feel disposed to believe that that of M. Fourier can contain any thing else than some ingenious plans of industrial organization. At all events, to restore the order of Nature, it is necessary to place humanity in circumstances the most favourable to its physical existence. In the first place, therefore, we shall occupy ourselves with its habitation.

THE PHALANSTÈRE*—the social domestic establishment—the industrial phalanx of from 1,600 to 1,800 persons, cultivating about nine square miles, occupy an edifice whose construction is not at all arbitrary—"Since there are for edifices methods adapted to each social period. Dwellings, plantations, established by a society which operates by a series of groups, ought to differ prodigiously from our villages and towns, which are adapted for families which have no social relationship, and which work in contradiction."

It would be difficult, in a simple analysis, to give a complete idea of the distribution of the *phalanstère*. What this distribution presents as most striking and original, is the establishment of a street gallery, heated or cooled according to the difference of seasons and climates. The floor of this covered street is on a level with the first story; on each side are rows of dwellings of three stories, looking on one side towards the gallery, and on the other to the country, or interior courts, laid out with agreeable plantations.

Each has his own private dwelling, proportioned to his fortune,† but all labours, interior as well as exterior, being exercised by groups, and series of groups, the edifice includes a great number of public halls, called *serietères* (for series).

The centre of the *phalanstère* is adapted for peaceable employments, for halls of repast, exchange, council, library, studios, &c. In the centre are placed the temple, the watch-

* This word corresponds to what the Owenites call a parallelogram, and residence of a community.

† Here, again, Owen and Fourier are at variance—Owen proceeding upon the doctrine of natural equality, which is a notion—Fourier upon natural inequality, which is a fact.—Ed.]

tower, the telegraph, the carrier-pigeons, the chime-bells, the observatory, &c.

One of the wings contains all the noisy workshops, as carpentry, forging, and smith work. It contains, also, all the industrial assemblages of children, who are commonly very noisy, in industry as well as in music. By this simple arrangement, we avoid a troublesome inconvenience of civilized cities, where we see, in every street, some workman with his hammer, some ironmonger, or apprentice of the clarionet, breaking the eardrums of fifty families of the neighbourhood.

The other wing contains the caravansera, with ball-rooms, halls for the reception of strangers, &c.

All the children, rich or poor, lodge in the *entresol*,* to enjoy the benefit of the services of the night guards, and because they ought, in many respects, to be separated from adults. The patriarchs lodge in the ground floor.

"The common halls do not resemble the public halls with us, where the intercourse is confused, without graduation. A hall, or repast, with us, forms only an assembly without subdivisions. The social state does not admit of this disorder. A series has always three, four, or five divisions, which occupy as many contiguous halls. Each *seristère* has apartments and cabinets attached to it for the groups and committees of each division," &c.

This detail is much more important than at first appears. It follows from this, that not only are the parties not united in series, in every exercise of labour, pleasure, or repast, &c., (except with a company of their own choice), but also that one may circumscribe his relationships as much as he pleases. You see, then, that already, that is to say, under this first view of the material arrangements, the social order respects, in the midst of association, the rights of the individual. Here the pleasures of intimacy are never compromised by the inconveniences of a crowd, any more than they are stifled by the monotony of rule. Here every one is free. Every one, in every kind of relationship, creates his own circle. You are always *passionately* attracted to take part in the labours and pleasures of some group; but if you prefer to-day to remain at home, and dine by yourself, you will find no one to rebuke you. The life of the phalanstère is, in every respect, opposed to that of a monastery; and so it ought to be, humanity having a decided aversion to monastic institutions.

Let us descend now these great stairs. Now we are within the enclosed porch. "Here is a precious luxury of which even kings are deprived, in civilization. On entering their palaces they are exposed to rain and cold; on entering the *Phalanstère*, the smallest carriage passes from covered porches to enclosed porches, heated also like the vestibules and staircases.

"A harmonian of the lowest order mounts his car, in a porch well heated and enclosed. He communicates between the palace and the stable, by a subterranean passage well ornamented and gravelled. He goes from his dwelling to the public halls and work-shops by street galleries, which are heated in winter and ventilated in summer. They can in *harmony* go through the workshops, stables, magazines, ball-rooms, refectories, assembly rooms, &c., without knowing whether it rains or blows, whether it is cold or hot; "and the details which I give on this subject," continues M. Fourier, "authorize me to say, that if the *civilised*, after three thousand years of study, have not yet learned how to lodge themselves, it is not at all surprising that they have not learned to control and harmonize their passions. When they fail in the smallest calculations of the *material*, they may well fail in the great calculation of the *passional*."

We have scarcely had a glimpse of one of the most simple marvels of the new world, and I fear that my reader is already alarmed, and wags his head with signs of incredulity, especially if he belongs to the number of those honest folks who cry out "Utopia" as soon as one announces anything new, and wishes to come out of the circle of common life. What Utopia, in fact, is greater? It treats of nothing less, than the

* Corresponding to our first floor, but raised only a little, so as to represent a floor, or apartment, between the ground floor and first floor. We have nothing like it in England.

immediate suppression of all the causes of rheums, catarrhs, inflammations of lungs &c. It treats of the means of making humanity *naturally* exempt from malady; and in this respect, surely, we are at least not inferior to the brute creation. Certainly, this is a project very cold, considering the condition in which we now are.

But this Phalanstère, it is then a palace!

Yes, I tell you, a true palace. But if this palace, which contains from three to four hundred houses, be more economical than three or four hundred houses, which now form some hideous village! or count with M. Fourier the immense saving of materials of land and hand-work, that you gain by the suppression of the inclosure walls, quick hedges, and ditches of little properties! Think, also, of the immense economy of construction, administration, and management obtained by the substitution of a single cellar, magazine, granary, and kitchen, for four hundred of each. Think that the simple fact of association would reduce to nearly one-tenth the number of individuals employed in domestic functions, and would permit the application of the surplus to other labours. Consider, also, the extreme simplification of every external relationship, such as selling and buying. After all this, you will begin to think that Fourier might have good reason for wishing to construct a palace for a domestic association.* And then, think you, seriously that the huts of Lower Brittany, or the cellars of the street of Mortellerie, in Paris, are fit habitations for men? No! it is not possible that one party can remain thus scattered in dirty cabins, isolated from all support, strangers to every social movement, as uncultivated in person as they are in intelligence; and the others have not, more than they, been made to be stowed up in infectious streets without air or light, not knowing the water and the earth, but by the dirt of their gutters. Let us, therefore, be more faithful to Providence, or rather let us be more just in our demands upon it; for the evils of humanity having been without measure, it is necessary that upon it shall at length arise the sun of brilliant prosperity. Thus, let us not repel these fine promises; let us not repel them, at least, before we have seriously examined them.

* We were informed by an intimate friend of Fourier's, that about two months ago, or more, an unknown friend had sent into Fourier's institute, in Paris, ten thousand francs, for the purpose of drawing up and publishing a perfect model of the Phalanstère.

MORALS OF THE PEOPLE.

ACCORDING to the Rev. David Ruell, the chaplain of Clerkenwell-prison, there are seven thousand prisoners annually passing under his care, and his enumeration of the original causes of the moral delinquency is as follows:—"The usual process has been impatience of parental restraint, violation of the Sabbath, and the neglect of religious ordinances; evil association, especially with abandoned females; drunkenness, arising from attending public houses, tea-gardens, &c.; petty theft, the want of character on leaving prison after the first conviction, and then a reckless course of confirmed guilt. I do not recollect a single case of capital offence, where the party has not been a Sabbath-breaker, and in many cases they have assured me, that Sabbath-breaking was the first step in the course of crime."

Now, with all due deference to Mr. Ruell, and his flock, whose opinion, however, we do not deem infallible, even when it respects their own affairs, we may remark that the above *causes* are not causes at all, but merely effects of something else. In the first place, parental restraint in itself is, we believe, very seldom the cause of moral degeneracy in the children of the poor, whose parents are notoriously lax in the moral sense of restraint; but a small house, and impatience of living stowed up in a cellar or a garret, with a drunken father and mother, and half a dozen dirty children, we believe, very frequently, drive a poor youth from home, to fill the ranks of those who are *doomed* by birth, and the unsocial system of political life, to prey upon their fellow-creatures. It is contrary

to Nature to suppose that fine moral feelings can be trained in bodily filth and want, and comfortless dwellings. There may be individual exceptions, in which the love of character, combined with other favourable circumstances, may elevate the child of extreme wretchedness above the level of his birth, and save him from the fate of his caste; but these exceptions are so very rare, that they are published as miracles when they do occur, and thus they only serve to confirm the rule above given.

The violation of the Sabbath, can never of itself be considered a cause of moral delinquency, such as that referred to; otherwise, it would produce the same effects amongst the middle and higher classes, who regard the Sabbath merely as a holiday, and spend it in what Mr. Ruell would call a profanation. The same may be said of religious ordinances, which are certainly neglected by the poor; but as frequently neglected by respectable tradespeople, by magistrates and State ministers, and other exemplary characters. These, with both rich and poor, are not causes, but effects—effects of domestic circumstances; poverty, want of education, or surplus education; want of proper clothing; want of mental tranquillity, which is necessary to indulge in religious exercises; and, moreover, want of clerical efficiency in public instruction. These are the original causes, which the poor, in most instances, have no power to remove, but are merely passive instruments of a barbarous system of the social or rather selfish policy supported by bigotry.

Why does not the State look after its own children? why not produce entertainment and tuition for the mind, and tasks for the employment of industry? Some of the finest minds in the country are, by the mere accident of birth, doomed to the lowest and most degenerate employments. State orphans, deprived of parental care, left to mere accident for support, and to the streets for a home, and to street wanderers like themselves for companions, what can they do but live like dogs, by picking up a bone or a bit of lights, when they can find an opportunity? Society has abandoned them, and they really have a *moral right*,* under such circumstances, to prey upon society. It is a dead game with them; but it is a game which is not more hazardous than one of military glory, in which the highest ranks of society rejoice to expose their valuable lives.

Providence provides for thieves as well as for *honest* tradesmen and landed gentlemen. There is an unseen hand that feeds the little orphan thief, who has no home, no father nor mother to call him son, and to supply the daily wants of that appetite which is stronger than death. He wanders about from morning till eve, craving food, and food alone. The young lions do the same; "they roar after their prey, and seek their meat from God. That thou givest them they gather; thou openest thy hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." But who is responsible for the little orphan's deeds? No one takes charge of him, no one provides for him, no one educates him, or trains him to honourable industry. He may be employed gathering bones, or scraping pots, for a season, kicked about and abused, for eighteen hours out of the twenty-four, for a bare subsistence, and damned as a lazy vagabond, if not always in attendance to answer the calls of an imperious master; but human nature was not born to submit tamely to such a state of being, and rather than endure

it, the best minds will boldly rebel against that society, which thus insults the spirit of industry with which every man is partially gifted by Nature, and which may be developed in all, by generous usage. We doubt not that that Divine Justice, which readily acquitted the dying thief on the cross, acquits these unfortunate plunderers of our private property, and secretly employs them as scourges of political crime, and the instruments of enforcing a more equitable system of social policy.

Drunkenness has more of the character of causality in it than any of the other causes alluded to. It is the fruitful source of innumerable crimes. It is a vice peculiarly human; no brute would ever be guilty of it. Murder is common to man and brutes—but drunkenness is exclusively human, and is, in our opinion, a more pernicious crime than murder itself. The drunkard is a slow murderer, not only of himself, but of his wife and children, and of the happiness of society, which suffers materially from every intemperate member. We do not excuse the drunkard. Every man addicted to this species of intemperance ought to be treated with the utmost severity, when other means of a more moral character have failed to reform him. But have the moral means been tried? Have the moralists clamoured against the *physical* causes of immorality, and used their influence to remove them? We have never wanted abundance of moral preachers, clerical and lay; eloquent men, who have painted vice in the most revolting colours, and have rendered her an object of abhorrence to all who listened to their impassioned homilies; but no practical means have ever been employed or recommended to remove it. We do not consider hospitals, free schools, and other charitable institutions, as practical means. These are merely monopolies in the hands of the middle classes. You may see, almost weekly, the blue-coat boys walking with their relations—the former in their antique, vulgar, and beggarly habit as paupers, the latter dressed in all the finery of fashion, and presuming to rank themselves as gentlemen and ladies! Neither do we consider workhouses as practical means, nor tread-mills, nor Sunday schools; schools of industry would be more suitable institutions, but of these we know none, and for want of these the population perisheth. Learning is but of modern growth; but industry is as old as mankind, and has always been the most effectual teacher of morality. Moreover, innocent recreation is necessary. Neither of these two necessary things are provided by the State. These are the positive preventives of crime, which are entirely neglected, and instead of them we have negative preventives—magistrates, constables, gaolers, and gaol chaplains, who cost more money to the country than the schools of industry would cost, which, being productive institutions, would more than refund their own expenditure.

The Honourable and Reverend Gerard Noel, after making a declaration similar to that of Mr. Ruell, his clerical brother, respecting the violation of the Sabbath, says, that he cannot suggest any remedy for the evil at Richmond, his residence, except that of preventing the London people from coming to Richmond on Sunday! There is no proposal made by any one to provide rational amusement for the people—to control, in a kind and indulgent manner, their inclinations, and thus direct their natural propensities into a proper channel. The sole aim of all moralists hitherto has been to do violence to Nature, and, for this very reason, Nature has wisely and justly done violence to them—and God is with Nature, and against the moralists. The fact is, that the intercourses of society are rapidly increasing, by means of mechanical inventions, and the moralists are not prepared for the new circumstances. They are employing methods which only were adapted for the infancy of society, when Richmond was a retired and sequestered little village, which cost a day's journey to visit from London, and an incalculable amount of trouble and danger; besides, no London citizen would then think of visiting it for health or pleasure, and the priest-ridden inhabitants, well worked up with the fear of God, and his sable counterpart, the opposite pole of the god-head, had nothing else to do but go to church. These were the palmy days of the clergy. They want to restore them; to put their interdicts upon steam-boats and coaches, and other inventions, for social intercourse, and thus to leave no other alternative for the poor prisoners but prayer alone! And this is mora-

* It is a state of warfare, and we do not consider thieves *en masse* as the aggressors, but merely the retaliators. It would be a most unfortunate thing for the world if all men were rendered passive and submissive to such a state of grasping and appropriation as the property system of worldly-mindedness presents. God in mercy has sent the spirit of theft to prevent the diabolical system from taking deep root in the affections of men, and for urging us all to think of a better mode of social intercourse. It is said in Scripture, that when Samson wanted thirty changes of raiment, to pay a debt of honour, the spirit of God came upon him, and he slew thirty men, and stripped them, and paid his forfeit with their old garments. The Philistines stripped Israel, and Israel stripped the Philistines. If the rich strip the poor, may not the spirit of God take revenge by giving ingenuity and protection to the plunderers of property?

lity! It is enough to cause a national rebellion against every thing that takes the name of morals and religion, and perpetrates such an act of wickedness and folly, when, by the aid of a little judicious management, and paternal care and outlay by the State, this very intercourse, so much dreaded and complained of, may be rendered instrumental in purifying the morals, and refining the manners of the population, and of working into the hands of the Church itself, if the Church really delights in the moral improvement of the people.

THE TRANSCENDENTALIST'S DIALOGUES.

No. XV.

ON MOTION.

(Continued from p. 126.)

Transcendentalist.—*Idealist.*

Trans.—Let us begin from the subject which terminated our last dialogue; namely, the generation of a line by the motion of a point. A point is supposed by geometricians to have no magnitude, and is yet supposed, by its motion, to generate a magnitude. If you doubt the existence of a point without magnitude, you may take as a subject for consideration the ball which generates the cylinder, as displayed in our last dialogue. While, however, I refer to that dialogue, I would mention, that at page 140, column 2, line 29, "ball" should be read for "wall," in two instances.

We will now inquire into motion, and the contradictions it involves.

Ideal.—I have reflected on the subject, and see clearly the difficulty; at the same time, any solution seems all but impossible. Yet, I think, I can put the difficulty in a more obvious light. Let A, B,

A ————— B

be the straight line, along which a body moving will pass an infinite number of points. Let the first of these be called *a*, the second *b*, the third *c*, and so on. Now, to pass from *a* to *b* will take one portion of time, from *b* to *c* another, from *c* to *d* a third, and so on. As the points are infinite, so also will the portions of time be infinite, and as any portion infinitely multiplied, will be an infinite quantity, so will the time occupied in passing from A to B be an infinite time.

Trans.—All this we arrived at in our last; but yet I am glad that you have set forth the matter in so full a light, as now I suspect we may be enabled to gather a profitable result. First of all, what is motion? How can a body be said to be in motion from A to B? Is a body continuing at the point A in motion?

Ideal.—Certainly not, but at rest.

Trans.—Neither is a body at the point B in motion, nor indeed at any point between the two, but at rest. When we say that a body at A can move from A to B, we imply, that although at A, it has a capacity of being at B.

Ideal.—Exactly.

Trans.—But a mere capacity of being at C does not constitute motion, for the body may, notwithstanding such capacity, remain motionless at A. Neither, if it were actually at B, would it be in motion, as we have seen. The body in a state of motion from A to B, has more than a mere capacity of being at B, and yet is not actually there. Motion, therefore, is derived from capacity and actuality,* and yet is neither. We now come to Aristotle's definition of motion:—*He ton dunamei ontois entelecheia, he toionton, kinesis estin.* "The energy of what exists in power, considered as so existing, is motion." Observe this, motion is an *energy*, and this is the medium between mere capacity and actuality. As "energy" is not a very common word, we will illustrate its meaning. Take a cake of ice, and apply heat to it, it will gradually thaw, and finally become liquid. Thus we have exhibited capacity, energy, and actuality.

* I here profess myself greatly indebted to that excellent but forgotten work, Harris's Philosophical Arrangements.

I.
The cake of ice at first has merely a *capacity* of becoming liquid.

II.
The cake of ice, while thawing, has more than a mere capacity, but is not yet actually liquid. It is *energizing* towards liquidity.

III.
When the process of thawing is over, the cake of ice is *actually* in a state of liquidity.

And now to consider the body in motion from A to B. At first, while it is at A, it has a mere *capacity* of being at B; when it is in motion it is *energizing* towards B, and at last it is actually at B. Energy means a pure state of *becoming* to be and not a state of *being* any thing. Hence, when there is any motion short of the perpetual, there must be a state of rest, a state of energy, and a second state of rest. The body, while in motion, is at no point, it has left a point, and will arrive at a point, but during the transition it is merely in the state of tending to a point.

Ideal.—Still I do not see how Zeno's contradiction is to be solved.

Trans.—Then I think I can now throw some light on the subject. Let us draw another line A, B, on which we will mark several points, C, D, E.

A C D E B
O —————

Now, let the ball at A move on to towards B, and there stop; in the whole course of its transition it is merely in a state of energy, and is not anywhere. Now observe Zeno's fallacy. He would say that a body in moving from A to B, must successively *be* at the intermediate points C, D, E, thus assuming that the body energizes first from A to C, then from C to D, and so on. But we need not admit anything of the kind; we assume that there is but one energy from A to B, and not a compound of an infinity of energies. The fact is, that the body, in moving from A to B, never is at any one of the intermediate points; these points merely seem to mark the direction of its energy. This was the way in which Aristotle would have answered Zeno. You try to prove the impossibility of motion, by assuming that a body in motion must *be* successively at an infinite number of points, whereas, the body only passes through them, without ever *being* at one of them. Your whole argument rests on the assumption that the body must be in an infinite number of situations, while, in fact, it is in no situation at all till it is at rest.

Energy is the connecting link between *being* and non-being. Let non-X afterwards be X. In the transition from one state to the other, it is neither non-X, nor X, but partaking of the nature of both, and yet neither.

We can now throw a light on the generation of a line by the motion of a point. We showed that a mere addition of 0 (the magnitude of a point) could produce nothing. Motion, however, is the transition from non-being to being, and hence will express the energizing of non-magnitude towards magnitude. Here I merely mention the geometrical point as a symbol; I am not, on this occasion, disposed to attack or defend its actual being.

I hope we shall shortly return to time and space, and our very worthy friend, the imaging-power.

TO THE EDITOR OF THE SHEPHERD.

SIR,—The following is copied from the *Monthly Magazine*, printed some years ago. I shall be glad to see it in the *Shepherd*, if you think it of sufficient importance to grace its pages. Perhaps you will give us a few Pantheistical remarks on it, as its general tenor is absolute Materialism; however, an insertion of it in the *Shepherd* will oblige your constant reader,

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INSANITY.

Is madness a disease of the mind or the body? Of the body, doubtless. But let us get into no metaphysics, much less into

the doubts and difficulties of theology. We know nothing physically of the mind but through the body. For anything we *actually* know, the mind is the sheer result of admirable mechanism. Of the union of an independent body, and an independent mind, we know nothing. We affirm nothing, certainly, of the mind, uninfluenced by the body. We enter not into the question of materialism, it is unconnected with the view we take of the subject. We must, however, speak popularly—the mind and the body, mental disease, uncaused by external impression, is scarcely intelligible; sensations are excited from without and within, and in both may, in excess, become the cause of insanity. The process is shortly this: external impressions—in proportion, of course, to constitutional susceptibility—act, through the senses and nerves, upon the feelings, and the feelings react upon the brain. The impression is, in fact, double; first, upon the senses, next, upon the heart; almost, perhaps, quite simultaneously. The nerves and the circulation are thus both implicated; and thus, by excess of action, moral impressions, of all kinds, may become causes of insanity. But the moral is not the immediate cause—it is productive of a physical one, which is in reality the immediate—the proximate cause of derangement; and to the physical effects must we direct our main attention.

Now, these moral causes are within every body's observation, and every body can estimate the first effects. Some, without weighing the force of their expressions, have denied the influence of mind on matter; but the fact of effects upon the body—of even diseases, both of structure and function, produced by mental emotions—is established by a thousand proofs. The heart, stomach, liver, intestines, kidneys, &c., are often violently affected by the consequences of passion. The ancients referred particular passions to particular viscera—courage to the heart, anger to the liver, joy to the spleen, &c., and even modern physicians of great eminence have done nearly the same. But we have nothing to do but with recognizable facts.

Sensations, emotions, passions, are all accompanied by bodily changes; yet these are all excited by impressions from without—that is, are all instances of mind acting upon matter, before matter acts upon mind—are all moral causes.

Modesty betrays itself by a simple blush, which vanishes with the exciting cause, and scarcely produces any further perceptible effect; but shame shows a deeper suffusion—a more permanent one; the blood is, in a peculiar manner, retained in the vessels nearest the surface, as if the veins had suffered some sudden constriction, and refused to return it; this sensation, in its excesses, is known to have produced other physical effects of an extraordinary kind—suppressions, insanity, death. Esquirol, a French physician, records his attendance upon a "lady who became insane on the wedding night, from shame, on sleeping with a man; and also another, who, though she loved her husband to excess, was deranged at the nuptial approach."

Diffidence is another modification of modesty, which has brought on mental derangement. Cowper, the poet, is quoted by Dr. Burrows as an instance of *melancholy* from apprehension of inability to execute with propriety a very simple and honourable, but public duty.

Terror and horror produce similar effects; but here the face is pale—the blood is driven from the extreme vessels back upon the heart—the motions of the heart become thus embarrassed—a violent struggle ensues—and the organ may suddenly cease to beat, or may burst. In the re-action, too, the functions of the brain may be overwhelmed by the force of the blood rushing back into the vessels, and then insanity ensues.

In anger, again, the blood flies to the capillaries, and reddens the surface; but sometimes the effect is just the contrary, and the cheek is perfectly blanched; in the latter case, it is of a more deadly, though less impetuous, character, coupled, perhaps, with the chilling checks of hatred and revenge—a sudden and forcible control effected partly, perhaps, by the promise of future and more effective vent; but madness may follow, in the one case, the accelerated movement of the blood; and apoplexy, in the other, the violent reaction upon the exhausted vessels.

The effects of fear, and terror, and anger, even upon the muscular powers, are equally obvious; anger augments them prodigiously; fear, on the contrary, paralyzes; sudden alarms,

—as we learn from physicians of respectability, and we may safely trust to such facts—by their chilling effects, have removed the symptoms of incipient fever. Fear, again, may check as well as cause insanity. A pail of cold water, dashed on the patient by surprise, has been known to cure mania; but there must always be danger of the reaction destroying the equilibrium between the nerves and the circulation, and thus producing fatuity or apoplexy. Terror, again, may stimulate as well as paralyse. It will rouse to extraordinary efforts of self-preservation; but the ultimate effect may work the subversion of the mind. Dr. Burrows records the effects of terror upon a British naval officer, who had an intrigue with the wife of a native of Monte Video. Returning from an interview, in the night, he was attacked by assassins; the sudden fright and peril acting as a powerful stimulant, he defended himself so vigorously that he escaped unhurt, and took refuge in a place of safety; but scarcely had he reached it, when he was seized with furious mania; the reaction destroyed the equilibrium—the circulation had been too much quickened to calm quietly down to the point of steadiness.

The tendency of excessive grief to force blood to the brain, and, consequently, to bring on madness, is familiar to every one—tears give relief, sudden joy, again, and more likely, apparently, than grief—it has no natural vent like grief. Transitions from joy to grief occasion the greatest shocks, and produce the most durable effects. Yet actual losses, or disappointments in pecuniary speculations, do not appear, observes Dr. Burrows, to occasion insanity so frequently as unexpected or immense wealth. In the six months succeeding the numerous failures of the winter of 1825-6, there were fewer returns to the commissioners for licensing mad-houses of insane persons in the London district, than in any corresponding period for many years before.

Distinct effects, again, are produced on particular organs, by particular passions. To give an instance or two—the smell, or even the expectation of food, excites the saliva—maternal feelings the secretion of milk—dislike, both in the woman and the brute, prevents the flow of it—fear excites the intestines, kidneys, and skin, producing diarrhoea, incontinence of urine, and sweat—grief affects the stomach and lachrymal ducts—compassion, the bowels—anger, the liver—terror, the nerves, sometimes even to paralysis—extreme hope, the respiration.

And, generally, whenever strong emotion and passion stimulate the brain to extraordinary exertion, the action of the heart is responsive, and varies with the force of the impression. Joy, anger, desire, &c., accelerate the circulation, and bring on, in its excesses, mania, palsy, &c. Fear, horror, &c., on the other hand, by retarding, or rather, by reflecting back the current of the blood upon the larger vessels, produce fainting, and even absolute suspension of the action of the heart, and on the recovery of its force, so violent a reaction, that life is often extinguished in the conflict, or the intellect deranged.

Intense thought, or abstraction, has a powerful influence on the circulation. Mathematicians have been known, says Dr. Burrows, to pass days and nights without sleep, from being too deeply engaged in some intricate calculations. This absence of sleep is obviously the result of excessive action of the brain, which, if not relieved, must soon run on to delirium. Extraordinary wakefulness is the signal of Nature, therefore, for suspending such pursuits.

Other effects in abundance may be collected, not usually assigned among the results of the action of the mind upon the body, and yet as indisputably such as any that have already been noticed. Dr. Burrows marks the *charming* of warts as an instance; the rapid change of the hair to white is plainly another; the very temperature of the body is changed—lust heats—fear and aversion cools—the *mal de pays* arises from a moral source—producing, on the evidence of physicians, positive organic effects—the lungs are found adhering to the pleura, &c.

The moral causes hitherto enumerated originate in the individual; but there are others which seem to spring from the existing condition and circumstances of society. The more artificial is the state of society, the more active are such causes—the more extensively they multiply and operate. Indul-

gence, indolence, the vices of refinement, make men more susceptible and irritable—more sensitive to impressions, and, of course, more liable to insanity. Intense pursuits, of any kind, high cultivation, morals, religion, politics, produce intellectual disorders. The lower classes, too, though exempt from these concomitants of habitual luxury, and intense cultivation, provoke diseases by excesses; drunkenness and intemperance producing thus the very effect which extreme refinement and fastidiousness do among the higher—that is, greater susceptibility.

[The above quotation from the *Monthly Magazine*, we very willingly insert, at the request of our Correspondent. But we can scarcely agree with him, that the tenor of the article is absolute Materialism. We see little in it which even a disciple of Berkeley, or Malebranche, may not safely admit. Materialism denies the primary existence of mind, by asserting the primary existence of matter, and regards mind as merely a production of material combinations, not as a distinct elementary being. Spiritualism asserts the primary existence of mind, and regards matter as merely a creation of the positive mental agent which rules the universe. The article above quoted takes neither side, and it speaks so clearly of action and reaction between spiritual feelings and material instruments of feelings, that one cannot read it without thinking all the while of two polar beings, spiritual and material. Does our Correspondent imagine that the intimate connexion between mind and matter is an argument in favour of Materialism? Surely, he cannot think so. Why should it prove the being of the one pole, and not of the other? It merely proves the union. But why should the mind be injured, when the body is injured? The mind is not injured, that we know of. When the glass of a telescope is injured, we cannot see the solar spots, but our eyes are not injured: our opportunities of observation are injured. So, if a man lose his eye-sight, or hearing, his opportunities of external intercourse with the material world are curtailed. When his nerves are weakened, when his blood is overheated, the same effect follows, and the world seems to whirl round, and all its contents are presented in confusion. His instrument is destroyed; and, as a warrior, whose sword is broken, or shield is lost, must either submit, or provide himself with another, so the mind, as long as it uses the destroyed instrument, is inefficient, but inefficient only in the instrument. We can prove no more. But how can we prove, or make it appear probable, that the mind procures another instrument? In the first place, we prove that mind is positive, and matter negative. Mind, or consciousness, is unity—matter a compound. Mind is lord of matter, not matter of mind. The dissolution of elementary mind, therefore, cannot be proved; for nothing but a compound substance can dissolve. A Materialist may believe in the dissolution of mind, but that is merely a matter of faith. But mere science, that is, the anatomy or physics of the question, can never prove the immortality of the mind. It is a moral question, because it treats of a moral subject; and a well-ordered mind, who sees Nature as the magnificent fabric of an infinite wisdom and power, can have little difficulty in perceiving the almost moral certainty of an eternal prolongation of being to the creature in whom the idea and the hope of immortality has been planted. Our minds are actually made for it; and when did Nature ever commit such a blunder as to make generic provision for a condition of being which was never to be realized? Search all the animal and vegetable creation, and you find the providential and prophetic mind of the Creator anticipating the future being of the work of his admirable skill. It seems to us a pity that *liberals* should be so prone to Materialism and annihilation, &c. It has materially injured their cause hitherto; but no doubt a material good will result from it in the end; but as for their philosophy and science, they are very shallow, and are now gradually going out of repute by the tail or lower extremities of society.—Ed.]

The following sentence we quote from a work called *Church Reform*, of which we shall speak more fully hereafter:—

“These two facts—the subjugation of ignorance by religious faith, and the reluctance of that faith to take any cognizance of human progressivity, constitutes for us a most SACRED WARRANT AGAINST THE ETERNITY OF MYSTERIOUS DOGMAS,

OR SYMBOLICAL WORSHIPS. They are all by nature essentially temporary, and it is in that positive character of *real* but *evanescent* utility, that we regard them as most sublime and most admirably consistent with the natural circumstances, in which they were not only useful, but actually indispensable as a beginning.”

TO CORRESPONDENTS.

J. G—or, W. B.—We felt very much interested in the prospectus which our correspondent sent us, and think it the nearest approach to Catholicism (not Roman) in religion that we have before witnessed, under such a form as the model of an association; and nothing pleases us more in the prospectus than the subjection of the individual to the universal opinion. This is indispensable. It is the basis of Christianity. The members (not the clergy) are the Church, and the Church is the highest court of appeal. The spirit of Christ is in the whole, and by this summatism of opinion in the Church, and by this alone, can the spirit of Christ become practically useful, and reign in the world. This is what we call Universalism. Notwithstanding, we have our objections to the prospectus—objections arising from the conviction that the defects complained of will mar the success of the measure. In the first place, there is a confusion of authority. The Scriptures are called one authority, and the universal sense of the Church is another. Now, we ask the reason why the Church is not permitted, at this day, to consecrate Scriptures, as well as in the days of Constantine the Great. It is the office of the Church to declare what is, and what is not Scriptural. Why should our Church history not be a part of the Bible as well as the Church history of the Jews? If the Church cannot make holy Scriptures of equal authority with the Old and New Testament, then the spirit of God is not in the Church, and it is mere quackery to talk of it. We insist upon a plenary inspiration of the Church, for without this plenary inspiration of the Church, the plenary inspiration of the Bible is a mere fiddlestick, and you may play any tune you like with it. This, then, is our first objection.

Our second objection is, that the plan of the Association is not sufficiently defined, or, in fact, there is no plan of operation. There is an ideal good aimed at—a desirable object in view; but the method to be pursued is so imperfectly outlined, that no practical effect can follow. We do not wish to propose a plan of our own at present; we are more disposed to collate the plans of others, and give ourselves and our readers time for reflection, and to spread abroad, in our little circle, the possible idea of association. But we recommend our correspondent to read carefully the leading article of this week, and the portion of Abel Transon's exposition of Fourier's system. Perhaps he may find some hints which may be serviceable. Depend upon it that nothing but the clearest and most arithmetical mode of going to work can succeed in these scientific times.

TRANSCENDENTALIST.—Might not the Transcendentalist have refuted Zeno's fallacy by another fallacy, showing that there was no space between A and B, for, if a mathematical point is without breadth or length, an infinite number of such points is also without breadth or length? Hence the body passes from A to B in no time. Two opposite fallacies neutralizing each other, thus show the method of reasoning to be inconclusive. It is the inconclusiveness respecting Nature's mysteries that forms the basis of faith in the creature.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 20, Vol. III.]

SATURDAY, NOVEMBER 11, 1837.

[PRICE 1½d.]

COMMUNITY OF PROPERTY: TO WHAT EXTENT IS IT POSSIBLE?

"And all that believed were together and had all things common. And sold their possessions and goods, and parted them to all, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—*Acts of the Apostles*, ii. 44.

ATTEMPTS have been made to revive the primitive Christian practice of common property, but they have always proved remarkable failures. In modern times, these attempts have generally originated with stern fanatics, destitute of common prudence, and trusting blindly to the extraordinary manifestation of the spirit, and they have always been connected with the idea, that political institutions, and magisterial authorities, were unnecessary to preserve the order and subordination of society. From the naked Anabaptist, who raved, with a drawn sword, in the streets, and proclaimed the reign of King Jesus, down to the coolest and most infidelized materialist, this notion of a system of political peace, and pure moral government, has been evidently either the cause or the effect of the doctrine of community.

The subject, however, has one very towering difficulty, viz., the marriage question. This stops all arguing with some, and thoroughly perplexes others.

Had it not been for the marriage question, community would have been established in the world long ago. The Roman Catholic Church was deeply impregnated with the idea. According to Thomas Campanella, even some of the early fathers went so far as to teach a community of wives, like Lycurgus, Socrates, Cato, and Antoninus. Others limited this community *ad obsequia*, to kind offices of friendship, maintaining the exclusive individuality of the couple in one solitary respect—this one solitary respect made a family party of the couple and their offspring—a private circle, having an interest of its own, supplying its own means, and regulating its own expenditure.

The Church, finding it impossible to adhere to its original maxims, was naturally very much excited upon this question. There was always a large amount of pious feeling, and sincere faith, in her bosom. Fear prompted some; spiritual ferour, and ambition of higher attainments in virtue, stimulated others; and no sacrifice was considered too great, for attaining the desired end of our being, a pure and a happy state of mind. The most unnatural austerities were practised—every species of social pleasure was abandoned. Mysticism embraced every species of self-denial, from the isolated hermit, up to the cloistered monk—from the naked Adamites, whose sexes associated in perfect nudity, without the common feelings of human nature, to the well-clothed and comfortable Abelites and Shakers, who refuse to reproduce their own likenesses in flesh and blood. Community, in all its aspects, has been experimentally tried, with the exception of love alone. Chastity has, to the credit of the Church, been most universally esteemed a virtue; but it is rather unfortunate for that credit, that her idea of chastity has so far

overshot the mark, that the virtue has, in all ages, degenerated into a vice, and proved the source of innumerable evils. The feelings of mankind have always revolted against a promiscuous intercourse of the sexes, even more so than against their violent separation; and the latter system being the collection of solitary individuals, who were merely received, one by one, as they became disgusted with the world, and not the simultaneous act of a society or a people, was more likely to arise in an age of confusion and fanaticism, than any domestic arrangements, which require an enlightened system of procedure, and a large social band, of both sexes, to make even a first experiment. A disordered and an unsocial state of society is very favourable for monachism, and each cloister preserves its own population check, in its conditions of admission. There is no danger of a failure, except through luxury and excess, which alone contribute to the downfall of monastic institutions. As to promiscuous intercourse of sexes, we do not believe it possible; not because it is incompatible with the existence of any civic institution, but because it is contrary to the nature of the human being, and reveals itself in none of his social, or even animal propensities. Love is an individualist. But it is questionable how far there is a necessity for magisterial or political law interfering to enforce a union between two beings, who hate one another; or how far the education of children should be entrusted to parents, to spoil or improve their native dispositions, according to their own whims and fancies.

In these latter questions are contained our ideas respecting community, in so far as the sexes are concerned. Promiscuous intercourse is a vice of such enormous magnitude, that we believe it to be impossible in practice, and we have so good an opinion of the moral stamina of our species, that, in a well-organized moral system, we believe that the conscience would be so powerfully developed, that no species of conduct would be persisted in by any individual, that was calculated to give offence to his fellows, or to the common sense of society. We must not compare the feelings of an unsocial state, in which every man is at war with his neighbour, in almost all his relationships, with a state of associate interest, in which individual happiness is intimately bound up with the private and public happiness of the whole society. The moral law is the law of God. It is the last law which is to be established. It is a law which acts by conscience. There is a sphere of action peculiarly adapted for it; that sphere is the social state, which as necessarily produces the moral sense, as the light of the Sun causes the convolvulus to blow, and the darkness closes its petals for ever.

Community, in this respect, must be subject to the moral sense, and may be safely limited by the rule of Christ,—*"Whom God hath put together, let no man put asunder."*

The same rule may be applied to other departments of this great question of common property,—*"What God hath given to the people, let no man take from them."*

Now, what hath God given to the people? Common nature, air, earth, and water. In these great elemental portions of our mother earth, we have all a right to claim an interest and a share. Moreover, the moral sense of mankind admits this. The public feeling will permit a man to give away his estate to

another man, when it will not permit him to give away his wife. The estate does not necessarily belong to him. It requires mutual love to constitute a moral right to property. Two lovers belong to one another by the bipolar law of attraction; and the earth and the species belong to one another in the same sense; but this rule will not apply to a man and a plot of ground. The love is all on one side, and this is not a binding love. The relationship is not necessary.

But, perhaps, it may be expedient? We do not consider that it is expedient, except under certain circumstances. In an unsocial state, property in land is indispensable for its cultivation. What is every body's property, belongs to nobody, unless every body acts in a social capacity, and cultivates the soil for the general benefit. But as this is the very highest state of social being, it cannot be attained in the infancy of society. Society, therefore, must go through the necessary ordeal of private property in land, to cultivate the soil, which, otherwise, would lie as Nature has produced it, in unspeakable confusion. Social organization puts an end to this necessity. All, therefore, that political economists say of the advantages arising from the personal appropriation of land, we admit to be correct. Appropriation is indispensable for its proper cultivation; but social appropriation would produce more bountiful results than individual appropriation.

But here our idea of common property begins to undergo a little modification. Property does not consist in land alone, but in moveables also, in manufactures, in works of art and imagination, &c. Some of these are individualities, others not. Manufactures, in the general sense of the word, are social productions. Cloth is the production of many different individuals, and requires a combination of skill and labour to produce it. Numerous other productions resemble it in this respect. But painting is an individuality—sculpture is an individuality—so is engraving—so is scientific skill, and ability of various denominations, and each denomination produces a species of wealth or property peculiar to itself, and which, by a necessary law of Nature, must belong to itself. The picture belongs to the painter—the sculpture, to the sculptor—the invention, to the inventor—the skill, to the skillful—the industry, to the industrious—the strength, to the strong. The strong man will do more than the weak, therefore, more belongs to him—the industrious will do more than the indolent, therefore, more belongs to him—the skillful man will do better work than the unskillful, therefore, better belongs to him. These are the distinctions of Nature, of God, and of Providence. Man cannot alter them. Man cannot do violence to them, without rebellion against God and his own nature.

It follows, then, from the above rules, that one may, according to the moral law of Nature, possess more property, and better property than another man; even, as by a similar law of Nature, one man, by superiority of talent, is entitled to more power than another man. But that property must be of his own creation—mediate or immediate—not usurped property, which naturally belongs to the species, and which the moral law forbids any individual to appropriate to himself.

Our idea of community, therefore, is not *absolute*. Absolute community would produce tameness and monotony, and destroy the spirit of society. But agricultural community would preserve the individual rights of all, be an ample security against the fear of want, and be a most successful instrument of moral regeneration for the people, whilst moveable property would afford ample scope for the exercise of ingenuity, the stimulus of emulation, and all its energetic and kindred impulses. According to the present system of grasping, the very inheritance, the birth-right of the people, is stolen from them. An individual may possess a province, he may sow tares, or wheat, as he pleases, and feed dogs or men with the produce. This is the result of the appropriation of land. Were this evil destroyed, the greatest evils of society—poverty, and the fears and moral depravity connected with it, would cease—common food would be common to all, a better food would be purchasable by those whom Nature had raised above the common level, and the best would be procured by those whose natures corresponded with the object desired. Many of these would refuse the best, and willingly distribute it amongst others; the kindly relation-

ships of morality would thus be preserved; no virtue would be lost, whilst many vices would entirely disappear and all would be shorn of their locks.

Here, however, the ghost of Malthus presents itself—a writer whom we very much admire, and a character whom we much esteem, although, in some respects, we think it necessary to oppose him *ad ultimas orbes terrarum*, to the very utmost limits of his meaning. Malthus is abused, *first*, by the poor, who have not read him; and, *second*, by the religious fanatics, who are afraid of the facts which he so powerfully adduces. The delusions which pervade society respecting this insinuating writer, are marvellous; but of these we have no occasion at present to speak, except by way of compliment to the spirit we have conjured up. Malthus says that population has a tendency to become too numerous, and that Nature checks the amount by poverty, pestilence, war, &c. Malthus is right. It has hitherto been so; but Malthus does not say that there is no possibility of mankind taking Nature under their own management, and, by the judicious control of their passions, moderating the supply of human beings, according to the dictates of prudence. Were men to do this, Providence would not require to send epidemics, pestilence, war, famine; and man would then become the son of God, acting in council with God in the moral government of society. But if man, like a mere fish, or brute, merely give vent to his animal feelings without restraint, and bring forth, with as much rapidity as Nature will permit, Nature will indulge him, and bring forth accordingly; but she will apply the rod of chastisement to his back, and remind him by the stripes, that if he wants to be happy, if he wants to be free, he must take the reins of government into his own hand, and learn, by the calculations of wisdom, how to make use of the passions which God has given him to use, but not to serve.*

With this little bit of wisdom, such a community as that we have hinted at, would make a paradise of earth; without this wisdom, any state of social being would prove a curse to the majority of the people.

* Were the question put to us,—“Is there any danger of the world ever becoming overpopulated?” we would reply, “No.” But we can only see two preventives—wisdom, on the part of man, which meets its reward in comfort and abundance; and folly, on the part of man, which meets its reward in social confusion, banishment, warfare, poverty, celibacy, prostitution, and premature death.

“THE PHILOSOPHY OF MARRIAGE.”

A WORK, under the above title, written by Dr. Ryan, physician to the Metropolitan Free Hospital, has just appeared; and which professes to unfold the important subject treated of in all its “social, moral, and physical relations.” No class of persons can be better fitted to enlighten the public mind, in these respects, than medical men, as the wide field of observation which is open to them, and the unreserved manner in which they are admitted into domestic life, in all its phases, furnishes them with data for the most comprehensive and correct opinions on those subjects relating to the basis of all national good—the domestic happiness of individuals. A vast amount of evil unquestionably results to mankind from the ignorance which prevails in society on the subject before us; and this ignorance has been perpetuated by the morbid delicacy attached by most people to its investigation. We trust, however, that a change is coming over the public mind; and that the publication of reputable works on the philosophy, pathology, and physiology of marriage, will meet with deserved encouragement, and be productive of much good, both to public health, and public morals. It is only requisite, that authors should treat the subject in a serious and becoming way, to reconcile the most fastidious modesty to its elucidation. We regret to observe, that Dr. Ryan has not been so scrupulous in this respect as we could have wished, for, adopting the axiom of Haller, that “there are no secrets in physiology,” he has expounded the subjects on which he treats, with a degree of free-

dom bordering, we think, on coarseness and bad taste; for while he deprecates the circulation of licentious books, in relation to the most influential of all human passions, written merely to gratify a meretricious curiosity, he introduces into his own work cases and anecdotes, the relation of which must come under the same censure; and can be of no use, except to illustrate the depravity of our common nature, when under the influence of debasing circumstances. We agree with him, that the physiology and pathology of reproduction are as much legitimate objects of study, as nutrition and respiration; but there certainly can be no need, in order to the due understanding of the subject, to enter into minute details of depraved exceptions to the ordinary laws of Nature, or disgusting instances of their violation, in the one case more than the other. But in our notice of the work before us, we shall not follow the author in his *delicate* paths; but confine ourselves, principally, to the *morale* of the question.

There is much matter of anxious interest in the following extracts:—

"The evidence, and other information collected by the Assistant Commissioners upon the state of the Poor of Ireland, fully confirm the truth of the important principle, which has been the same in all ages and countries, namely, that the only effectual check to surplus population (that is, to the progress of population outstripping that of employment, and comfortable subsistence), is the attachment of the working classes to the comforts and decencies of civilized life. That barrier once removed, and the hopes and ambition of the labourer confined, as in Ireland, to the mere absence of hunger and cold, the labouring population will be found marrying when little more than children, although without a blanket to cover them, or a potato for their next day's meal; reckless improvidence, and callous despair, thus filling the land with hopeless destitution."

"In short, it appears quite certain, that in every part of Ireland, the more destitute the labouring population are, the more recklessly, nay, the more eagerly, and at a much earlier age, do they marry. In the district of Ballintemple, in Sligo, where the continual drifting of blowing sands has buried the land, and all but the roofs of the cabins, the inhabitants have now no access to their dwellings but by a ladder, through the roof or chimney, and subsist upon shell-fish and sea-weed; notwithstanding which, they are marrying, and increasing their numbers, as fast as in other places! It must, however, be mentioned, that the labourers themselves give other reasons for their desire to marry, and that these reasons would really seem to be well founded, in the present lamentable state of Irish society. They say, that their only means of support in old age, or in illness, and under infirmities, are their children; and that they, therefore, marry young, in order that their children may be old enough to maintain them, before their own strength begins to fail, which, in consequence of insufficient food, clothing, and other hardships, takes place at a much earlier age than in Great Britain. Their wives and children can also beg for them, when they cannot procure employment, and their potato crop is consumed, which the pride of the men would prevent them from doing, besides the 'small luck' which would attend an able-bodied man as a mendicant."

One of the witnesses said, that, in Kerry, "a woman had an illegitimate child, with a view (as she herself stated) of having somebody to look after her, when she was too old to take care of herself." Another witness (the Rev. Mr. Yates, county of Sligo), observed, "that he has often thought that the more destitute a man was, the more likely he was to get married; sometimes it looked as if he had taken a wife in desperation, feeling that he could not possibly be worse off."

Bos's inimitable Sam Weller remarks, that people in London, when poverty stares them in the face, are unusually prone to ease their despair, by devouring oysters; and, in this manner, he accounts for the fact, that, the poorer the neighbourhood, the more oyster-shops will be found in it. Not having this resource, it appears, that the poor Irish, in the like predicament, set about marrying; so that, in that country, the accompaniment to poverty is children, not oysters—we wish it were.

But, seriously,—could not the legislature interfere, and prevent a portion of this reckless propensity of the Irish labour-

ers? In Germany, no individual can contract a marriage unless he can show the police, and the priest of the commune, where he resides, that he is able, and has the prospect, to provide for a wife and family. If a poor law be introduced into Ireland, we hope a similar restriction will accompany it. Malthus considered, that one of the greatest evils of the poor law system, in England, was the encouragement it gave to the labouring population to form improvident marriages; and it must be allowed, that the objection will apply, with much greater force, to the population of Ireland.

Dr. Ryan is a staunch advocate of the advice contained in the orthodox text, "Increase and multiply;" and ridicules the hypothesis of Malthus, that *population, unrestrained, will advance beyond the means of subsistence*. In support of the opposite conclusion, he brings forward a somewhat inconclusive argument, namely, that, as the incalculably large reproduction of fishes has not yet filled up the ocean, the doctrine of limiting human population is based upon an unwarrantable and presumptuous doubt in the conservative power of the Creator, to provide for the subsistence of his creatures. Did it never occur to the Doctor, we would ask him, that fishes are kept within limit, by one kind *eating* another, almost invariably; so that, unless we followed the sarcastic advice of Dean Swift,—that is, stew the children of the poor into soup for the rich, his analogy must fail altogether.

On the subject of premature and late marriages, morally and pathologically considered, Dr. Ryan has made some valuable observations. We are not advocates for the interference of government in every matter of social economy; but we do not see how any reasonable objections can be adduced against some legal regulations on this head. It is well-known by medical men, that marriage unions, at too late, or too early a period of life, induce weak and sickly offspring, which is highly prejudicial to the general interests of humanity, and should, therefore, be discouraged by every possible means; as, also, should those between parties who are likely to infect their children with grievous hereditary diseases or idiocy. Parents, too, should be under some compulsory enactment to provide a school education, at least, for their children. Why do not the clergy make these subjects matter for their sermons more than they do, instead of wasting their time in discoursing on mere doctrinal points?

The author quotes medical writers, who estimate the proportion of sterile to fecund women, respectively, at ten to a thousand; one to ten; and six or seven, to three hundred or four hundred. We, ourselves, have formed an opinion that the number of barren women in this country must be greater, and think it probably may be as one to six. This is a subject of much interest in medical statistics. It might be discovered that Nature has reserved to herself a conservative power of gradually decreasing the number of fruitful women as the world increases in age. That some check or other is in operation, is plain, from the fact, that the average rate of increase of the population of Great Britain was much lower during the ten years from 1821 to 1831, than during the preceding ten years; in some counties the decrease on the former average was as much as eighteen, and even nineteen per cent. Some of this diminution may be attributed to the spread of luxury and expensive habits among the people, which, by engendering selfishness and ostentatious vanity, render men averse to the encumbering themselves with matrimony, for fear of its reducing their own comforts, and lowering their station in society. But this kind of check on population is almost sure to merge into vice and misery, as is evident, by the number of abandoned females to be found in London, and all large towns.

Dr. Ryan tells us, that the chief end of marriage, according to all Christian moralists, is the continuation of the species; and, therefore, it is extremely sinful in married persons to wish not to have a family; as it is contrary to the divine and primitive command, "go forth and multiply." In another part of his work, however, he admits that marriages are seldom influenced by any such motive; and adds,—it is useless for us to deny that the majority of marriages, which are apparently based on real love, are almost always the result of our servile and involuntary obedience to the imperious voice of animal passion.

We think this is true. Nature *cheats* us a little in all these things. We no more marry for the mere motive of perpetuating the race, than we eat and drink solely with a view to the nourishment of our bodies, without reference to the pleasures of the palate.

"The passion of love," says Dr. Ryan, "is as inherent in mankind as the function of digestion or respiration, and must be gratified as well as other wants."

"*Omnia vincit amor, et nos cedamus amori*;" love conquers all, and all must yield to it. How desirable, then, that it should be well and wisely directed! "Marriage is a fairy land—the land of promise; but what constitutes its felicity, is to many, if not to most, an indistinct and undefinable question: the universal consent of mankind has pronounced it good and salutary; it is the hope of many who can assign no definite reason or motive for its indulgence." "Most persons," says our author, "expect happiness, pleasure, &c., &c., in the marriage state, but disappointment is the common result; for a good husband, or good wife, is rarely to be found in highly civilized countries, because few strictly follow or adopt the divine precepts of Christianity. (?) He also says, "A philosopher compared a man going to marry, to one who was about to put his hand into a sack, in which were ninety-nine serpents, and one eel;" the moral of which is, that there are ninety-nine chances to one against a fortunate selection. In these two latter deductions, we entirely disagree with our author; but, if those who believe him ever venture upon the hazardous chance of marriage, and should catch hold of a shrew, or a serpent, all we can say, is, that "it serves them right!"

Nevertheless, with all his fearful warnings, our author asks, "Is celibacy always a life of 'single blessedness'?" Have the unmarried no cares, no sickness, or no wants? and, if they can plead no prescriptive right of exemption from the common lot of man, upon what bosom can they pillow an aching heart, or into what ear whisper their many sorrows? what friend will sympathise, with cordial disinterestedness, in all their varied woes?"

We shall take our leave of the work, with a few select extracts:

Longevity.—"Medical practitioners are often consulted by individuals who are anxious to know whether marriage is, or is not, conducive to health and longevity. It is now universally admitted that an answer in the affirmative ought to be given to all healthful and well formed individuals from the adult age to the sixty-fifth year, and sometimes even later. [We have seen it stated, but we do not know upon what authority, that at the age of sixty-three, there are but twenty-two to forty-eight married; at seventy, eleven bachelors to twenty-seven married; at eighty, three single to nine married. Very nearly the same proportion holds good of the female sex, of whom, while seventy-two, who have been married, attain the age of forty-five, only fifty-two unmarried reach the same term of life.]

Fecundity.—"A friend of mine knew a lady of title, who is still a fine and youthful looking woman, who had twenty-seven children. A patient of mine at St. John's Hospital had thirty-two; and a woman, aged seventy, appeared at the police-office, Bow-street, in May, 1834, who stated that she was the mother of forty children; and that her daughters had had twins, three or four times." * * * "M. de Staël asked Napoleon who was the greatest woman in France? He answered: 'She who has had the most children.'"

Influence of marriage on the intellect.—"It has long been observed that men of great genius have fewest children. Experience has demonstrated that the pleasure of love extinguishes the fire of imagination, abates genius and courage, as innumerable proofs have repeatedly attested." "Minerva, and all the muses were virgins." * * * "Ruen observed that no one great genius of antiquity had been addicted to women; and he stated that among the moderns, the illustrious Newton had never enjoyed sexual intercourse." * * * "The sons of great men are generally inferior to their fathers. We seldom, if ever, see great men engender great men." * * * "It has long been observed, that men of genius were the first born."

Singular Cases.—"A man's first child was of sound mind; afterwards he had a fall from his horse, by which his head was

much injured. His next two children proved to be both idiots. After this he was trepanned and had other children, and they turned out to be of sound mind. A lady of considerable talent, wrote as follows, to a phrenological friend:—"From the age of two I foresaw, that my eldest son's restlessness would ruin him; and it has been even so. Yet he was kind, brave, and affectionate. I read the Iliad for six months before he saw the light, and have often wondered if that could have any influence on him. He was actually an Achilles." * * * X.

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Transon, late Pupil of the Polytechnic School, and Engineer of Mines.
(Continued from page 148.)

MOREOVER, this distribution of the Phalanstère, or abode of the Phalanstère, of which I have given a simple outline, is not only the most favourable for health, but it is a condition indispensable to the complete establishment of passional harmony, which is the principal object of social theory. We shall see, in fact, that this harmony reposes on a basis which is ONE, "The formation of passional series, and their exercise in short sittings." Now the formation of series supposes the concentration of individual habitations in a single edifice, in order that each one may be nigh the common halls; and employment in short sittings, occasioning frequent removals, demands also the luxury of communications, sheltered and tempered; since, without this precaution, the health of the workmen would be constantly endangered during the whole course of a bad season. There is, then, between the material and the passional, a perfect mutual relationship, which produces the *agreement of the good and the beautiful*. This agreement is one of the distinctive characters of the social order, in opposition to the subversive or unsocial order, in which the agreeable and the useful are always at variance. At present, when you see a house well furnished, elegant, and sumptuous, you may safely say, "this is the dwelling place of pleasure and of idleness, the habitation of the workmen being almost always below mediocrity." Modern luxury produces no effect more obvious than the separation of the different classes of society. In the harmonian order, luxury will have an entirely opposite effect.

The harmony of the material and the spiritual is not less remarkable in the law of agricultural employment, in the domestic establishment, than in the distribution of its edifices. I have shown, in the first article, that labour, in short periods, has the great advantage of permitting the same individual to take part in a great number of different groups, whence results, as an individual good, the full development of the faculties, and as a collective good, the absence of corporative selfishness. In the theory of M. Fourier, the law of culture corroborates the effect of labour in short sittings, by favouring numerous relations between the series during the continuation, even of their different occupations. "Every agricultural series endeavours to throw out branch parties upon different points. It thus undertakes the cultivation of detached plots, in all the different stations of series, whose centre of operation is at a distance from its own; and by means of this intermixture, the district is covered with groups, the scene is animated, and the general appearance varied and picturesque. But this intermixture of employments agreeable in its general aspect, is yet more useful in respect to its amalgamation of passions and complicated interests. These combinations have for their object, the bringing together divers groups upon a single spot, and leaving a group as little as possible alone in its labours, although limited to short periods, &c.

We must see, in the work itself, the brilliant description of the appearance which a country thus cultivated presents, and the charm which the mutual meetings of the groups of workmen will shed upon their labours. Under the economical point of view only, M. Fourier shows that at present, the piecemeal system forces the cultivator to crowd together twenty sorts of produce in a narrow enclosure, and prevents him from planting as orchards or kitchen-gardens, a number of exposures (*expositions*) which would be propitious, but being too far removed from his habitation, would not be pro-

teeted from robbery and devastation; whereas when every district shall be cultivated in unity, that is to say, as if it belonged to one individual, one might, without fear of robbery, intermix every species of produce, grasses, flowers, fruits, and vegetables, according to the virtues of the soil. Here, then, and it is upon this that I insist, there is a coincidence of arrangements the most favourable—whether in respect of economy, pleasure, or, in fine the strengthening of the social tie. It is by this constant property that the material arrangements of the social domestic establishment are really of very great importance.

Let us not forget, that, in agricultural employment, each group has its moveable tents, to protect it from the heat of the Sun. Each series has its booth placed in the centre of its labours, there to deposit its clothes and instruments; there to take refreshments, or collations, sent from the phalanstere, &c. In a word, every thing is foreseen, and arranged, in such a manner as to create emulation, charm, variety, attraction, in all the operations of agriculture. For, not to look but at the very smallest details of practice, the ardour of the groups will suffer them to forget nothing, such as the sheltering of young shoots and flowers against the morning frosts, or the too great heat of the day; and if showers of rain or hail should threaten, the devotion of all the phalanx, as when a vessel draws water, and heats both passengers and crew, would instantly arouse them to action. In fine, each phalanx has its botanic garden, its warm and cool green-houses, &c., every thing that, at present, the most wealthy proprietor can create and maintain only on a very small scale, and at great expense, which, by the benefit of association, will afford new sources of pleasure and advantage.

The care of the stables, of the poultry-yard, of the pigeon-house, &c., is not of less importance than that of vegetables. There, again, attraction is insured, by means of the elegance and cleanliness of the buildings, by the minute division of labour, which permits every one to occupy himself only with that portion of employment which pleases him; above all, by the co-operation of individuals attached to the same kind of exercise, for no group would ever admit an associate who is indifferent to the general success.

In fine, the social domestic establishment does not apply itself solely to agriculture. Independent of the labour of the forge, cartwright work, masonry, &c., which are immediately connected with this art, the phalanx has many other species of employment, which it keeps in activity, chiefly in bad weather. It is still the attraction of the associate which will determine the choice of these employments. It is of importance that they be of such a nature as to engage, passionately, men, women, and children; for if agriculture be an essential occupation, or, as M. Fourier says, the pivot of the social domestic establishment, it is, because, among other reasons, it offers, in the great variety of its labours, a powerful attraction for all ages.

When the social (*unitaire*) organization of the world shall have been established, every community will be employed upon certain exotic productions, which will have the advantage of uniting it particularly in interest, and putting it in direct correspondence, with other communities in remote countries. It will have, moreover, numerous relations with neighbouring communities, whether in respect to the exchange of commodities, or co-operation in urgent business, as in the formation of district cohorts, for the accomplishment of works of common interest, or which require, by their nature, an additional impulse of attraction. It is thus, that, for the most part of the operations of mining, each community of the same district will furnish, during the course of a campaign, some cohort, to which will be reserved great advantages. This, perhaps, would be the place for giving an idea of the organization of industrial armies, classed in different degrees, according as their labours have relation with the general interest of a district, a province, a kingdom, &c., or even with the entire cultivation of the globe. In his first work (1808), M. Fourier has given, on this subject, most minute details, but, under the necessity of being brief, I can only refer the reader to the treatise of 1822, in which he will find the most magnificent ideas, on the restoration of climates, the re-clothing of mountains with woods, the attack upon deserts, &c.

These operations, suppose the previous establishment of harmony, that is, of agricultural domestic association, to which I now return; and, now that we have given a *coup d'œil*, or bird's-eye view of the material arrangements, we will follow the author in the examination of the most important questions of the passional order.

[There is only one remaining chapter of Abel Transon's Summary of Fourierism, which we will divide into two, remarking, at the same time, that this summary is merely an outline of the practical department of Fourier's doctrine; for the ingenious Socialist has not confined himself to mere practical subjects, he has made a philosophy, as well as a science, of his system; extended his researches, through time and space, to the very skirts of the universe, and brought it into harmonious bearing with universal science, Nature, and revelation. These are the ornamental and atmospheric, or aerial departments of Fourierism, not necessarily connected with it as a practical system, but vastly entertaining to the imaginative mind, which loves, at times, to rise above the clouds of the valley, and shake off the dust it has gathered on its brogues.]

THE TRANSCENDENTALIST'S DIALOGUES.

No. XVI.

ON TIME AND SPACE.

(Continued from p. 156.)

Transcendentalist discovered writing a letter.

Trans.—Dear Shepherd,—The fact of an infinite number of points without magnitude being = 0, was stated in Dialogue XIV. In my last, I wished not merely to refute fallacies, but to give a *positive* definition of motion. Yours, very truly—T."

Enter Idealist.

Ideal.—Well, have you thought about motion, &c. since I last saw you?

Trans.—Alas, no! I have been dealing in the most worldly matters—have been altogether "immersed in sense," as poor Tom Taylor would have said, and utterly unable to attend to abstractions. Now, thank God, there is a short respite, I shall be happy to have a little metaphysical talk. Let us chalk up on our slate the results of our last dialogue.

I. The energy of what exists in power, considered as so existing, is motion.—Aristotle."

II. The line produced by a body in motion, while in the act of being generated, is a continuous quantity, incapable of resolution into a discrete one. The attempt to divide it into parts is the basis of Zeno's fallacy.

Ideal.—Is not your use of the words "resolution into a discrete quantity," rather singular? You mean by it to imply "division."

Trans.—And supposing I do, I think I am right. Let us turn to our Aristotle, and see what he gives as a specific character of quantity continuous. The parts of it, says he, have the property "*pros tina koinon horizon sunaptein*," i. e. they fit together with a common boundary. The absence of this property would convert a quantity continuous into a quantity discrete. Let the following figure,



represent a board with two marks upon it, dividing it into three portions, A, B, and C. The line between A and B is the common boundary of both, as likewise is the line between B and C. Hence, the whole is a quantity continuous. Let us put an end to this community of boundary, and separate A, B, and C,



The act of separation destroys the community of bound, and

* I assume that every reader of this dialogue is acquainted, at least, with the last two.—T.

we see that A, B, and C, have separate bounds of their own, independently of each other. The quantity is now discrete, though, of course, each of the parts is still continuous. Now observe, that a quantity continuous is not divided, but is merely divisible; directly the act of division takes place, it becomes discrete. The Materialist and I once talked of this matter, when we spoke of the "one of aggregation," (or quantity continuous,) and the "one of ultimate division," (or the unity of a discrete quantity, which unity was utterly without continuity, in other words = 0). Observe, further, that the quantity generated by a moving body is not only undivided, but absolutely indivisible. We may, therefore, enumerate three species of quantity:—

1st, Quantity discrete.

2d, Quantity continuous, or that which is resolvable into the discrete. *Actually* having no parts, but capable of being resolved into them.

3d, Quantity ultra-continuous, or that which is not resolvable into the discrete; which hath no parts, either actually, or potentially. This is the quantity produced by motion.

Ideal.—Methinks we are verging a little from the second result chalked on the slate; there we defined the line of motion as a "continuous quantity." Now, one of the characters of continuous quantity, is, that "the parts fit together with a common boundary." If, then, the line of motion has no parts at all, how can it possess this character?

Trans.—You see, when we wrote up those results, we only thought of the division of quantity into discrete and continuous; and, certainly, the line of motion had more of the characteristics of the second. Quantity continuous is "much," not "many," so is the line of motion; nay, the very character given by Aristotle to quantity continuous, was that which based a connexion between itself and quantity discrete, viz., the having of parts. Hence, I think we shall not be wrong in calling the lines of motion "quantities ultra-continuous."

Ideal.—In Dialogue XIV. we defined quantity continuous as that whose division is supposed to be infinite.

Trans.—We did, and though I doubt whether the definition was quite full enough, I do not think it bears against my calling the line of motion ultra-continuous. If you do begin attempting to divide a line of motion, you must consistently go on without stopping. What I deny is the power to begin. In dialogue XIV. we considered the line of motion as commonly continuous, and at once fell into Zeno's contradiction. To steer clear of this we have given the line of motion a characteristic with a new name, viz., that of being ultra-continuous. I am afraid we have not advanced very far in this dialogue; but, at the same time, I think it has been useful as exhibiting a collection of the results of some former dialogues; and that the new division of quantity into discrete, continuous, and ultra-continuous, will at any rate prevent several mistakes.

TRANSCENDENTALIST turns to his readers.

And now, my gentle readers, what do you think of this talk about quantity and motion? Do not those of you who are acquainted converse together, and say, "What is friend T. about? He promised to tell us about the imaging-power, and the generation of time and space, and all sorts of sublimities; and now we find him talking about rolling bodies, and cylinders, and lines of motion. And then he begins giving us scraps of Aristotle, and tastes of James Harris, who (honest men) knew as much of the imaging-power as a Methodist parson does of the Greek Testament. What, we should like to know, has all this to do with the imaging-power?" To which I answer, that all my dialogues have a connection, and that, when I began talking of the operations of the imaging-power, a difficulty started up in my own mind, which I thought a scientific investigation into "motion" would remove. I tell you again, I have no system cut-and-dried; you have all my doubts, conclusions, enquiries, &c., &c., hot from my own brain,—one grows out of another, and hence want of connection is impossible.

BLACKWOOD'S MAGAZINE, ON GEOLOGY AND EDUCATION.

"THE meeting of the Scientific Association at Liverpool has been among the most popular of those anniversaries. Things of this kind are easily turned into ridicule, and it must be acknowledged that some of the communications read at the meetings were remarkably trifling. We doubt whether the oratory of the professed haranguers was much above the commonplace rhetoric which usually figures in all assemblies, when self-sufficiency in the speaker is corresponded to by noisy ignorance in the hearers. And we think a much worse symptom, too, there is in all those meetings—a tendency to set Scripture and science at variance, and to assert a silly superiority over prejudice, on the silly ground of believing the nonsense of some rambling geologist, in preference to the declared and precise language of inspiration. But at Liverpool we certainly were spared the offensive folly of the hurrah of the rabble of cognoscenti, on a clergyman's giddily giving a date and origin to the world, wholly contradictory to that which is expressly given in the Bible. The point is of the very highest importance, for if the Bible is untrue in one solemn statement, what is to sustain its authority in others? And we are to observe, that the Mosaic origin of the world is stated as a *fact* in the most important and solemn document in the Old Testament. The ten commandments is the *only* fact stated there, and on the statement of that fact is founded the institution of that seventh day, which was appointed to be kept sacred to worship, and to human rest, through all ages, for the distinct emblem of the final happiness of mankind. "In six days, God made heaven and earth, the sea, and all that in them is, and rested the seventh day." Nothing can be more unequivocal than this language. It is not to be diluted away by any critical artifice, such as that which profanely toys with the general Mosaic narrative. If the sceptic shelters himself under the phrase, "in the *beginning*," as indefinite, and idly argues that it *may* mean a thousand or a million of years, there is no possibility of even the shadow of such subterfuge, trifling as it is at best, in the language of the Decalogue. There the six days comprehend the whole mighty operation; and we have only to decide between the direct words of the Deity, and the flippant conjectures of busy sciolists, dabbling in enquiries confessedly in their infancy, investigations which have not examined a millionth part even of the earth's surface, which know nothing whatever of its interior beyond a few lime-pits and coal-mines, which are, by their own acknowledgment, but beginning to have any conception of the great agencies—the magnetic, electrical, and ethereal influences—probably instrumental in all the phenomena of nature. This presumptuous philosophy is already forced to feel that there are other agencies at work, of which man knows nothing but by their necessity, and which may be as numerous as the sands of the sea, and as powerful and extensive as gravitation itself. Yet it is in the midst of this mass of immaturity and ignorance, that the pretended philosopher lifts up his pert physiognomy, and pronounces his impudent oracle. The heavens and earth were created within the term of *six days*, or the Decalogue is untrue. If the geologist puts his little authority against this most solemn and awful of all Divine documents, we say, let him beware of the contradiction that amounts to blasphemy. If the ten commandments can be false, nothing in religion can be true. Is this putting down reason by religion? No. It is giving the greatest weight to reason; for it is arguing from that reason which proves that the Deity cannot propagate a falsehood, to the fact, that what he has declared must be a truth; that it is infinitely easier for human inexperience to blunder through want of knowledge, and for human vanity to blunder through want of sense, than for the Divine Being to partake of human fallibility; and finally, that it is wise to distrust the conclusions of inadequate knowledge, and wiser still to take as the principle of all investigation, the maxim, that the Deity can no more deceive than he can be deceived.

As to the childish subterfuge, that the "Days of creation may have been incomparably longer than days at present," let the astronomer settle this question. He will tell the sciolist that the addition of a month in the year would have required a totally different bulk of the globe, or a vast change in its gravita-

tion—and that the lengthening of the day by even a single second, or its shortening by a single second, would have amounted, in our era, to an addition or diminution of no less than six hours in the day—a change which would totally subvert the length of the year, and with it the whole economy of vegetable and animal nature. In fact, the whole hypothesis is untenable.

It is to be observed, in the entire of this subject, that of all the sciences, geology is at present least worthy of the name of a science; that it is little more than fifty years old, owing its birth to Werner in the middle of the last century; that it must be, from its nature, the slowest of all sciences, it being wholly a matter of facts acquirable only by separate, slow, and extensive investigation of the surface of the globe. Yet of all the sciences it is already the most presuming, and every trivial gatherer of pebbles fancies himself master of a theory of the globe. It is also disingenuous, for it assumes as facts what it must know not to be true. It thus states, that the globe is covered by four distinct layers, the agricultural soil, a layer of the remains of animals, a layer of those remains mixed with the remains of rocks, and a layer of solid granite. All this is untrue. The inspection of any common section of a mine will show that the mixture of strata is of the most miscellaneous kind. Again, we ask, has any man ever seen the supposed granite crust which is supposed to envelope the interior of the globe? Certainly no man. If the remnants of animals are generally within a small distance of the surface, what other evidence does this give, than that they were deposited there by some action not descending far below the surface, a deluge, or sudden catastrophe on the face of the globe? Even the perfect state of these skeletons shows that the catastrophe must have been sudden. For slow decay dissolves the frame-work. Unless the geologist adds to his theory that they were regularly laid up in coffins, mammoths and all. But bodies of animals suddenly overwhelmed, wrapped in clay, and thus excluded from the air, might last in their skeletons for ages. All this is not said to discountenance the true pursuits of the geologist, but the arrogance of the impudent and giddy infidel who boasts that he has found out an argument against the Scriptures. It is also to remind those of the clergy who are silly enough to lend themselves to the propagation of such follies, that they know as little of true geology as they have respect for the supreme wisdom of inspiration. We say that inspiration and science cannot be contradictory. We say that true wisdom, where any seeming contradiction appears, will wait for more facts, and, above all things, abstain from the insolent absurdity of pretending that religion fetters the mind in the investigation of nature.

This is the true principle of all useful enquiry; on this principle Bacon proceeded, and on this alone true science will suffer man to approach its wonders—namely, to take it for granted that the Deity understands his own works better than man can understand them; and that what he has revealed of them in the Scriptures will be finally demonstrable even to the feeble comprehension of our limited capacities."

[We will make a few remarks on this disguised infidelity next week.]

THE CONVOCATION OF THE CHURCH.

This question is beginning to be agitated, and as upon every other political and ecclesiastical subject connected with the possession of power, wealth, and repose, extreme opinions are entertained by large and influential parties. The motion of Mr. Borthwick, last session of parliament, to re-assemble the convocation, did not even receive the complimentary reception of a discussion. It was cast out in a thin house, deserted by both parties. Whether this was owing to the individual or the question, we know not; but since that time, the subject has made considerable advance, and a large body of the clergy are favourable to the measure. We believe, also, that it is the most sincere and upright portion of the clergy, who are desirous of having this opportunity of publicly declaring their willingness to adopt some salutary changes in the ecclesiastical department of our national economy. The idle and content would rather have things remain as they are.

We are rather surprised at the fact of the liberals opposing this idea of arraignment the church before the court of public opinion. The effect must necessarily be favourable to progressive amelioration. The clergy would then appear bodily in a corporative capacity before the nation; their character would be subject to matter of fact observation and criticism. We should be able to determine what were their positive ideas of moral education; whether it consisted in merely endowing plenty of stalls, and filling the racks with the best fodder, and suffering the animal to chew the cud in luxurious ease; or whether the idea of yoking the oxen to the plough, and making them till the ground which furnished their plentiful subsistence, did not form part of the orthodoxy of the successors of the Apostles. We should then hear from them collectively, whether preaching to the rich and middle classes in warm comfortable churches, whilst the poor were wandering comfortless in the streets, or lying helpless in filthy and infested hovels, destitute of all that could minister comfort to their bodies, or hope to their souls, was all that was required of the steward of the mysteries of glad tidings to the poor. We should then batter the church effectually as a combined whole, we could then then embody all its component parts into one, and with official documents, which at present we cannot procure, we could convince the doubtful, that those very men to whose keeping the morals of the people are committed, either do not understand the philosophy of morality, or are personally interested in preserving a large portion of the people in vicious circumstances in order the more effectually to demonstrate to their associates in the upper circles, the necessity for keeping in pay a "Spiritual Legion," as the preservers of that species of "fearcraft," by which the rich are enabled to pursue a system of robbery, and the poor are induced to believe that cunning robbery is no theft, and that the crime consists only in doing it rudely.

We have little doubt that the convocation will be re-assembled, and form a new and interesting subject of public criticism.

SPIRITUALISM OF THE BRITISH ASSOCIATION.

In the first volume of the *Shepherd*, we more than once, in our controversy with materialists, had occasion to deny the existence of atoms, or at least the possibility of proving their existence. We are happy to quote the following scientific testimony in our favour from the last report of the British Association.—*Athenæum*, p. 747:—

"Mr. Whewell stated that he was opposed to the adoption of any rule of philosophizing, but that which is founded on a knowledge of the laws of phenomena, and took exception to certain expressions employed by Professor Johnson; such as speaking of atoms as if they had a real existence. Sir William Hamilton concurred with Mr. Whewell in objecting to the use of the term "atom" usually made, and conceived, with Newton, that Phenomena, being referred to the affections of atoms may be due solely to attractive and repulsive forces. As for his part, he rejected the existence of atoms altogether and would replace them by attractions and repulsions acting upon mathematical points. Dr. Kane conceived that the abuse of the term "atom," alluded to by Mr. Whewell, and Sir William Hamilton, could not with truth be charged upon any well informed chemist. Dr. Faraday also objected to the employment of the term "atom" in chemistry, as he conceived that atoms were not only hypothetical, but that their existence was *obviously disproved*, even by the report of Professor Johnston. Dr. Faraday emphatically stated that he was not an atomic chemist."

Now what is the ultimate meaning of all this? a scientific renunciation of materialism. If the very existence of atoms be doubted or disproved, what remains? nothing but Sir William Hamilton's attraction and repulsion, acting upon mathematical points! In other words science leads at present to the demonstration of *only the phenomenal* existence of matter, whilst it regards attraction and repulsion (pure spiritualities) as the positive substrata.

PROPHECY OF SETH DARWIN, QUAKER,

IN THE REIGN OF CHARLES I.

Author of many strange and wonderful Prophecies.

"THIS fair kingdom travaileth with sore travail; but as a woman bringeth forth with sore pain, so are kingdoms, regenerated with toil and trouble. There must be many births amongst us, before perfection cometh. For, lo! wisdom is tardy, and when she be fully come, she shall not be long tarrying; because, when you behold the tide at full, it pauseth but a short season, and neither Sun nor seasons stand still. And behold, man is the creature of folly, and the foe of truth. All things change; yea, men's minds change more than all things, and they who are now the most blind, and the greatest enemies of truth, shall, amongst our posterity, become the grand restorers of it. Our neighbour kingdom of France is now at peace, but before the death of the next hundred years, she shall be in travail, and bring forth such plagues, that the like has not been known in the latter ages of the world. In those days the life of man shall be valued as nought, and men shall see truth, and own it, but belie it in their deeds, and their hand shall be upon all the world, and all the world upon them; and their fashion shall prevail over all the west."

This was spoken before a magistrate, before whom he was taken, for going naked, up from the waist, into a church. It was committed to writing by the clerk, and a copy of it given to the publisher, by the Rev. John Wesley, in 1750. Being urged to speak of the Holy Scriptures, he said they were "smoke, dead embers, and rotten bones of dead men."

WRITTEN LAWS.—"Give me leave," says Anacharsis, the Scythian, to Solon, "to tell you, that these written laws are just like spider's webs. The weak and small may be caught and entangled in them, but the rich and powerful will break through and despise them."

[What sort of laws would the philosopher have but written laws? The laws promised by TRUE religion—laws written on the heart, living in the life—laws which form a part of one's self; so that one would as soon hurt the apple of his eye as break them. These are the laws. Book laws are not worth keeping, and God has sent the spirit of disobedience, to agitate, agitate, agitate, until book laws are superseded by heart laws.]

COLERIDGE'S IDEA OF EDUCATION.—Knowledge being power those attainments which give a man the power of doing what he wishes, in order to obtain what he desires, are alone to be considered as knowledge, or to be admitted into the scheme of National Education. Subjects to be taught in the National School:—Reading, writing, arithmetic, the mechanic arts, elements and results of physical science; but to be taught, as much as possible empirically, for all knowledge being derived from the senses, the closer men are kept to the fountain-head, the knowing they must become.—*Church and State.*

[But Coleridge laughs at the idea of popularizing science which will only effect its "plebification" or vulgarization.]

CURIOUS KIND OF REACTION.—The inundation of Bibles from Earl Street, over all parts of the civilized world, has not always met with the success which it anticipated. Curious to tell, it has produced a scarcity of Bibles in Norway, by underselling the booksellers, and making it an unprofitable speculation to lay in a stock of the "word of life." Mr. Laing, in his "*Residence in Norway*," says it is almost impossible to procure a Bible, and the booksellers lay the whole blame upon the British and Foreign Bible Society.

COPPER-COLOURED IRISH.—The Alganekine are the most influential and commanding people in the whole of North America. Their name in Irish indicates as much, viz., algan-kine, or kine-algan, a noble community, corresponding to the Phœnician words, algand-gens, which means the same thing. The

language of this people is the master language of the whole country, and what is truly remarkable, understood, as Baron Humboldt asserts, by all the nations except two. What, then, are we to infer from this obvious affinity? Why, undoubtedly, that a colony of that same people who first inhabited Ireland, and assigned to its several localities their characteristic names, had fixed themselves at an early date in what has been called the "new world."—*O'Brien's Notes to Villanueva's Phœnicia, Ireland.*—[Then the native American Indians are nothing but copper-coloured Irishmen.]

Why are inferior animals more weatherwise than man? Because instinct is stronger and wiser than reason; only it cannot move so freely in complicate circumstances.

KING CHARLES THE MARTYR.—I have seen his letter to the Pope (preserved to this day in Rome), wherein he intimates his readiness to barter the Protestant religion in England for temporal assistance from the Holy See.—*Dr. Wiseman's Letters to Poynder.*

[There's a noble specimen of Protestant martyrdom!]

TO CORRESPONDENTS.

We observed the 0 + 0 of the 14th letter, but thought, from the concluding sentence, that T. was going to change the subject. We do not wish to interrupt the current of his thoughts during the progress of any investigation, but we mean to require his opinion upon one or more subjects before we have done with him. By revolving our last notice in his mind for half an hour, he may discover one of them, and that regards the distinction between faith and knowledge, a question very much connected with his own letters. We meet with very intelligent men who abjure faith of every kind in the pursuit of knowledge, i. e., they profess to abjure it, and we should like (for our own benefit) such an acute metaphysician as T. to analyse these two words, and endeavour to determine whether or not there is a portion of faith in all human knowledge, and if any knowledge beyond mere consciousness can be possessed without faith. If T. does not find it convenient to link this question into the chain of his inquiries, a separate letter on the subject, when he can find leisure, will prove acceptable.

A reader of the Shepherd spoke privately to us of an expression which we used a week or two ago in our leading article, to the effect that we did not attempt to stir up any enthusiasm on the subject of association. We allow that it is not very satisfactory; but our meaning was, that we were afraid of enthusiasm until it was properly enlightened as to its objects, and means of attaining them. We consider that the principle cause of all failures in laudable attempts to ameliorate society, lies in a hot, and impatient, and feverish enthusiasm, without a clear conception of the various difficulties which are to be encountered, and the objects which are to be realized. Enthusiasm we do want, but it must be enlightened, in the leaders at least, who will take care to check any foolish excesses in those who pay respect to their authority. Moreover, it must be united. We have been musing on the form of a covenant for association; we will try a rude model, merely to see how it would be received.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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SATURDAY, NOVEMBER 18, 1837.

[PRICE 1½d.]

WHO ARE THE FAITHFUL?—CHRISTIANS OR INFIDELS?

"Faith is the substance of things hoped for, the evidence of things not seen."—*Bible.*

THE universality of the belief in a general restoration of human society is one of the most remarkable features of the history of man. The various forms in which that faith has appeared, the infinite multiplicity of modes in which the great event is expected, are not subversive of the general assertion, that the faith exists, and has existed in all the successive ages of civilization. It belongs to all progressive nations, and assumes different forms and characters, in conformity with the religious peculiarities of individual sections of our species. It is interwoven with all religions, and forms the very base and pinnacle of many. It is incorporated with Paganism, Deism, Judaism, Christianity, and Atheism. It is the most universal species of faith that we know of, for it is compatible with every variety of opinion respecting the being and existence of God, whether affirmative or negative.

Would it not be accounted very strange to the world, if this faith, so very accommodating, so far removed from any species of sectarianism, were the living and the saving faith, so much talked of by divines? In our opinion, it is the highest species of faith, and we doubt not we shall be able, both from Scripture and reason, to demonstrate that it is so.

Abraham was called the father of the faithful—the founder of the house of faith. But Abraham's faith was merely the faith or hope of a golden age—the faith of redemption to mankind—the faith that in his seed all the nations of the earth should be blessed. He looked for a temporal deliverer, and believed in a temporal redemption; any thing beyond this temporal redemption is not even alluded to by his biographer, Moses. Moses treated the children of Abraham with the same worldly doctrine. Bishop Warburton denies that there is the slightest allusion to a future state, in the writings of Moses. The deliverer was a temporal deliverer; the hope and the faith were merely the foresight of a better system of society. The Jewish prophets kept up this original species of faith, by their luxurious and imaginative pictures of Messiah's reign. A new heaven and a new earth were promised—plenty, and peace, joy, and gladness, the dance and the song of a happy people, were the burden of the "word," as it came from the seers and bards of Israel. In the indulgence of that hope, this singular people were trained. The disciples of Christ entertained this hope, even to the very moment of his ascension, and the last question they put to their master was this, "Wilt thou at this time restore the kingdom to Israel?" that is to say, wilt thou at this time regenerate society, by establishing on earth the reign of peace? And even after his disappearance, this same faith continued in the Church. The expectation of Christ's immediate return, for the purpose of universal deliverance, continued for many generations, until repeated disappointments gave encouragement to the mystical and spiritualizing system of doctrine, which has sublimated the faith of the terrestrial kingdom of

heaven into a species of spiritual quackery, which lulls the senses of men, and forbids every active exertion to realize the hope which belongs by birthright to the Church.

Faith in the Christ, or deliverer, is the true faith. The Jews have this faith as much as the Christians. The Jews are Christians. Every Jew, who believes in the redemption of man is a true Christian, for faith is not a retrospective, but a prospective act. The redeemer of man is the Christ. "*Ho Christos,*" "Christ" was not the baptismal name of Jesus of Nazareth. Christ was a word as familiar to the Jews before the time of Jesus, as it is to us. It is a word like "sovereign," and belongs to a rank or station, the seat of the supreme authority of peace. It belongs to the first individual, by way of eminence, who establishes this peace, and to all his successors, as the co-inheritors of that authority which is peculiarly *divine-human*, partaking of the two natures, and combining all the attributes of excellence. It was given to Jesus because it was imagined that *he was the Christ*. He has not yet realized that character—the hope is not yet fulfilled. Abraham's faith is not yet justified. The Jew still holds it prospectively, and the Christian, who holds it retrospectively, cannot give a satisfactory reason for so doing—he cannot satisfy the simple mind, that Jesus of Nazareth has fulfilled the office of the deliverer, without promising a *second coming*. The Christ that the Jew looks forward to, is the same power of God that the Christian looks back upon; and if the Jew wants the retrospective property of faith, the Christian wants the prospective, and thus the two parties divide the faith of Christ between them, neither being fully possessed of the faith. Both, therefore, are partial Christians.

But the *Infidel*, who believes in the restoration, or redemption of man by natural means, without regard to the promise to Abraham, and the faith of the Prophets, is also a Christian. He believes the promise. God has various ways of revealing his mind—by vision, by oracle, by impression, by reflection, by scientific investigation, and each of these methods has a peculiarity of its own. Each looks at the object through its own eye-glass, and its own medium. One sees the millennium in vision, all radiant with solar light, and rainbow colour, angels and archangels ascending and descending, *heaven corresponding with earth—a miracle*. Another sees it merely as a highly civilized and cultivated state of being, in which the arts will minister to human wants so abundantly as to supersede the necessity of severe bodily labour, in the production of wealth. Another regards it in the light of a new social contract, in which the rights and privileges of men shall be equalized, and a just distribution of education and wealth be administered by fraternal association. These various prospects are one in substance, however much they may vary in the details. But we are sorry to say that the different parties who thus zealously follow the inward motive of faith, live in personal hostility, and regard each other with contempt and aversion. What is the faith of an Irvingite? a faith in the deliverer. What is the faith of a Southcottian? the same. But the difference between the two is this, that the Irvingite believes it *must* be Jesus of Nazareth who will come again, and the Southcottian believes it *must* be his spirit coming in an individual, in the faith of "*the woman's*

writings." What is the difference? Nothing but wind, wind. Yet the two parties live at enmity; the one regards the other as in Cimmerian darkness; and the Irvingite, especially, who is the less universal of the two, regards the Southcottian as under the delusion of the devil. What is the difference between these two and the Owenite? The Owenite believes that the world must one day be socialized—that individual man will be regenerated when society is reformed upon rational principles—that redemption will take place when men live together, as the early Christians are said to have done; in common, and that this spirit of socialism must soon be forced upon society by political necessity. What is this but the coming of Christ after all? It is taught in another form, it speaks another language; but still it is in substance nothing less than the faith once delivered to the saints. Does God regard it as any thing different? It does not take the name of the faith of Abraham, but it is in spirit the same. It does not take the name of the faith of Christ, but it is Christian in its meaning, and truly that God who looks to the spirit more than to the letter, will be more likely to regard with favour the spirit and power, than the mere name and form of Christianity.

Self-nominated individuals are always suspicious characters, in respect to qualifications. We have always been taught to despise the legislator who nominates himself a representative of the people, or the clergyman who nominates himself to a benefice, or the man who trumpets forth his own praises in any capacity. There is an instinct in every man, which teaches him that this trumpeting is fallacious. Why should not this rule be applied to Christians? Why should he who blazons himself abroad, as a *disciple of the meek and lowly Jesus*, be the man who is so in reality? Nay, why should it not frequently happen, as it often does with respect to other virtues, that the man who actually refuses to call himself a Christian should be one in reality, even as he, who refuses to speak of his generous deeds, is sometimes detected in the performance of works of the most exalted benevolence, whilst those who are proud of declaring their works of charity, are most frequently destitute of its living spirit?

It may seem strange to those who have been accustomed so long to the self-laudation of the Christian world, to hear it disputed, whether the Christian or the Infidel is, at present, most instrumental in forwarding the work of genuine Christianity.

There is one thing certain, that the Christians are all moralists of the old school—conservatives of a system which has proved a remarkable failure—a system, whose fruits are theft, prostitution, contention, deception, grasping, accumulation and selfishness. We know of no efficient plan of operation, which has ever been proposed by the Christian moralists, for the prevention of these evils; and even if we heard of the conversion of a thousand thieves and prostitutes, we feel certain that it would only amount to an exchange of individuals—that a thousand other victims have been dragged, by the common snares of vice, to fill up the vacuum occasioned by a useless system of proselytism. Diminution of real crime we believe to be impossible, in such a social order as we now live in. Moreover, education only changes its form. The vulgar pick-pocket, who snatches a handkerchief from *your* pocket, when it hangs carelessly out as a temptation to the emptiness of *his*, is but a mischievous little child in the game of life, in comparison with the more learned knave, who circumvents you, by his cunning in the mysteries of law and the intricacies of trade; who writes bills and accounts with the facility of a banker, and composes in prose and verse, with the elegance of an Addison or a Pope. There are many thousands in London, who can respond to this truth—who never lost ten pounds by a common thief, but who have lost thousands by *gentlemen, finished gentlemen*, who walk at large, and enjoy the common protection of honest men, with all the honours of men of respectability. Education will change the character of crime, but it requires more than education to remove crime. Now nothing will remove crime but that which removes the incentive to crime. It is a law of Nature, that that which is incited to action should move. Knowing this unalterable law, it is our duty, not to oppose it, but endeavour to remove every incentive to an evil propensity, which can only be destroyed by withholding its nou-

ishment. The Infidels are the only parties who act upon this wise system. As practical moralists, they are, therefore, likely to supersede the Christians, unless the latter resolve to act a more merciful part, and reduce to practice the petition of their Master,—“Lead us not into temptation, but deliver us from evil.”

From all that we have said above, we regard the good moral infidel, who believes in the regeneration of society, and adopts the foregoing system of practical moral education, as a better Christian, both in faith and practice, than the praying, Church-going, hymn and psalm-singing, *believer* (?).

Notwithstanding, we do not consider his state of mind as *reasonable*. We cannot regard any system of philosophy as reasonable, or even as deserving of the name of philosophy, which puts a negative upon the divine mission of Moses, Christ, and Mahomet, especially the two former. It appears to us to be the most glaring inconsistency, to regard any of the movements of Nature, more, especially, the great organic and social movements, as accidental, or to regard them in any other light than as successive stages of progress, not final, but serving a temporary purpose, and leading to higher and more advanced conditions of moral being, containing the embryos of future systems, and destined to blow and expand, to give those future systems being.

This is true philosophy—philosophy which takes the new out of the old—which makes the past the matrix of the future—which grows grapes on the vines of Nature's own production, by pruning and culture, and is not so foolish as to uproot and destroy the vines which bear ill, in the preposterous attempt to grow grapes without them.

Revelation is a vineyard, and man is put into the garden to dress it. Infidelity thrusts him out. Old faith refuses to touch the tree of the Lord's planting. Both extremes are foolish. We would merely put the pruning knife into the gardener's hand, and tell him to use it freely, for the vine will not bear good fruit otherwise. Christianity wants pruning—The Christian has not spirit to do it. The Infidel thinks it not worth doing. Hence both are inefficient. We must have patience till wiser men appear.

REMARKS ON THE ARTICLE FROM *BLACKWOOD*, IN OUR LAST.

WE branded the article above alluded to as disguised infidelity, not because we believe the writer himself to be an infidel, for we have no authority to judge the hearts of men, but because a writer could not more effectually serve the cause of infidelity than by writing in such a strain. Neither are we at all afraid of infidelity, any more than of Church faith, that we should lend a hand in stemming the current. The infidel would certainly not be less attentive, than our Christian clergy, to the moral and intellectual culture of the people. He would not work up their nervous fears and mysterious hopes so high, but he would certainly attend to their alphabetical instruction, and give them the means of acquiring useful knowledge, and also of indulging in any mystical science, to which their natures inclined them. He would leave the press at liberty to sift the whole contents of Nature, and establish the censorship, not in Somerset-house, or in the houses of Parliament, but in the moral sense of the people, which is, as this country has now, within these last ten years, demonstrated, the most powerful check upon extravagant opinions, and outrageous language, which has ever yet been attempted. Let mind have free scope, and truth, which is the prize for which the race of human life is run, must ultimately be found. The contest with error ought rather to be sought than avoided, for the sooner the battle is engaged in, the sooner will the victory be won.

The writer in *Blackwood* assumes a principle, and then uses it as a test. He assumes that the Mosaic account of creation is a literal unmythified history, and then impiously declares, that if it be not a history, the whole Bible is false. We mean to act as counsel for the Bible, and deny the inference. Whether the Mosaic account of creation be allegorical or historical, we shall not at present affirm; we regard it as allegorical, prin-

cipally, although we do not deny that it may be partly literal; but we say that a careful distinction ought to be made between the historical and the revealed portion of the Bible. The Bible history is merely the production of simple-minded men, evidently without craft, and innocent of any popular design. The prophetic parts are specimens of rapt enthusiasm, containing visions and dreams of such characters as Montanus, Mahomet, Joan of Arc, Maximilian Daut, Seth Darwin, John Lacy, Jane Lead, James Cunningham, Richard Brothers, Joanna Southcott, George Turner, John Wroe, and others, in all ages, who have written in the same strain, by a particular species of inspiration, which generally belongs to the poor and unlettered, and is peculiarly elevating to the simple mind, and consoling to the downcast and sorrowful. These latter characters always speak in mystery. These are prophets, which have always been, and, probably, always will be, as they belong to the economy of Nature. They speak in allegory; they use similitudes, emblems, and symbols. Their language is not to be interpreted according to the rules of literary criticism, nor their meaning by the rules of common speech. They are not historians, and when they foreshow the future, or allude to the past, they clothe both in the mist which is peculiar to their caste.

Moses was one of those characters, and where did he obtain his information of the creation? From Revelation? Then treat it as Revelation. What was the law but a *shadow of good things to come*? What was the Aaronic priesthood, that was to endure for ever, but a type of something more substantial and more enduring? What, in fine, was the legislative work of Moses as a whole? a vapour which has been blown away, and only remembered in history and tradition. If the law itself was a shadow, why should the revelation of the creation be a substance? But, says the writer, "here is the Fourth Commandment asserting it as a fact." The writer knows very little of revelation, if he imagines that it would contradict the traditions and historical records of nations, even supposing they were false? Is not the Providence of God directing traditions and histories, as well as revelations? Are they not a part of the great plan? The seventh day is a day of rest, and ordained by God to be a day of rest over all the world, and he has implanted in man the conviction that it was so ordained, because the creation was finished on the seventh day; but whether that creation be the material, geological creation, or the spiritual creation in allegory, remains yet to be proved. Perhaps, it is partly both, and the real truth concealed in dark sayings, to exercise the ingenuity of man. It has been the favourite method of teaching wisdom, in all ages, to clothe valuable lessons in mysterious expressions. Proverbs are all dark. King David speaks of "the words of the wise, and their dark sayings." The Greek philosophers cultivated this mode of speech to conceal their thoughts from the vulgar mind, and the orientals have always been pre-eminently remarkable for it. We still discipline children in a similar manner. It is a law of Nature. Can it be wonderful, therefore, if, in the youth or infancy of society, the spirit of Nature should have propounded mysteries? Who is he that maketh the day dark with night, but the same that maketh the night light with day? He who concealeth the sun at midnight, is he who causeth it to shine at noon.

There is no proof that the first chapter of Genesis is a history. It is a tradition, most probably, and probably a revelation; but in either of these cases its literality cannot be depended upon. No evidence can prove the truth of the letter—no human testimony can be brought, for man was not in being to witness the fact, and *revelation is a mystery* not amenable to the ordinary tribunal of letters. The history of Moses is very different. That is the history of a people, written by their leader, and preserved by his followers, with a few comments superadded, of a geographical or chronological character. The history of Abraham is tradition; the story of the flood is also tradition, and subject to the laws of tradition. Nor does any inaccuracy in the traditional narrative invalidate the authority of Moses, or belie his divine commission. We would regard the mission of Moses and Christ as divine, though the history of the flood and of creation were mere inventions of the children of Ham, and picked up with the stubble, by the children

of Israel, when they made bricks for the king of Egypt. Moses was justified in giving the cosmogony of the world, as he received it from his predecessors, without concerning himself with its historical accuracy. Let human science find that out. It is beclouded, on purpose to exercise our minds. But why should we be afraid of contradicting Moses? Moses would only laugh at us, if he saw our silly fears. Why should man be afraid of calm investigation? A spirit of bigotry he ought to fear, but a spirit of simple inquiry is a divine spirit, to whatever conclusion it come, and will be justified by the father of all spirits. We would rather be the man who boldly yielded to the demonstrations of science, independent of Moses, tradition, or visionary and mystical revelation, than the slavish and fearful fanatic who adopted a fact merely because Moses penned it—though Moses himself was debarred from entering the land of promise, for the mistakes which he committed.

What is the revelation of St. John, or the prophecy of Daniel, but a prospective history, in which men and kingdoms are symbolized as dragons, beasts, and horns, with many other fantastic images?—why should a retrospective revelation follow a different rule? Is not God the same yesterday, to-day, and for ever? and are not the laws of revelation the same for the past, as they are for the future?

As for geology, there can be no doubt it is an infant science, but less so than many other sciences of observation. Even chemistry itself, the most practical of all, we have heard Dr. Faraday repeatedly declare, is destined to undergo a radical revolution. Astronomy, the most perfect of all, is full of hypothesis. In fine, all the sciences are awaiting a great crisis, which must transform all the opinions, creeds, and social institutions of society. The world has not yet arrived to puberty.

There is one simple fact, which must for ever involve the literal meaning of the Mosaic account in doubt, and that is the creation of the Sun on the fourth day. Moses himself was a man of discernment, not a simple fool; he was the leader of a people in times of difficulty—he could not be blind to such a palpable contradiction as this, and therefore, it is probable that Moses himself regarded the revelation, supposing it revelation, and not tradition, as having some figurative or allegorical meaning. The traditions of the Jewish church have allegorized it long before geology had a being; and St. Paul himself, in his spiritualization of the law, and even of the history of Abraham, has shown us that the letter is subservient to the spirit; that the word of God has a prospective meaning—that revelation is not a mere statement of occurrences in time, but of states of being in eternity, and employs history, tradition, fable, and vision, as a vehicle, without condescending to arraign them before the tribunal of literary criticism.

Until this be acknowledged by Christians, infidelity will abound, for there can be no denial of the literary inaccuracies of the Bible—but the inspiration is not in the Bible, it is in the mission and in the Church—and we cannot have a final court of appeal for divine truths till the Church be organised, and its doctrine and its works be subjected to the voice of God in the sum-total of its members. "The plenary inspiration of the people" is our motto—which we hold, in company with its counterpart, "the degeneracy of individuals and sections of the people."

STUDENT'S LETTERS.

ANOTHER letter from "A Student" has come to hand, containing a condensed cosmogony, which is all that we can find space for at present; particularly, as it reaches us accompanied by a contrast, or paraphrased commentary, which, to be well understood, must appear with it. We will not be bail for its being understood now, but both writers hold themselves ready to explain further when called upon. Acting the part of literary door-keepers, we cannot think of denying admission to respectable parties, merely because they present an unusual physiognomy.

Questions and Answers for the New Catechism of Progressive Religion.

- Q. What is the end of all human institutions?
- A. Happiness in peace and security, through civilization.
- Q. How can civilization be diffused?
- A. By increasing human sensitiveness.
- Q. How can we increase human sensitiveness?
- A. By diffusing mental development or understanding among all classes.
- Q. How can we increase mental development?
- A. By increasing the quantity of intellectual impressions on the human brain, through its union with our external senses.
- Q. Why through that physical union?
- A. Because the grand end of the free union between the human brain and the external senses, appears to be a progressive increase of happiness and civilization through a succession of impressions, or through progressive knowledge.
- Q. Are the brain and the external senses two different means of promoting civilization through knowledge.
- A. No: they are one; so much so, that the external senses are null when deprived of the functions of the cerebral mass—the seat or centre of all sensation.
- Q. Can the external senses be partly deprived of the cerebral functions?
- A. Certainly; and such is the case whenever man is left alone without the means of availing himself of the mental modifications time has operated on the species, through impressions made on all past generations, and recorded by them.
- Q. What, then, is the result of that union between the brain and the external senses?
- A. When partly deprived of the functions the brain is capable of performing, the impressions produced by the external senses are then instinctive rather than perceptive and reflective; or, it may well be said, animal rather than intellectual.
- Q. What effects are usually produced by an early exclusive mystic instruction?
- A. The tendency of an early mystic instruction is decidedly to call into action the instinctive faculties of the brain only; never the perceptive or reflective ones.
- Q. But has not civilization progressed under mystic tuition?
- A. Certainly, but never beyond a certain extent; because such tuition brings man under the influence of his animal instincts, and deprives him for life (generally speaking) of the free use of the intellectual functions of the brain; when it is through the latter only, that knowledge and civilization can proceed onwards beyond the sphere of thoughts or feelings generated by mysticism.
- Q. How, then, can society advance in civilization beyond the mental deficiency for progress inherent in mystic religions?
- A. To redeem mankind from this mental deficiency intellectual education must supplant entirely everywhere, and first of all in all churches, the mystic instruction still so much insisted on by the short-sighted or interested priesthood. Then only will the people enjoy the free use of the organs they all possess. This is the religious reform that should have precedence over all other civil ones; and, therefore, now the one thing needful.
- But the people must be made to understand, and to feel, that the spirit of inquiry after real knowledge, is a continuation of the religious spirit of blind faith in occult knowledge or mysticism.
- That all forms of worship pass away, whilst the religious spirit progresses.
- That it is those forms only in religion or education any one can presume to reform, since the spirit of reform is itself a religious spirit.
- That education and religion are one in spirit, and eminently progressive.
- That the mental want is a moral want, and the desire for more knowledge the manifestation of a progressive religion.
- That, to diffuse more knowledge, is in reality diffusing more understanding.
- That, to diffuse more understanding, is in reality to diffuse more active morality or virtue.

That, to diffuse more understanding, morality, and virtue, is in reality to diffuse more happiness through civilization.

A STUDENT IN REALITIES.

Questions and Answers for the new Catechism of Progressive Sensitiveness, and Enquiring Conscientiousness.

- Q. What is the end, to the human being, of all rightly administered human institutions?
- A. Happiness.
- Q. What is to secure the end in the human bosom, when it is attained?
- A. Conscientiousness.
- Q. How are human institutions to be rightly administered, to produce the end intended in the human being?
- A. By using all such means as will tend to increase the human sensitiveness, and dispose it to be elevated, by free union with the spirit, into conscientiousness.
- Q. How can we check conscientiousness?
- A. By diffusing mental development, or scientific knowledge, among all classes, for a self end. By increasing the quantity of intellectual impressions, and connecting them, through the senses, with the animal brain.
- Q. How can we procure and increase conscientiousness?
- A. By submitting the human spirit to a union with the divine. By a free union of every human end with the divine end.
- Q. Why through free union with the spirit?
- A. Because the grand end of the free union between the human being and the divine being, appears to be a progressive increase of conscientiousness and usefulness, through a succession of progressive relations, and through a progressive substantiating of the same.
- Q. Are the human spirit, and the divine will, two different ends, that must concur in engendering and securing a conscientious happiness?
- A. Yes, they are to become one, so much so, that the human spirit, so far as it is not related to the central spirit, the all-conscientious centre-seat, is null with respect to enduring happiness; and so far as it is united, the central spirit secures the conscientious enduring happiness.
- Q. Can the internal faculties be partly obscured and deprived of the spiritual functions of the spirit by artificial scientific culture?
- A. Certainly; and such is the case whenever man is exteriorly hindered from availing himself of the spiritual modifications which the spirit is operating through conscientiousness, and which it has operated on all past generations, as is historically recorded.
- Q. What, then, are the results of that disunion between the internal faculties, and the spiritual functions of the infinite spirit?
- A. When partly deprived of the functions which the spirit is capable of performing, the impressions produced within by the external senses, from artificial scientific culture, are rather animal than spiritual; or it may well be said, sensuous rather than conscientious.
- Q. What effects are usually produced by an early, exclusive, artificial, civilized instruction?
- A. The tendency of an early, artificial, scientific instruction, is decidedly to call into action the sensuous faculties of the finite human spirit, never the creative functions of the finited infinite spirit, which produces conscientious enduring happiness.
- Q. But has conscientiousness retrograded under artificial, scientific, civilized tuition?
- A. Certainly, to a fearful extent. Because such external tuition brings man under the influence of his sensuous instincts, and deprives his spirit, for life (generally speaking), of the free use of the functions of the finited infinite spirit, when it is, through its functions only, that conscientious happiness can proceed upwards beyond the sphere of the thoughts, or of the feelings generated by the senses.
- Q. Can society advance in conscientious happiness, if it

progresses by a scientific culture only, within the intellectual boundary?

4. Most assuredly not. To redeem mankind from this mental bondage, this conscience—death, the creative functions must supplant entirely, every where, intellectually scientific education, and first of all in the scientific institutions, and also the verbal mystic instruction in all churches, still so much insisted on by the short-sighted and institutionalized priesthood. Then only will the people, from a free union with the creative spirit, enjoy the conscientious happiness they are constantly impelled to seek. This is the personal reform that should have precedence over all other religious ones, and, therefore, now the one thing needful.

But the people must be made to understand and to feel that the spirit, which generates conscientiousness, has been clouded by a blind faith in mysticism, and by scientific knowledge for self ends.

That all forms of worship pass away, whilst the creative spirit always progresses in producing a conscientious enduring happiness.

That it is those forms only in religion, or education, that any one can presume to reform, since the spirit itself is unchangeable.

That the spirit, in itself one, lets education and religion act as they may for a season, while it progresses eminently in conscientious happiness.

That the spirit which engenders mental want and moral want, and conscientious desire, is itself properly the food of all these wants.

That the spirit which infuses conscientious happiness, is, in reality, infusing more activity to morality and to virtue.

That the spirit which infuses more activity to morality and to virtue, is, in reality, infusing more understanding.

That the spirit which infuses more internal activity to virtue, to morality, and to understanding, is, in reality, diffusing more security, more conscientiousness, and more happiness!

A STUDENT IN DIVINE REALITIES.

(See Notices to Correspondents.)

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Franson, late *Pupil of the Polytechnic School, and Engineer of Mines.*

(Continued from page 157.)

PASSIONAL EQUILIBRIUM.

The means proposed by M. Fourier for establishing a harmony of interests, and maintaining the general concord, form a systematic whole, all whose parts are intimately connected.

I have made known, in my preceding article, the plan of social mechanism, a plan unique and universal (the formation of *passional series*), a principle truly prolific, by the aid of which M. Fourier attacks, with success, the most arduous difficulties, and the employment of which, having nothing arbitrary, elevates the theory of association, to the rank of a *FIXED SCIENCE*.

There are many conditions essential to the establishment of social unity, conditions easy to fulfil, by the application of the system of groups and series to a union of three or four hundred families, and whose realization will satisfy the desires of every true philanthropist. Amongst these conditions, it is necessary to class, in the first rank, *Industrial attraction, the whole minimum* (of food, clothing, and lodging), and *universal education* (*unitaire*).

1st. I have already insisted on the importance of the first condition, the necessity of creating industrial attraction. Until then, all real progress towards association is impossible, since those, whose more fortunate position relieves them from the necessity of producing, will confine themselves, as long as labour is a punishment, to the class of consumers. We congratulate ourselves on having uprooted the prejudice which subjected the interests of industry to the interests of war, and which despised the arts of peace; but what has been the true nature of this progress? that is to say, in what manner have the superior classes taken part in the operations of industry? Have we seen them working in person, entering the workshops and learning the arts? By no means; they have not been engaged in industrial enter-

prises, but with their capital only, leaving to the people the whole care of multiplying their money. They have only reserved to themselves the most agreeable employments, such as direction and negotiation. This evil has been deeply felt by the Saint Simonians, who exclaimed against the idleness of capitalists. But the Saint Simonians were ignorant of the means of making idleness disappear. The rich, says M. Fourier, have good reason to love idleness, since it presents to them nothing but labour, revolting by its monotony and the length of its periods, &c. Still more may be said, namely, that every doctrine, every political measure which professes to ameliorate the condition of the masses, without transforming their labour into pleasure, will only give an additional stimulus to idleness. This observation of M. Fourier appears to me to go to the root of the evil. That, in fact, for a disagreeable, a brutalizing species of labour, there is no possible vehicle, but hunger and misery, unless it be the lashes which they give to slaves.*

2nd. The possibility of guaranteeing to the poorest associate a minimum of lodging, clothing, and food, and even of pleasures, as the privilege of hunting or fishing, entry to the theatres, &c. This possibility rests, as I have already shown, upon the creation of attractive industry. That which is of importance to mention here is this, that a guarantee of the minimum is necessary for the fusion or communion of all classes. It destroys the temptation to robbery, which, indeed, would be impossible in an association where the use of the object stolen would be impossible. It is a security to the rich, that all their co-operators in industry are free companions of pleasure, attached, like themselves, *by passion*, to a common labour. It alone, in fine, can procure the people true liberty; for, as long as people are exposed to the danger of falling into indigence, they cannot make a free choice of their occupations. If they have public rights, they will be apt to sell them, as they did at Rome, and as they now do in England. In a word, they will become a prey to all the seductions with which the rich would surround them.

3rd. Though these two first conditions were fulfilled (industrial attraction, and graduated minimum), association would still be impossible, if diversity of style and manner amongst the extreme classes prevented, as now, their union. Universal education—education given collectively to all—can alone prevent this inconvenience. "General politeness, and unity of language," says M. Fourier, "can only be established by a collective education, which gives to the child of the poor man the manners of the rich. If *Harmony* had, as we, instructors of different degrees for the three classes, academicians for the great, schoolmasters for the middle classes, and *dominies* (*magisters* (?) magistrates) for the poor, its fate would be the same as our own; a separation of ranks, and distinction of manners, which would

* M. Fourier remarks very judiciously, that beyond a certain degree, the increase of wages would produce among the people, who, already make a holiday of Monday, a cessation of labour, for two or three days in the week, as in Spain. For which reason the progress of the people by elementary instruction will always meet with opposition. Without doubt, education gives to working people habits of order and economy; it is not we, who blame the exertions which we made to spread it. But education alienates the people from industrial labour. Here is a recent fact which proves the truth of his assertion. At the commencement of the last legislative session, M. Arago proposing a reform of schools of arts, and of trades, complained that the young pupils in the schools had no taste for the employment of industry. He repeated a saying well circulated in the workshops, respecting the students of Chalons; "*These are the gentlemen who are afraid to soil their fingers.*" What conclusion can we draw from this? will people pretend that working men ought necessarily to delight in uncleanness? or will they not rather see one of the thousand examples of the vicious circle, in which society is at present involved, not being able to bring forward two perfections at once. Does it wish to perfect industry; it brutalizes the workman by the division of labour, not knowing how to add to this division employment in short sittings. Does it wish to perfect the workman? The workman soon revolts at labour, and he has good reason.

be gross with the poor, pitiful with the middle classes, and refined with the rich. Such an effect would be a pledge of universal discord; it is, then, the first evil which the harmonian policy ought to avoid, and the prevention is secured by a system of education, which is *one* for the community and for all the world, and which establishes every where the unity of good manners."

Besides, education has, in the theory which we now attempt to illustrate, a character absolutely new, and which will suffice to distinguish the social order from all that has hitherto been imagined. This is what the reader will soon perceive, if, in the first place, he give a little attention to the principles upon which M. Fourier establishes the *passional equilibrium*.

Having laid down this fundamental conception, that *impassioned attraction* is the only law of the universal movement, the only law of the social movement, it would not be sufficient for M. Fourier to bring out of the plan of association, which gives development to attraction, some brilliant advantage, like the three general conditions which we have just examined. It is necessary still, by a methodical exposition of the movement, to justify attraction in all its effects.* It seems to me without doubt, that, on the first view of the advantages of association, true wonders, of which I have been able to give only a very faint idea, but which M. Fourier has described with a power and richness of imagination inexhaustible, it seems, I say, that, in order to realize so much good, every one would be disposed to make as large a sacrifice as possible of his passions—if, for the establishment and maintenance of so beautiful a system, this sacrifice were necessary. Have not all philosophers and moralists taught us that man ought to abandon some of his natural rights, in order to enjoy the advantages of society? and, if such a principle has been taught, and admitted in societies where the greatest number partake of nothing but misery, who, then, would not strive to put it in practice, in order to procure the establishment of an order of things, which, by its own nature, would guarantee to the lowest of men a comfortable existence, and the full development of all their faculties. But the realization of this social order, requires no species of sacrifice; and here it is easy to see that M. Fourier is master, in all its details, of the vast plan which he has traced out. As he has, in the first place, presented a regular analysis of the *passional system*, so he addresses himself to prove that so far from embarrassing the movement, each one of the passions becomes an essential spring of mechanism, and furnishes the most powerful means of union amongst classes and ages which now appear to have naturally the strongest antipathies. And since this proof depends on the constant application of a fixed process (regulation by series), we must confess that the author had reason for announcing, in 1808, the discovery of a new "*science exacte*," the science of the social movement.

That what are called the sensitive passions may be made the pledges of harmony, in proportion as they are more developed and more refined, is what appears to me very strictly demonstrated by all the details which M. Fourier has given upon the material organization of the "*Phalanstère*." Whatever may be the importance of these objects, I cannot but point them out, in order to attest the regularity of the theory.

This regularity shines conspicuously in the treatise on the "*équilibres cardinaux*," cardinal equilibria, or *passional combinations*, furnished by the four affective passions (Treatise of Domestic Agricultural Association, vol. ii. p. 477); and it is here that we find ourselves all at once, and in an unexpected manner, recalled to the important question of education.

In fact, the four affective passions do not exercise an equal influence over all ages. The infant is ignorant of love and

familism; ambition is little developed within him; in a word, his true passion, until the age of puberty, is friendship. Love reigns over youth; after that comes ambition; and then the last period of life concentrates all the affections in the family circle.

It follows, then, that a social order, which professes to find its strongest support in human feelings, must rest at once upon the four phases of life. And since, for example, friendship is most active in infancy, since it is then more disengaged from every personal interest, infancy, by this alone, becomes as indispensable as any other age to the social mechanism; in fact, the intervention of infants is, in domestic agricultural association, one of the strongest securities of the general harmony. But let us stop an instant at this first consequence, to know, that, in the theory of M. Fourier, education ought naturally to go on in the midst of the social movement.

This is excellent; and this simple idea, it appears to me, ought to constitute, with every serious mind, a very strong presumption in favour of *social theory*. What a noble testimony in favour of a social order, to be without danger for infancy; moreover, to rest itself upon the virtues of an age, which knows, as yet, nothing but truth, justice, and attachment.

And how must such an order of things appear desirable, if we give attention to the destiny of infants in modern society! The *perfection of industry* permits civilization to employ the children of the common people! Civilization makes use of the children of the people! Listen! Mr. Huskisson, Minister of Commerce, said, in these, his own words, to the House of Commons, February 28, 1826:—"Our silk manufactories employ thousands of children, who are kept to their task from three in the morning till ten in the evening. How much do they receive per week? One and sixpence for labouring nineteen hours, watched by superintendents, armed with whips, with which they strike every boy who stops an instant." And believe not that real improvements have ever been brought to a discipline so horrible. A short time since, a daily journal (the *Times*) described the frightful destiny of women and children in the English factories, and it acknowledged boldly that the present organization of industry maintained, *de facto*, *slavery*, in the midst of civilized societies. But, cries one, let us have one or two such revolutions as that of July, and we shall be able to guarantee to all children *elementary instruction*. We will open the central schools, &c. Very well. I know the good wishes and devotion of those who form such projects; and, therefore, I feel assured that they will be seized with a lively enthusiasm in seeing in the book of M. Fourier, how, by the simple fact of association in domestic agricultural labours, it is possible, in the first place, to support the parents, and afterwards, to procure for all the children a *COMPLETE EDUCATION*, an education forming at once the heart, the body, and the intelligence; in a word, an education superior to that of the highest classes of present society, since the most simple phalanstère, substituted instead of a miserable village, will unite all the examples of practice to the lessons of theory, possessing, with workmanship and culture of every variety, all the resources of science, such as library, observatory, medical and chemical cabinet, collections of natural history, &c.*

All these things, of which I here speak in a general manner, are illustrated in the work of M. Fourier, with the greatest detail. Education is treated *thoroughly*. Nothing is left in obscurity. Every thing is so definite as to leave no doubt of the possibility of realizing such fine promises. I confine myself to the statement, that *childhood* furnishes, by its intervention in the operations of the social domestic establishment, one of the strongest ties of association—one of the strongest bonds of union.

Passional unions are subject, like all the details of the theory of association, to fixed rules. M. Fourier shows, that in harmony, each of the affective passions produces four distinct combinations, and lays down as a principle, that

"Every equilibrium, of friendship, love, ambition, familism, depends on the internal co-operation of its four motives, and the external influence of three other combinations, balanced, in like manner, by a fourfold motive.

"The combined intervention of these four QUADRILLES o

* Have I occasion to observe that he does not attempt to justify the errors into which man is drawn by his passions in the present order of society. M. Fourier has anticipated, under this view, every objection in admitting, with unity of movement, the principle of duality of development, and in acknowledging very explicitly that in the *subversive order*, the piecemeal system, (*regime morcelé*) the christian law which commands man to suppress his passions is infinitely wiser and superior to every other.

agreement, produces the PIVOTAL or UNITARY equilibrium, which is the collective end of association."

It is impossible for me to enter into the detail of the combinations of friendship, any more than into the details furnished by the three other affective passions. It suffices that I give the reader an opportunity of appreciating the sum total of M. Fourier's social system; but I give, in a note, some quotations relative to these combinations, quotations which will sufficiently prove, that, in spite of the apparent difficulty of his subject, the author is always master of it.

* This does not exclude the benefit of capitals of provinces, and empires, where individuals the most distinguished, wld go to be perfected by the lessons of the most celebrated professors. We speak only, in this analysis, of the simple domestic establishment.

† "AMBITION, the most redoubtable of all the passions, that which is particularly loaded with the maledictions of the philosophers. What a pity! that at the epoch, when God created the world, and the passions, there was not some philosopher at hand to whisper—"Eternal, would you balance the universe in wisdom, according to the dictates of sound morality, create worlds without ambition, worlds in which men despise all riches, and love nothing but black broth, and metaphysical abstractions. These are the paths of true holiness, apart from ambition. This, eternal, is the manner in which thou oughtst to organize worlds, to render thyself worthy of the fair reputation of a philosophical creator." It is probable that God would have yielded to these sage councils, and that he would have created all of us enemies of ambition, despisers of greatness, &c. But since God, in his creations, has not been assisted by the light of philosophy, and since he has irrevocably subjected us to ambition, let us consent to study the methods which he has adopted to make this passion a lever of high social harmony.

"To reconcile all men by the mediation of this ambition, which incites, at the present time, to so many perfidies and thefts! the task seems frightful, and we shall have, on this subject, a principle quite new to establish; it is, that civilized men, even the most insatiable of power, have not a fourth part of the ambition necessary in the social order."—(V. il. p. 179.)

"LOVE, the most rebellious passion to the systems of the moralists—Love begins to figure amongst our young people as soon as they have attained their fifteenth or sixteenth year. How subject them in the affair of love to the decencies of social harmony, how fashion them thereto BY ATTRACTION, so that the gay and the ardent, disengaged from the restraint of laws, shall unite with heart and soul in the measures of social unity and universal concord?"

"In the observations which precede, I have refuted the systems of education, which cannot employ, to advantage, the natural impulses of infancy. Here their authors hope to take their revenge. "Let us see," say they, "how your theories, giving early emancipation to young ladies, will be able to secure them from going astray. You pretend to make use of every natural impulse. We take you at your word. Tell us how the young girls of the phalange, free to give a blind obedience to the laws of attraction, will be able to preserve a conduct satisfactory to their parents, and consistent with the preservation of public morals. Now, no evasion: fulfil your promise entire, of harmonizing all the passions by attraction only. Here is one of the most untractable. Love, especially in youth, is at war with all the usages of society (civilized and barbarous). But employ your learned counterpoise of compound and bi-compound series, and, without using any constraint, show us how you bring free love to a perfect coincidence with the two authorities, administrative and paternal, in all that respects interest and morality. If you founder upon this problem, depend upon it we will not believe in the possibility of your preceding equilibria, and that, by anticipation, we must regard as doubtful those which you announce for the following sections."

Agreed; I accept the challenge without reserve, how rigorous soever the conditions may appear. But, in the first place, let us throw a glance over the feats of our own legislation in this respect.—V. 2, p. 290.

"FAMILISM.—One of the effects to be produced in the circle of paternity, is the free love of the heir, the sincere desire of prolonging the life of the testator. There is scarcely any thing in civilization more disgusting than the secret feeling of legatees towards their benefactors. The present system puts affection and interest at variance. It is clear, that nine-tenths of heirs listen only to the voice of interest, and wish a speedy departure to him whose inheritance they expect. On the other hand, civilization accustoms every parent to forget every sentiment of philanthropy and charity to establish his direct lineage, and to see the social world only in this union of children, and frequently in an eldest son only, to whom he sacrifices the younger sons and the daughters. The family union ought to remedy this double depravity of parents and children—the problem is, "to establish between testators and legatees, whether consanguineous or adoptive, an affection so lively, that the heir shall desire to prolong the life of the testator, whom he is now so impatient to conduct to the tomb."—(New World, p. 393.)

(To be concluded next week.)

ENDOWED RELIGION IN HUNGARY.

THE Catholic Church is very amply endowed, more so, we believe, than in any other country in Europe; and its prelates, by means of their wealth, possess great influence both in the Diet and in the county congregations. It is under the direction of three archbishops and sixteen bishops (besides four bishops of the United Greek Church), whose united revenues, principally derived from landed property, have been computed at £200,000. There is, however, a very great disparity in the revenues of the different sees. The archbishop of Gran (Eastergom Strigonium), who is also primate of Hungary, with the title of prince, is in the enjoyment of £60,000 per annum.* The other prelates have from £1,000 to £10,000. Besides these dignitaries, there are upwards of a hundred titular prelates, and a numerous body of canons, abbots, &c., some of them with very considerable incomes.

* This is said to be a very moderate estimation; still, if we consider the cheapness of living in Hungary, it would go as far as £150,000 in England!

There are two ways of gaining a man friends; first, by praising him moderately, and, second, by reviling him outrageously. There are also two ways of gaining him enemies; first, by reviling him moderately, and, second by praising him extravagantly. Be moderate both in praise and blame; there is a spirit of reaction in man, which resists extremes in others, even those of which itself is guilty.

Union is stronger than number. Twenty men, under the discipline of one, are stronger than ten thousand in disorder and insubordination.

TO CORRESPONDENTS.

W. B.—We see no reason to retract a syllable of what we wrote in reply to W. B.'s former letter, nor can we find any thing in his last which controverts our declaration of the supremacy of the living spirit in the Church, over the letter in the book. The book is of no use to a dead man, neither is it of use to one who cannot read, because neither of these two have got the reading and understanding spirit within. It is this living spirit which is Lord of the book, which actually puts a meaning upon the book. W. B. misunderstands us, however, if he thinks we set up the light within independent of the book. Far from it. The book is a record of past experience, and, as the memory of an individual's past life is of use to direct his future conduct, so also is the memory of the church or society necessary to correct the follies of natural impulse, when not

directed by the wisdom of experience. We use the book, but regard the Church as the interpreter of the book, because the book is not alive, and cannot expound itself without a living spirit to read it.

We do not regard the common cant of appeal to the law and the testimony as having any authority in doctrinal matters. When the law is so clear that there is no controversy about its meaning, then the spirit of the collective church has settled the question; if a thief has stolen a sheep, and the law says he must restore fourfold, the law is plain, because the spirit of interpretation in man says it is plain; but when the "word" talks mystically and metaphorically about faith and works, heaven and hell, election and reprobation, &c., the spirit in man says it is not plain, and when the spirit in man says so, the appeal to the book is vain. Yet one party says it is plain in this sense, and another says it is plain in the opposite sense; where, then, is the authority? Here are two opposite spirits of interpretation. One party has as good a right to affirm as the other to deny; each quotes the book, and each is convinced, sincerely convinced, he is right. In this case we say there is no appeal, except to the Church collective, whose verdict must always be right, for the age in which it is given, for it is in harmony with the condition of the mind of society. This universal sense of the Church is what we mean by authority. It is the highest court of appeal. It is the dominion given to man by the creator, by which he acts in co-operation with God, as a son. He exercises it by means of his reflective and judging faculties. God has made him a reflective being, and any inspiration which does not employ the reflective faculties which distinguish him from the brute creation, is merely a spirit of delusion. Religion has hitherto been, to a great extent, subversive of reflection and free inquiry. In so far as it has been so, it has been a delusion, that delusion which God himself said he would send, as long as men refused to obey the truth, that is, the the glaring truth which stares at every man within, but which the slavish fear of a false interpretation of the words of revelation forbids him to obey.

We are sorry to hear our correspondent say Christians need no plan. Does he trust to mystic without scientific inspiration? We are happy to know that the wisdom of God will never dishonour the rational being he has created, by suffering such inspiration to lead to any thing but fanaticism. Every species of inspiration is divine. They must all be gathered, like the Church, into one fold. They form each a check upon the other. Each is a delusion separately. It is the union of inspirations which brings forth the final truth. This is the gathering of Israel, the Church of the first-born, to which the promise is made, and by which alone the kingdom of God can be established upon earth.

STUDENT'S LETTERS.—The *Shepherd* is a little arena for several contending parties, with which we wish to preserve a friendly relationship, and for whose bloodless warfare with existing evils we have already made considerable sacrifices, in the hope that some benefit might accrue from the conflict of mind, to which we have afforded an opportunity. We beg the reader, however, distinctly to understand, that we have no other relationship with the articles inserted, than that of friendship and respect for the authors, as men of intelligence and enthusiasm in the great cause of moral regeneration. We feel, already, so firmly fixed in mind upon the means of moral reformation, and these means are so exceedingly simple, that the greater portion of what we read about education seems to us to be a shower of sand, more calculated to put out the eyes of men, than to give them any information, or clarify their perceptions. Our first Student's Letter insists upon knowledge as the regenerator; this, we can positively assert, from manifold observation, will not do. Even amongst our own personal acquaintances, we can point out men of great mental powers, and manifold accomplishments, who are marvellously deficient in moral sensibility; mere children, in respect to the rules of propriety, and infinitely lower than children, in respect to animal propensities and irresolution—men who can talk eloquently of sobriety, and then sink into a sleep of intemperance and drunkenness—men, who

will pass the highest encomiums upon virtue, and then launch for enjoyment into the opposite vice. Mere knowledge will not suffice. Besides, knowledge is comparative; and if the lowest human being were himself a Newton, whilst the highest is as far above him as a Newton is superior to the most illiterate gin-drinker, that very Newton in the lowest rank would himself be a gin-drinker, if the present relationships of society were preserved, and the same infamous partialities and oppressions committed. Still, we believe, that a refined intellect is a moral intellect, and, therefore, are not far from agreeing with a "Student in Realities."

"A Student in Divine Realities" has a lever in his hand, without a fulcrum to rest it upon. We acknowledge the power of the lever, if he could obtain what mechanics technically call "a purchase." We deny the possibility of mere moral, or spiritual, or any other useful education, independent of political condition. On the contrary, we believe that such an education would increase the amount of crime, although it would alter its character. The more sensitive a man's moral nature is, the more he must revolt at the malpractices of society; and as these malpractices are consequences of political measures, or social institutions, he must lose all respect for, and cast off all allegiance to, external government, as soon as he regards it in the light of the author of moral wickedness. Place such men in certain circumstances, into which many would necessarily be thrown, and, instead of pickpockets and thieves, you would have cunning craftsmen, moral casuists, exercising their improved perceptibility in working the rules of conscience to accommodate the changes of their fitful and eventful lives. People in easy circumstances cannot judge for the wretched poor. We have often seen the sober, and the innocent, and the intelligent, starving, and the children even quaking with anxiety about the next supply of bread; and we have cursed in heart all intellectualists, and moralists, and spiritualists, and tract distributors, and preachers, all *en masse*, as mere closet philosophers, who ought to have twelve months' experience of *genuine* poverty to teach them wisdom. Give us the man who will, in the first place, like Owen or Fourier, provide at least the minimum of subsistence, and secure it for all, and we will listen to his further plans. This is the first step of education—material food—the ornamental is the superstructure, the very top of the building; and as no mason builds the chimney-tops first, and the cellars afterwards, and finishes with the foundation, so no true teacher of man will begin with the end, and finish at the beginning. Much of the language of "A Student in Divine Realities" is unintelligible. We do not see the use of such an expression as "the finited infinite spirit." Why not "infinite finite," or "finited eternalized and timeated spirit," or "spirited spirit?" We call this pedantry, and it invariably defeats its own ends. It is another species of that very intellectualism which our correspondent condemns.

A system of education which depends on the proselytising of individuals, and which secures its end only by perpetually "rating" poor creatures for yielding to this or that impulse of nature, rests on a poor foundation—it is rowing up the rapids, and will only serve as a laughing-stock for those who propose to conform the institutions of society to the impulses of eternal nature, and ride down the stream. In saying so, we beg to observe, that crime is merely a temporary phenomenon, occasioned by the political condition of the individual. Man is naturally disposed to virtue; society is artificially adapted for vice.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND,"—*Bible.*

No. 22, Vol. III.]

SATURDAY, NOVEMBER 25, 1837.

[PRICE 1½d.]

A SHORT ESSAY ON THE BREEDING OF GENTLEMEN.

Up with me, up with me, into the clouds!
For thy song, lark, is strong;
Up with me, up with me, into the clouds,
Singing, singing,
With all the heavens about thee ringing:
Lift me, guide me, till I find
That spot that seems so to thy mind!
I have walked through wildernesses dreary,
And to-day my heart is weary;
Had I now the wings of a fairy,
Up to thee would I fly.
There is madness about thee, and joy divine,
In that song of thine:
Up with me, up with me, high and high,
To thy banqueting-place in the sky!—*Wordsworth.*

ALMOST all men of education and reflection, and many without either reflection or education, have some tolerable idea of the art of breeding cattle and horses. They know that much depends on the sire and the dam—that a pair of good parents, with good food, is almost a certain pledge of a superior offspring. The same natural process will, no doubt, be successful in the breeding of human beings, in so far as the mere animal part of humanity is concerned. That is to say, strength, and health, and corporeal beauty in parents, are most likely to be attended by the same qualities in their immediate offspring.

But a horse that is badly kept will speedily degenerate, one generation will destroy all its virtues, and reduce it to the level of the vulgar. It may still exhibit some of its original properties, but they must be dressed in the garb which is vulgarly called shabby-genteel, and is more the object of ridicule than of admiration.

Though good feeding is indispensable to the breeding of horses and cattle, it is not alone sufficient to secure an animal of the first character. There is an inherent property communicated by descent, of which we do not know the elementary cause; it is a species of mind or disposition, and is accompanied by a corresponding peculiarity of shape, and bodily vigour, all which together form a combination of excellences which are required to constitute a high-bred, or high-blood horse.

There is, therefore, an aristocracy of horses. A decayed gentleman horse is easily distinguished, a real gentleman horse is discoverable by the eye alone, and his value determinable by the inspection of his person only. We have no other standard for horses but their personal appearance.

The same may be said of every other animal.

We have, therefore, authority to conclude that Nature has created an aristocracy in every department of creation—even plants are subject to the same law; and the various estimations in which flowers and herbs of different species, as well as different individualities, are held, attest the same law in the vegetable as in the animal creation. This law prevails amongst men also.

There is an aristocracy amongst men. Superior men and women produce a superior offspring. If the same skill were displayed in the rearing of human beings, as in the rearing of inferior animals, the race of man might be wonderfully improved. Strength might be cultivated in one line of descent, as in dray horses; elegance in another line of descent, as in blood horses, and every variety of disposition and mental energy might be produced to its utmost possible development, whilst vices might be eradicated with the same facility with which virtues are cultivated.

Were wealth and power attainable only by superior minds and persons, our aristocracy would really be what they seem and pretend. Some of them really are superior men, naturally. Many have raised themselves by talent to their high eminence, and hereditary accomplishments have, in some instances, been fortunately preserved by judicious marriages. But these fortunate instances are more than counter-balanced ten thousand times by cases in humble or menial life, where the real native talent is superior to that of the class which rules over it. Here art is at variance with Nature. The breeder of cattle would not suffer this; he would raise and lower the condition of the animal in exact proportion to the personal virtues of the individual.

Let us suppose a real blood horse raising itself to a comfortable place in one of the king's stables, and taking to wife a brewer's mare of powerful make, but rather clumsy exterior, and awkward gait. This worthy couple, in time, produces a family of horses. The sire—being a genuine blood—is, of course, desirous to breed blood horses, but the fact of his doing so not being certain, he obtains a patent from the king, his master, to call his children blood horses, whether they really be so or not. These patent blood horses, in their turn, take to wives mares of various species, and enjoy their father's privilege of palming their offspring on the world as genuine blood, and thus the country is supplied with blood horses by act of Parliament, or a king's patent. The true blood animals are lost in the superior interest of the patent blood, and the king's letter becomes a standard, for the horse-dealer, and the horse-buyer, which attests the virtues of the original blood sire only, and the lineal succession of the rest, without even alluding to the personal virtues of the dams. In process of time, brewer's nags would be sold for genuine blood, and the genuine blood, for want of a patent, would be dragging the brewer's dray, or, perhaps, in a still lower plight—some hawker's cart, with crockery and hardware, from village to village, and feeding on the rank grass that grows by the way-side. Such a condition of science would be exactly analogous to that which at present prevails in respect to the breeding of gentlemen.

But it may be replied, that the condition of life, the education, the habits, the society of the higher classes, are calculated, independent of the original stamen, to make gentlemen of them. If this objection be insisted on, then it follows that the doctrine which we also insist upon, in part, and which Mr. Owen has made the fundamental principle of his social system, must be correct—that man is the creature of external circumstances. The same condition, the same education, the same society,

would make gentlemen of all men, if they make gentlemen of those who at present enjoy them.

That this really is the belief of the rich themselves, requires little proof, and they do not seem disposed to deny it. Education, society, fortune, make the gentleman of the world. Was your father a gentleman?—have you been in the habit of associating with gentlemen?—have you an estate? Then you *are* a gentleman. You have only to mention these three facts, and then you have established your claims.

Is there any truth in this assertion, that condition of life makes the gentleman? Most assuredly there is; and the principle of valuing is exactly the same as it is with the inferior creation. A man is valued by his properties, and so is a horse. But the properties of a man extend beyond himself—not so with the horse. The horse possesses nothing beyond his skin; the man possesses provinces and kingdoms. A horse is conscious of his properties, and assumes airs accordingly—it is so with a man. The man of large properties is more to be depended on than the man of small; his word is more valuable; he will not descend to such low and deceitful tricks as the poor man, merely to gain a few shillings or pence; he will willingly squander thousands to preserve his reputation. There are many exceptions on both sides, but such is the general character of the two extremes. We have more confidence in entrusting our property with a rich man. We have more confidence in his word of honour. His character is valuable to himself, as a mere property; it is a key to society of a high order; he dars not do any thing that would do it disparagement in the eyes of those with whom he is associated. Whatever is esteemed an indispensable virtue by that class, he must scrupulously adhere to, or be consigned to degradation. Many artificial virtues are thus formed, and the possession of property becomes a security for their cultivation.

Moreover, the circle of aristocratical acquaintance is very large and compact. The nobility, and higher gentry, are all known to each other—if not personally, by name and lineage. They have the privilege of calling upon each other without formal introduction. The card is sufficient. If the name be not previously dishonoured, the most hospitable reception is immediately given, though the person be an entire stranger. The estate is the guarantee. The person is the representative of land and wealth—he is accustomed to command—he has servants who obey, and he has money to spend—he must be familiar with the etiquette of high life. This is enough. What introduction is necessary? Why should Lord B. take a letter of introduction to Lord C., when B. is possessed of twenty thousand per annum, and C. knows it, though he never saw the possessor? This is a beautiful peculiarity of aristocratical life. Small as aristocracy is, compared with the people, the circle of acquaintanceship is the largest; the moral influence, therefore, is greater, independent of the conspicuous position which the individuals hold in respect to the public. But when we consider that a member of the aristocracy has not only a larger circle of acquaintances than an ordinary man, but he is also exposed, by the height of his station in society, to the gaze of the public, and his conduct scrupulously investigated by numerous enemies, who will always rejoice to find an opportunity of injuring his reputation, we are compelled to admit that such men, with only one half the *native* prudence of the ordinary plebeian, must have an *artificial* supply, as far superior as the fortune and rank are more elevated. In other words, there is a greater power of moral influence operating continually upon the mind of the aristocrat; and if he be not far superior in moral behaviour to the poor man, it is because he is inferior in real native moral, and conscientious stamen.

It is this moral influence that makes the man; and one grand political problem to be solved, is this, how to increase the amount of moral influence upon each individual. The great mass of mankind have very little of it, and some have none at all. There are many desolate, lawless individuals, in London, who have even less than none—who have a *minus* moral influence, acting in the opposite direction, and stimulating the pride and ambition of the individual to the commission of crime. How is this evil to be avoided? There is only one method—association. Association provides the moral influence—nothing

else can. The aristocratical circle, of which we have just spoken, is a sort of association, and the influence it exercises over the minds of individual members, arises from the circumstances of the social union. Were all society compactly arranged upon a similar principle—did each man belong to his series, his group, his association, society, or community—and were individual characters minutely scrutinized by their own series or group—were society so arranged, that no individual could live in it without belonging to a group, and following a profession recognized by that group—were his interest in the pursuit of that profession dependent upon his individual behaviour, as a member of the group to which he belonged—and were it impossible for him to pass from group to group without the passport of each, thus carrying his name and character along with him wherever he went—we are firmly persuaded that the morality of the country would rest upon a basis which would strengthen with time, and be co-lasting with the species.

This is our method of breeding gentlemen; and, after all, it is only the common way. It is only by giving men a character, and playing upon that character by a certain amount of moral influence, accompanied by a personal interest in the good estimation of their fellows.

Wherever there is association, this moral influence prevails. There are many different ways of associating, but men always should associate according to their trades and professions, the act of association being binding upon every individual, and the superiors chosen by the suffrage of the members. This would form a natural aristocracy. The leaders of the different associations would be the best men in the country, and might form the supreme court, to which all were amenable. There could not be a better, a simpler method, also, of electing the national legislators. At present, the electors are divided with the land, and choose, most commonly, some individual connected with the land which he represents. Almost all are land representatives. Soil is the country, in the estimation of our present legislators, and mind, genius, science, art, are not deemed worthy of a representation in parliament. Now these latter are, in our opinion, alone worthy of being represented, and if men were classified according to trades and professions, each class would choose its proper representative, and the legislature would be a type of the whole mind and talent of the country.

But the principal effect which we anticipate from such a classification, is the individual moral effect, the uniformity, the propriety, the justice, which would thereby be introduced into the transactions of business. Each association would form a benefit society, and court of honour, whose decisions it would be dangerous for any individual to gainsay, or defy; and any apparent loss of liberty to the individual, would be amply compensated by a greater security against fraud, and universal public confidence.

We have no idea of any thing like a trades' union with legislative authority. We consider nothing more than moral influence admissible with fractional departments of society. All political authority should be universal, and representative of every interest in the country. Neither do we think of a system like that of our old corporations, which require a premium for admission, and are controlled by a self-elected junta. We mean merely a sober enlistment of individuals under their respective categories, with such a moral marshalling of troops, or groups, or series, as that each individual in the country shall be registered, and his conduct and mode of subsistence understood by a class, whose interest it will be to preserve him in the paths of moral rectitude. This, we believe, is an idea somewhat resembling that contemplated by Lord Brougham, but which he never has had the courage publicly to insist upon, with his forcible eloquence. But even were it accomplished, it would still be defective as a moral regenerator, until land was declared the property of the public,* and personal property limited to moveables only.

* But how is this land to be obtained? How was land obtained at first—how is it obtained now—how was New South Wales or America obtained? By conquest. There is no other way of obtaining land. It is the legitimate way.

CHARLES FOURIER'S THEORY OF SOCIETY.

By Abel Transon, late Pupil of the Polytechnic School, and Engineer of Mines.

(Concluded from page 167.)

UNITARY OR PIVOTAL EQUILIBRIUM.

M. FOURIER gives this name to *passional agreement* in the distribution of benefits. This distribution is of the first importance. It is upon its success, that the maintenance of association depends, for association never can be upheld if the associates fall out upon the distribution of benefits.

Hitherto, says M. Fourier, men have been able only to give retribution according to the amount of capital. This is very easy, and requires only a knowledge of the most simple arithmetic. But to find a principle of division applicable to talent and labour, and one which, by its very nature, will satisfy the interested, as the *rule of three* satisfies the man of business—this appears, at first sight, beyond the power of man.

In the associations which have been attempted, or proposed up to this period, there are only two ways of remunerating labour and talent; either the equal participation of benefits, according to the principle of the community of goods, or the dispensation of those benefits by the superiors and chiefs of society considered as the most capable.

In respect to equal participation, or community, every one agrees that nothing is more incompatible with justice and true liberty than such a species of equality. This first process, therefore, merely avoids the difficulty of the problem, and does not solve it. As to dispensation by superiors, it is the principle of Catholic authority put in action. The St. Simonians, wishing that every one should receive according to his works, could only for want of genius borrow from the past this second solution; and as it was necessary, at every hazard, to come out of the brutal law of wages, which the master imposes on the workman, and the workman obtains from the master, those only who proposed something better could have, upon this point, as upon many others, condemned the St. Simonians.

In the problem of distribution, as in all other questions, M. Fourier is absolutely at variance with the common methods, but here, as always, he is faithful to his social compass—*passional attraction*; faithful to his system, association by groups, and series of groups.

"In respect to principles, he says, my theory is ONE, and invariable in all cases. Whatever problem presents itself upon this agreement of the passions, I always give the SAME SOLUTION; to form series of free groups; to develop them according to the three rules of compact seals, minute division of labour, and short hours, in order to give scope to three passions, CABALISM, COMPOSITION, and ALTERNATISM, which ought to direct every *passional series*."—(New World, p. 278.)

And, in effect, this simple arrangement suffices to prevent every kind of conflict in reference to interest. But, before illustrating the principal rules of equilibrium, in respect to remuneration, it is necessary to say a few words on the nature of administrative authority in the phalanstere, this subject having a direct relationship with that which now occupies our attention.

There is in association a great number of lucrative and honourable employments. This is the only means of satisfying ambition; but there is not, properly speaking, authority in the sense in which that word has hitherto been understood, that is to say, that no individual, nor body of individuals, has the right to impose its will upon others. Here obedience ought to be free and impassioned; it is the absolute reign of LIBERTY.*

* I think it useful to quote the following passage, which shows clearly the manner in which M. Fourier looks at the important question of power and liberty:—"Here you ought to remark a difference in the manner in which we treat the question of hierarchy, and that in which the Saint Simonians have treated it. I acknowledge having made great progress in changing the terms of the problem. I no more think of conciliating authority and liberty. Conciliation is nothing else than the confiscation of the liberty of the governed, for the benefit of the liberty of the governing conciliator. Now, for one who thus

In the phalanstere, in the province or empire, the functions of administration will all be elective; but the system of elections will have lost all the absurdities with which they justly reproach it at present; for, in the first place, the electoral title will always depend on the capacity of the elector, being always connected with his employment; in other words, every one will be called upon to nominate the chief of the groups to which he belongs, the chiefs of his series, of his phalanstere, thus rising successively in the political order; but no one will have a deliberative voice in a group, series, or phalanstere, &c., in which he has not employment. Moreover, the electoral right will be proportioned to the capacity, because the number of each individual's votes will depend on the number of groups and series of which he is a member: the elector, therefore, will always be competent in his choice, and the elective power, if I may be allowed to use this expression, will be found to graduate exactly according to the real merit of individuals.

The authorities thus constituted by election exercise only a power of opinion. In the social domestic establishment, for example, "The supreme court has no statutes to make nor to maintain, all being regulated by attraction, and by the public spirit (*esprit de corps*) of tribes, choirs, and series. It pronounces judgment on important affairs, such as harvest, vintage, buildings, &c. Its decisions are followed *passionately* as the compass of industry, but they are not binding; a group should be free to delay its harvest in opposition to the judgment of the *Areopagus*."—(New World, p. 734.)

However fantastical this result may appear, let us attentively consider, before rejecting it, that there is no medium between such a mode of the exercise of power, and that which supports itself upon constraint, and thus proves destructive to liberty. Could there be any danger of a series, by caprice or obstinacy, compromising the interests of the phalanx? This is precisely that which is impossible! But the members of one series being allied to at least thirty other series, will never be tempted to sacrifice the general to a corporate interest.† Such is one, amongst a thousand, of the advantages of labour in short periods, an idea truly beautiful, truly fruitful, which will be sufficient to change the condition of mankind, and which, once admitted, brings in its train, and renders easy of accomplishment, the brilliant promises of the social theory.

Here, then, is that which characterises the social system of M. Fourier, and secures the true individual independence of all the associates. "The *Areopagus* of the Phalanx has no influence over the principal operation; namely, the distribution of dividends in triple lots, proportioned to capital, labour, and talent. It is attraction only which is the arbiter of justice in this matter."—(New World, p. 134.)

Now, what are the tendencies of attraction in this matter? Here, as in every other effect of movement, the development of attraction is twofold.‡ It is direct and inverse. It tends to individual well-being, and to collective well-being. It produces cupidity and generosity. It is the employment of these two motives mutually counterbalancing each other, which secures equilibrium in distribution.

M. Fourier shows, at first, that the charm of social life will produce intentional alliances (*accords*) very powerful. "In

understands things, it is necessary either to return to the ways and means of ancient authority, or continue in the system of the age, and push forward our desires and meditations upon liberty. Authority, or liberty, these are the two terms between which we have to choose—at present the choice falls upon liberty. Over the whole surface of the earth, the people demand liberty. In no country have they obtained it, nor will they obtain it, with the known means," &c.—(Exposition of the Social System of M. Fourier, by Jules Lechevalier, vol. I. p. 201.) This work may be obtained at Paulin's, Place de la Bourse, or at the office of the Phalanstere.

† It is also the art of uniting by interest each phalanx, with a great number of phalanxes, near or remote, which will secure the respect of each to the decisions of the central administration of the province.

‡ The resemblance between the doctrine of Fourier and that of the Shepherd is here very obvious.

combining, with all the enjoyments of material life, the absence of cares from which fathers and mothers will be delivered—the contentment of fathers, disengaged from the expenses of domestic economy—the contentment of women, delivered from a troublesome housewifery, without money—the contentment of children, abandoned to attraction, excited to the refinements of pleasure, even in epicurism—in fine, the contentment of riches, as well in respect to the increase of fortune, as the disappearance of all the risks and snares with which an opulent civilian (*civilisé*) is surrounded, it is easy to perceive that the experimental phalanx will have, from the first month, no other solicitude but that of maintaining so beautiful an order; and knowing that its maintenance solely depends on agreement in distribution, it will feel anxious for the means of effecting this distribution, of which there will be doubts during the first campaign, because they will not yet have witnessed it, the distribution taking place in January or February, after the close of the inventory. You will then see series, groups, individuals, in concert upon this agreement, eagerly adopting resolutions the most generous, and engaging to make sacrifices which are not necessary. Every one will strive, with intentional devotion, and disinterested resolution. Each one, at the idea of relapsing into civilization, will be horrified, as at the thought of falling into the furnace of hell, &c. From that time, the love of unity, interlational agreement upon the preservation of unity, will be raised to the very highest degree.”—(*New World*, p. 323.)

Moreover, the development of the affective passions, and the combinations which result from them, and of which I have given the principles, will produce a real generosity amongst the different classes of association. M. Fourier points out in detail, the regular employment of this sentiment, and its power of creating harmony in the distribution of benefits; and afterwards he addresses himself to point out how the desire of personal gain, the cupidity which produces effects so odious in the unsocial system, here coincides with the interests of justice and of truth. Let us enter a little into the study of this mechanism.

The dividend allotted to each series is not determined by the quantity of its products. This method would be completely false, in an order of things where labour is free, and attractive series are classed in the order of *necessary, useful, and agreeable*, and each of these classes is itself subdivided in different degrees. The lot which falls to each depends upon the rank which it occupies in this classification, and is taken upon the sum total of the wealth of the whole phalanx. It may, therefore, happen, that a series devoted to a labour very productive, such as the cultivation of fruits, may be less remunerative than the series which is charged with the care of young children, if it is considered that this last kind of labour has of itself less attraction, that it is more necessary to the maintenance of society, &c. This classification is very delicate, and might give occasion to many grave mistakes. In supposing it very regularly established, it happens that each individual directly, and for his own personal advantage, is interested in seeing that no series be defrauded of its rights.

Each individual, by the very nature of the social system, is engaged in a great number of series. Now, if there be a false estimation of the real merit of each series, he will be injured at first, in the dividends which he receives in the series in which he excels, and where he has a right to the largest shares. Moreover, he will be offended at seeing their labours and his own ill-rewarded. In fact, this injustice would be in favour of the series in which he is inferior, but here, finding himself remunerated with small dividends, he would not be compensated for the reductions he experienced in those in which he obtained larger shares. On the other hand, he would not undervalue those series in which he is an inferior, but in which his inclination has recently prompted him to enrol. He esteems and protects their industry. He supports them by *cabalistic* friendship and self love. As to the series in which he is a member of mean rank, obtaining mean (*moyens*, middling) shares, it subserves his own interest that they obtain that which is their due, without encroaching upon the other two cases (*categories*) in which he is superior or inferior. Under all these relationships, he is then compelled to desire exact jus-

tice in distribution; it is the only means of satisfying at once his self-love and his affections.—(*New World*, p. 368.)

If, in spite of these considerations, it should still be feared that each individual be tempted to favour the series in which he has a right to considerable shares, it will suffice, to make every difficulty disappear upon this point, to remark, that these series will be necessarily remunerated upon the three principles of the *necessary*, the *useful*, and the *agreeable*. “Now if he should succeed in causing favour to prevail, he could not extend it to all, but only to one of the three; wherefore, obtaining an advantage upon the series of one of the three orders, he would lose as much upon the others, and after all, have no gain upon the whole. He would reap nothing but dishonour by this injustice, general distrust, and loss of all suffrages for various lucrative employments, which are numerous in harmony, &c.” Thus, cries M. Fourier, in the social state, injustice turns always to the detriment of its author. The *regime* of impassioned series is a mechanism which seeks justice, &c.—(*Ibid.*)

I regret not being able to do more than glance over objects so very important, to which the author has devoted long chapters. Let us keep only to the fundamental property of the mechanism of remuneration amongst the series, a property which may be expressed by the following formula:—“to absorb individual cupidity in the collective interests of each series and the entire phalanx, and to absorb the collective claims of each series (by the individual interests of each member) in a crowd of other series.”

And think you that M. Fourier stops here! But you see very well that the problem is not yet solved. It is necessary, now, that the dividend allotted to each series be distributed amongst its groups, and from groups amongst individuals. For the distribution amongst groups, it will suffice to establish amongst the groups, which form each series, a classification analogous to that of the series which compose the phalanx; but for that which regards the partition amongst individuals, we must employ another principle not less important than the division of series into three orders. It is, that individual distribution should be based upon the three industrial faculties—LABOUR, TALENT, and CAPITAL.

But here, before saying how talent ought to be appreciated, how labour should be taken account of, according to fatigue, the number and duration of its exercises, in what relative proportion the three faculties should be remunerated, &c., how many questions arise, which are of capital importance, and which it is necessary to examine in all their phases!

And to mention only one of the most conspicuous, would it not be necessary to show that the remuneration of capital, which, in the present condition of society, encourages the indolence of the lender, and returns, almost always in an odious usury, to the detriment of the labourer, that this remuneration becomes, in the social order, one of the most powerful stimulants of labour, one of the surest pledges of harmony? But I pause, for I feel that the immensity of the subject overflows the limits which I ought to impose upon myself in a simple analysis.

If I have succeeded only in convincing the reader that the theory of M. Fourier forms a *whole*, a *complete whole*, from which nothing can be detached—above all, if I have inspired him with a desire to know for himself an order of ideas entirely new, and which appears to respond to the most urgent wants of human nature, I shall have gained the end which I proposed.

But if, entirely confining my task to the exposition of the constitution of the domestic establishment, that is to say, of the most simple element of society, I can only point out the general methods followed by M. Fourier, what must be thought of that work which embraces the highest questions which the human mind has ever investigated, which treats of the past and future destiny of the individual, which subjects to precise laws the successive developments of humanity, which shows, in supporting itself upon close reasonings, the wonderful modifications, which, by systematic culture, man will be able to impress upon the conditions of his planet, which touches, in fine, upon the universal problem of the appearance and disappearance of life at the surface of the globe, sketching with bold outline a theory of past and future creations?

Before this immense work, I am constrained to withhold my

own personal opinion; for whilst it treats of the interests of entire humanity, what is the worth of an obscure and individual testimony? But seeing that so many new and fertile ideas have been summarily presented to the public, within these last twenty years, and expounded systematically, and in detail, with the last ten years; and since, during this long period, the author has remained neglected by his contemporaries, I think I cannot better conclude than by repeating to the reader these remarkable words that M. Fourier wrote in 1808: "When I bring forth the discovery which delivers the human race from civilized, barbarous and savage, chaos, assures it of a greater amount of happiness than it even dared to expect, and opens before it the whole domain of nature, from which it imagined itself for ever excluded, the multitude will not fail to accuse me of quackery (*charlatanerie*), and wise men will think they treat me with moderation in regarding me only as a visionary. Christopher Columbus was ridiculed, reviled, excommunicated for seven years, for having announced a new continental world. Ought I not to expect the same disgrace in announcing a new social world? One cannot clash with all opinions without being a sufferer; and philosophy, which reigns over the 19th century, will raise more prejudices against me, than superstition against Columbus in the 14th century."—(*Theory of the Four Movements*, *Preh. Disc.* pp. 35 and 38.)

* M. Just Muiron, of Besançon, was for a long time the only pupil of M. Fourier. He published in 1824, a *Treatise on the Industrial Systems*, in which he compares the unsocial (*morellec*—piecemeal), to the social system. At present (1832), he is publishing a new work, "*Social Transactions, Religious and Scientific, of Virtumnius*," in which he explains the opposition of character and forms, in which religion, science, and law are invested, according as humanity organises itself in conformity with, or in opposition to, its providential destinies. These works are to be obtained from Bossange, senior, *Rue de Richelieu*, No. 30; or Paulin, *Place de la Bourse*; or at the bureau of the Phalanstère *rue Joquelet*, No. 5, behind the Bourse.

THE JUDGES OF ISRAEL

[The following extract from a lecture by Mr. Smith, delivered in 1833, is strong and perhaps offensive to many, but the striking truths it conveys are too important to be lost. We give it verbatim. It was never before published.]—

Some people imagine that the Bible was invented by priests, to establish and secure a dominion over the minds of the vulgar, but it seems more likely to have been invented by soldiers, if it was the invention of any set of men. There is very little encouragement given in the Bible to priests, they are generally treated with great severity, and, with one or two exceptions, denounced as hypocrites. The prophets of Israel, as well as the apostles, were all in the minority; the public prejudice was against them, they had to fight against prevailing opinion, and it was not till they were dead, and their bones were dry, that their names were honoured, and their writings collected for preservation. The priesthood afterwards took hold of these writings, and abused them; it has not the original genius for invention: but it has the genius of corruption without a rival, unless that rival be the legislature, which grows and preys upon our outward substance, whilst superstition preys upon our vitals. A man of blood, a successful warrior, a man possessed of large bones and strong muscles, seems to rank, in the estimation of our inspired historians, highest in the list of righteous men, models for our imitation. To kill a lion, without the aid of any marshal weapon, to attack a bear with no other weapon than what the bear himself was possessed of, to bring down a giant to the ground by a sling and a smooth pebble from the brook, to put to flight the Philistines with an ox goad, or treacherously lodge a dagger in the belly of a heathen who had gained the victory over the armies of the living God—these were feats of the very highest order, recommendations of character that would advance a man to the highest offices of distinction at court, and we find them extolled by the apostles and prophets, and psalm-singers of Judah and Israel, as if all virtue, all worth

consisted in knocking out a man's brains, or tearing a living creature to pieces. "Time would fail me," says St. Paul, "to tell of Gideon and Barak, and Samson and Jephthah, of David, also, and Samuel, and of the prophets, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." This is virtue! Not a word does St. Paul say of the arts of peace: of teaching the people to read and to think; to cultivate kind feeling and sociality one with another; to emulate each other in inventing and discovering new modes of applying the infinite resources of nature to our own advantage; no! bullying and swearing, and fighting, murdering, and multiplying the evils of society, are the boasted accomplishments of the heroes of Israel. And these are the models whom we are taught to admire, and whose virtues we are required to emulate! Our parsons take these worthies as examples to encourage their disciples to the practice of virtue; they write sermons and treatises upon Scripture characters, exalt the heroic virtues of a murderer, a traitor, a liar, a fox-hunter, and an incendiary; yet think it very impious for the people to put these lessons of theirs into practice, and, like Samson, to burn the standing corn of the rich farmers, who monopolize the fruits of the earth to themselves. Samson was a righteous man, and one of St. Paul's heroes, one of the saints who have now gone to glory, and whose works have followed them to bear witness in their favour; but the unfortunate Samsons of modern times are tried before the judiciary court as knaves, and sentenced to expiate their offence by death or transportation. With the same spirit as their grand prototype in the Bible, and with much deeper injuries upon which to found a quarrel, they, the imitators, are held up to scorn, and public indignation, by the very men who write sermons and compose eulogies upon the original. When Samson lost his wager, and forfeited the thirty changes of raiment to the Philistines, who attended his wedding, giving him the solution of his riddle, he found these thirty changes of raiment by going out and slaying thirty men, and stripping them of their clothing; he had no other cause of quarrel with these thirty men, than that they had got clothes on their backs; and we are told that the spirit of the Lord fell upon him to strengthen and encourage him to this deed of highway robbery. The Spirit was always ready to serve him in any extremity, provided he did not crop his hair—this was the only sin that Samson could commit—the spirit of the Lord was his humble servant on all occasions till then, whether in committing murder or highway robbery, or clandestinely destroying the nutritious produce of the earth, in seeking a wife, or only looking out for a mistress; the spirit was always at hand, like the genius of Aladdin, to answer all his requests, provided he rubbed the lamp or the ring upon his finger. When Aladdin lost his lamp, and the old magician got possession of the treasure, the genius was the young man's servant no more; it was evident that the genius was no respecter of persons, but a notorious respecter of lamps, and would serve any rogue at a pinch, provided he did him the gratification of rubbing up his favourite old burner. As long as Samson kept a razor or a pair of scizzors from his locks, he was a happy man; but the spirit of God departed with the hair and felt no pity for a shorn head; it came back as the hair grew, but it was too late; the hero had lost his eye-sight, and though the spirit restored his strength of body, he refused to restore his vision. It is said of Samson that he judged Israel twenty years. He must have been one of the circuit judges, for he seems to have had no settled place of abode, and is more like one who ought to have stood at the bar, than sat upon the bench.

Ehud was another of these Jewish worthies: he made him a dagger with two edges, and went slyly to Eglon, king of Moab, who at that time ruled over Israel, and declared that he had a message from the Lord to him. The Lord was then in much higher repute than he is now, and a message from the Lord was not treated with that contempt which the priests and legislators now show to prophets and prophetesses who have been the making of them. Ehud was admitted to the presence-chamber of the monarch to deliver this message from heaven; the servants

were all sent forth, that no profane ear might hear the purport of the sacred commission. Ehud drew the dagger from under his raiment, and plunged it into the bowels of the Moabite. This was the message of God, and thus was the faith of the king of Moab rewarded. I do not say that this was a bad action; tyrants should be answered with the same arguments which they use towards their subjects, or rather, their victims. They use treachery and fraud to ensnare and destroy, and treachery and assassination, are but an expiation in kind, of a thousand crimes of a similar nature. He that killeth with the sword, let him die by the sword, and he that leadeeth into captivity, let him go into captivity himself. Ehud was a hero, certainly, and a deliverer of his country; but the misfortune is, we hear no more of him; this seems to have been the only example of extraordinary virtue which the historian has thought worthy of being transmitted to posterity, and it is a compound of treachery and murder, if not hypocrisy, for our priests will tell you that the message from the Lord was a mere pretence on the part of Ehud; this, however, they say without authority, in order to screen God from the guilt of murder, craft, and treachery, which have been practised in his name, without intermission, since man was created. Whatever other virtues Ehud possessed, they are all swallowed up in this glaring, dazzling virtue of daring assassination. In vain will we look for any thing rational or scientific, amiable, and philanthropic, in any of these heroes; it is all blood and wounds, and the praise that is due to virtue is conferred upon bullying and murder. Another of the judges of Israel was Shamgar, and the only virtuous action that is recorded of him is, that he slew six hundred men of the Philistines with an ox goad. He, also, is a worthy model for Christians to follow; with whom, perhaps, it would be accounted impious to compare Achilles, or Hector, or Milo the Crotonian, who carried a full-grown bull upon his back for a quarter of a mile, and then knocked him down with one blow of his fist. It is said that he ate him up immediately after, but the infidels won't believe this. After Shamgar came Deborah, a prophetess, and her right-hand man, Barak, and that blessed above all women, Jael, the wife of Heber, the Kenite, who invited Sisera into her tent, under pretence of hospitality, saying, "Turn in, my lord, turn in to me, *fear not*." She covered him with her own mantle, and gave him milk to drink; and when he was asleep, she struck a nail into his temple, and treacherously murdered him; for which deed of almost unrivalled baseness and treachery, the spirit of the Lord inspired a song of praise, in honour of the heroine. "Blessed above women," says this inspired song of the Lord's composition, "blessed above women shall Jael, the wife of Heber, the Kenite, be; blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish; at her feet he bowed, he fell, he lay down—at her feet he fell down dead. She put her left hand to the nail, and her right hand to the hammer, and with the hammer she smote Sisera; she smote off his head, when she had pierced and smitten him through the temples. So let all thine enemies perish, O Lord." If the clergy refuse to acknowledge that Ehud's message from God was real, and not pretended, surely they will not deny that this psalm is of divine authority, and that the treachery of Jael has received the Lord's sanction. The next hero of Israel is Gideon, a man of war also, and one, at least, among the list of barbarians, whom the sacred historian has thought proper to represent as a teacher, for we are told that he took thorns of the wilderness, and briers, and with them he taught the men of Succoth. Birch rods are considered severe enough in modern times, but Gideon wanted the patience which is usually ascribed to the saints, though with very little reason, for David, the king of saints, and the purest of all teachers and songsters, improved upon Gideon's example of severity, by using saws and harrows of iron, instead of thorns and briers, with which he also taught the inhabitants of Rabbah. There are several of the judges mentioned by name, merely, without any circumstance attached, descriptive of their character. Of one it is said, that he had thirty sons, who rode upon thirty asses' colts; of another, that he merely judged Israel twenty-three years, and then died, and was buried. It was unfortunate for these, that they had not

committed some horrid deed of murder, incest, or cruelty, for then their names might have descended to posterity with some degree of historical halo around them.

Jephthah was a bastard, who was banished his father's house by his brethren, on account of his strange descent, although in those days of concubinage nothing certainly could have been more common than for a man to come into the world under such circumstances. After being thrust out of his father's house, he became the leader of a band of vain fellows, an example which David himself afterwards followed. These vain fellows were, no doubt, banditti; for it is not to be supposed that a set of roaming adventurers could, in such a state of society, obtain a living otherwise than by plundering the property of others, and levying by force a tribute upon the produce of other men's labours. This man became one of the judges whom God raised up by times to deliver his people from the hands of their enemies. And the spirit of the Lord came upon Jephthah as he came upon Samson, and he marched against the children of Ammon to battle, and he vowed a vow unto the Lord, and said, "If thou wilt without fail deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon shall surely be the Lord's, and I will offer it up as a burnt offering." The consequence was, that on returning home, his daughter, his only child, came forth to meet him with timbrels and with dances, and thus she became devoted, and could not be redeemed according to the law of Moses, which says, "No devoted thing that a man shall devote unto the Lord of all that he hath, both man and beast, and of the field of his possession, shall be sold or redeemed. Every devoted thing is most holy unto the Lord. None devoted which shall be devoted of men shall be redeemed, but shall surely be put to death." There has been much controversy amongst divines and commentators respecting this barbarous vow of Jephthah's; but it is evident that the controversy has arisen not from any difficulty connected with the manner in which the narrative itself is told, but because it brands the name of the God of Israel with the same infamy that attaches itself to the gods of the Gentiles, to whom, according to Plutarch and Pliny, even in Rome, as well as in neighbouring cities and countries, human victims were offered at times by way of effecting an extraordinary expiation for national crimes, or for averting national calamities. To wipe off this slander from the God of Israel, the Jews and the Christians, not understanding the nature of the God they worship, have endeavoured to give the lie to the inspired historian by saying, that as human sacrifices were not permitted to be offered upon the altar by Moses, it was allowable for Jephthah to redeem his daughter by a gift to the Lord. The very face and spirit of the narrative, however, belies this interpretation, for as soon as the father saw his daughter come forth, "he rent his clothes," and said, "alas, thou hast brought me very low, and thou art one of those that trouble me, for I have opened my mouth unto the Lord, and I cannot go back." And it is added, "*he did with her according to his vow.*"

This custom of sacrificing men to the deity was so prevalent in ancient times that the sacrifice of Jephthah's daughter is but an ordinary transaction, amid a thousand others of a similar nature. The neighbouring nations were in the habit of offering the same sort of oblations to their gods, and the Jews were perpetually apostatising from their own religion to those heathen rites, and even going so far as to offer up their children as burnt offerings to Moloch. It is not to be supposed that they could be guilty of such barbarous deeds, in honour of a foreign god, could have such refined conceptions of the God of Israel as to think him incapable of being gratified with the same species of sacrifice. Perhaps they thought they had reason to regard the God of Israel as merely one of a family with Moloch, and Baal, and Chemosh, and all the gods of the neighbouring nations, one whose daily food was the blood of bulls and goats, &c., but who had no objections to human blood at times, as an extraordinary atonement. In the days of King David there was a severe famine for three years, and David inquired of the Lord the cause of this national calamity. The answer of the Lord was, that the famine was for Saul and his bloody house,

because he slew the Gibeonites. The Lord, of course, must be appeased, and for this purpose David *hanged up seven of Saul's sons before the Lord in Gibeah*, and David took the bones of them that were hanged, and the bones of Saul and Jonathan, and buried them, "and, AFTER THAT, God was intreated for the land."

Is not this a proof that the God of Israel delighted in human sacrifice, or, at least, accepted it occasionally as an expiation for national sins? Saul's kingdom was rent from him because he spared Agag, the king of Amalek, who was a devoted person; and Samuel, the prophet, took a sword and hewed Agag in pieces before the Lord, saying, "obedience is better than sacrifice, and to hearken than the fat of rams." That is, when God requires a human sacrifice at your hands, he won't be satisfied or put off with a ram. David hanged these seven sons of Saul, in despite of the oath which he swore by the Lord that he would not cut off Saul's seed after him, nor destroy his name out of his father's house; but he spared Mephibosheth, the son of Jonathan, on account of the oath which he swore unto Jonathan. It is common with princes to keep oaths, or to break them, according as they find it expedient, or agreeable to their own sovereign will or pleasure. When they keep them, they boast loudly of their integrity, their honour, and religious fidelity; when they break them, they excuse themselves upon the plea of necessity, and repeat the old proverb of tyrants and priests, "keep no faith with enemies and heretics." When the king of Moab was sore pressed in battle by the kings of Judah and Israel we are told (2 Kings, iii, 27) that he took his eldest son, that should have reigned in his stead, and offered him up as a burnt offering upon the wall. This is a sacrifice perfectly analogous to that of Jephthah's daughter; and we have good reason to believe that Jephthah and his army of barbarians, who imbibed so much of the superstitions of neighbouring nations, would have considered a breach of the barbarous vow of their general as much more impious, and more likely to produce national calamities, than the performance of it. Saul vowed a vow of a similar nature, and Jonathan, his son, was taken in the snare, as Jephthah's daughter was. Saul said, "*thou shalt surely die, Jonathan.*" He had no scruples of conscience about putting his son to death; the scruples were all on the other side of keeping him alive; he considered it sacrilege to save him—*it was robbing God of a gift*; and Jonathan's blood must have been spilt to appease the God of Israel, had not the people interfered and saved his life, on account of the bravery he had shown in the battle, the success of which was owing entirely to the daring enterprise of him and his armour bearer.

Taking all these facts into consideration, it is evident that, although human sacrifices were not amongst the usual offerings to the God of Israel, nor such as could be offered upon the national consecrated altars of the priesthood, yet they were not only such as might be made the subject of a vow to the Lord, in which case they must be faithfully performed; but they were such, also, as were at times practised as extraordinary expiations for the removal of national calamities, as was the case with the offering of Saul's seven sons upon the gibbet at Gibeah, with which offering the Lord was so well pleased, that we are told he was entreated for the land, and gave the people deliverance. When we are told, therefore, by the historian that Jephthah did with his daughter according to his vow, we are not left to conjecture upon the subject. There is no interference on the part of the people mentioned, as was the case between Saul and Jonathan; there is no compromisal or redemption spoken of. Saul never proposed to liberate Jonathan by a gift to the Lord; it was either death or deliverance; but Jephthah's daughter got two months to bewail her virginity on the mountains, and after that she returned to her father, who did with her according to his vow, that is, he burnt her body, as a sacrifice of thanksgiving to the God of Abraham.

Divines and commentators attempt to evade this conclusion, in order to save the credit of the God of Israel; but there is no occasion. The garments of the God of Jacob are not to be soiled by such a drop of blood as issues from the veins of a single woman. They are not only stained, but dyed deep and rich with the blood of human nature. "Who is

this," says the prophet Isaiah, "that cometh from Edom with dyed garments from Bozrah, this, that is glorious in his apparel, travelling in the greatness of his might? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like one that treadeth the wine-press? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." The manner of slaying the victim is a mere trifle to dispute upon—whether he be slain upon an altar, burnt in a fire, or cut to pieces in the field of battle. And as to the person offered, it can signify nothing to God, whether he be a Jew or a Gentile, a Unitarian or a Polytheist. He who delights to stain his garments with the blood of men, who boasts of their redness, and styles himself the Lord of Hosts, and the God of battles, and glories in the carnage he creates, can never have his reputation sullied or dishonoured by human sacrifices. If bulls, and calves, and goats, must die to please him, why may not human blood be equally savoury? The feelings of the brute creation are, probably, as acute as our own, their life is as valuable, their self-love and love of life are as strong. What is there in human sacrifices more revolting to God, than the sacrifices of sheep and oxen? Nothing, but what human selfishness has imagined, as an excuse for the assumption of superior sanctity to itself, and superior claims upon the bounty and loving kindness of the Deity. But we see very little of that special bounty. He provides for the sparrows better than he provides for man. None of the brute creation are reduced to despair; but man is often cast off by Providence, and forced by grief, and hopeless destitution, to cut the thread of his own existence, and take that quietus for himself which Nature refuses to bestow.

This system of sacrificing human victims is not peculiar to ancient times. The sacrifices of the Jewish economy were consummated or perfected by the offering of human blood. Jesus Christ was not slain upon the altar of God in the Jewish temple, any more than Jephthah's daughter was; it was contrary to the law of Moses to suffer such a victim to bleed there; but the deaths of Christ, his apostles and martyrs, are always designated by the name of sacrifices, notwithstanding, &c. &c.

N. B. This is only a one-sided view of the God of Israel.

THE TRANSCENDENTALIST'S DIALOGUES.

No. XVII.

ON TIME AND SPACE.
(Continued from p. 158.)

TRANSCENDENTALIST, looking at "Shepherd."

Trans.—Come, that's a good joke! I have headed my last dialogue "On Time and Space," and the deuce a bit about time or space either does it contain. Shall I send an erratum? No, no; it bears indirectly on the subject, so I'll even let it stand.

Enter IDEALIST.

Oh, here you are! We'll now have some talk, really and *bona fide*, about time and space. And, first, a little conversation on our dearly-beloved "motion." Now it strikes me, that motion is the only exponent of physical power.

Ideal.—Why, you have said, that a body can have power without actually being in motion. Thus the body at A,

A—————B

has the full power of being at B, while it remains stationary.

Trans.—I know that; but its power of being at B is not manifested till it actually has been there. Understand, I do not say that motion is power, but that it is the exponent of power. Were everything stationary, no physical power would be exhibited. Neither the block of marble, nor the complete statue, would manifest power; they might always have been what they were, for all we should know to the contrary, and whatever power they might have, would be a profound secret. The power of the marble to become a statue, is manifested by the transition. We will now return to time and space. It is very clear

that Zeno's argument against motion will apply equally against time. Assuming every hour to contain an infinite number of moments, each of which is a particle of time, of course it would be impossible to pass an hour, since it would be of infinite length. We shall solve the difficulty, by making a given unity in time an ultra-continuity (*vide* last Dialogue) or a quantity incapable of division. I can now tell you why I broke off the subject of time since Dialogue XIII. I there spoke of a power begetting time. While uttering this, Zeno's difficulty flashed upon me,* and I began to inquire, how can any given portion of time be begotten, since, to produce even a minute, an infinite number of moments must be gone through. Hence, I began to investigate Zeno's difficulty, and think it is solved by the idea of ultra-continuity.

Ideal.—At any rate we have settled enough to go on.

Trans.—Now, there are two classes of readers; in which can talk freely on metaphysical abstractions, another of which can only understand these, provided they are accompanied by physical illustrations. Now I shall talk to you in the abstract style, but I shall print the dialogue in a parallel column, containing the symbol, for the benefit of less metaphysical readers.

Let A be an activity, totally unimpeded, except at the point B.

Did the activity cease at the point B, that point would not impede it, the activity would stop itself, and no outward resistance would be manifest.

Therefore, the activity does not stop at the point B, that is, it passes it.

Ideal.—You remind me of an acute remark of Montaigne's, "One must kick at a door, to discover whether it be bolted." That is, you may stand as close to a door as you please, but you will never discover that it is bolted, till your activity is impeded by it, and by it alone.

Trans.—Therefore, as A passes B, and has no other impediment, it is an infinite activity.

But, as it is impeded at B, it is a finite activity.

Therefore, it is an activity both finite and infinite.

Ideal.—This is most singular! I remember, in your old dialogues with the Materialist, you said that the finite proved the infinite, that is, that a thing being bounded, proved there was something beyond the bounds. Now we have come to a most extraordinary result, namely, that the thing bounded is itself unbounded—Heavens! what an apparent (if not a real) contradiction!

Trans.—Query, can the contradiction be avoided?

Ideal.—It seems to me that it arises by the assumption of the stoppage at B. Could we avoid this assumption, we should also avoid the contradiction.

Trans.—I never intended to proceed, except on the hypothesis that A was impeded at B. However, as we find the hypothesis involves a contradiction (notwithstanding, I deem it a true hypothesis) let us see if we can do without it. Suppose A not to be impeded at any point. This position will give rise to two hypotheses. Either, 1st, A impedes itself (not "is impeded," which seems to imply a foreign impediment), or, 2ndly, A is not impeded at all.

Ideal.—Exactly.

Trans.—Now, let us examine the first hypothesis. What is meant by a self-impeded activity. "Impediment means 'obstacle,'" "to impede," means "to set an obstacle." If an

obstacle is set, no matter by what, that obstacle will be at the point B of the old hypothesis, which you so cavalierly rejected, and the consequent contradiction of "the bounded being unbounded will arise" If an obstacle is not set, the activity is unimpeded, and we are brought at once to the second hypothesis. What is an unimpeded activity a nothing? Activity is only manifested by overcoming obstacles. What is an activity manifested to nobody or nothing?

Ideal.—Can it not be manifested to itself?

Trans.—Well, let it look at itself, what does it see? How can mere unproductive activity be contemplated even by itself? Would you have a nothing in a state of self-admiration?

Ideal.—I believe we must go back to the A impeded at B, and endeavour to reconcile the contradictions as it may please providence.—

Trans.—I think so too! Of that hereafter.

TO READERS.

The contents of this dialogue are the result of reading Fichte, though what is his, and what my own, I cannot precisely say. The fact is, the only use of reading a philosophical work is to waken ideas in one's own mind, and no one by a mere receptivity will penetrate the writings of a deep philosopher. One must instruct one's self, and hence arises the difficulty of distinguishing between those ideas which a philosopher has given, and those that he has merely awakened. It is the power of constructing that is wanting to the ordinary class of readers; they take a difficult author, and throw him aside, because he does not clearly set forth his meaning. The fact is, he cannot clearly set forth his meaning. Philosophy is an act of the highest freedom, and hence, a profound investigator can only tell you the way he has gone; he cannot give you what he has attained. You must travel along his road from your own free activity before you can gain his point of view; and a man can no more become a metaphysician from mere reading, that he can become a great traveller by the perusal of a book of roads. Why should a person struggle against a difficulty he has now felt? The negative is the stimulus to action, when you discover that your most common axioms involves contradictions. This very discovery of contradictions is a free act; it may be called the destructive side of philosophy. The constructive begins to abolish their contradictions, to reconcile them, or perhaps even to show that a contradiction is not necessarily a falsehood. The philosopher can merely exhort you to proceed, he cannot pull you along, he is a finger post, not a conveyance. Hear what the venerable sage of Berlin says in a note to his *Grundlage*: "The *Wissenschaftslehre* must exhaust the whole man; it can only be apprehended by the totality of his whole faculty. It cannot be a philosophy of general application, so long as in so many men education destroys one power of the mind for the sake of the others, as the imagination for the sake of the understanding, the understanding for that of the imagination, or both for that of the memory; so long will it be confined to a narrow circle. This is a truth which is equally unpleasant to hear and to tell, but nevertheless it is the truth."—Fichte.

TO SHEPHERD.

I will consider "faith and knowledge;" but before I write, I should like to read a little book by Göschel on the subject.

+ I.e. doctrine of science," the name given by Fichte to his own system.

TO CORRESPONDENTS.

We have merely room to notice the receipt of J. G. We fear he is too sensitive and particular for this world. May we publish his letter? We have also received two letters from H. D.

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* My readers will remember the expression, "A curious idea has struck me."—T.

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 23, VOL. III.]

SATURDAY, DECEMBER 2, 1837.

[PRICE 1½d.]

TWO CHRISTIANITIES FOR TWO WORLDS.

To man, that was i' th' evening made,
Stars gave the first delight,
Admiring, in the gloomy shade,
Those little drops of light.

Then at Aurora, whose fair hand
Removed them from the skies,
He, gazing tow'ards the East, did stand;
She entertain'd his eyes.

But when the bright Sun did appear,
All these he did despise;
His wonder was determined there,
And could no higher rise.—*Waller.*

THERE are very few ideas to which we attach more importance than to that which is expressed by the five words which constitute the title of this article.

The gospel of Christ has a double history. In the first, it is a curse; in the second, a blessing to society. In the first it brings the sword; in the latter, peace to mankind.

The first is merely a false gospel, or a fore-runner; the second is the genuine gospel, or good news of the universal monarchy—the reign of God, or the *rex Dei*.

The Christian sects are all aware, that a forerunner, by the name of Antichrist, was to make his appearance, before the true reign of Christ was established; but self-love has always taught them to regard their neighbours as the beast, and themselves as the holy ones of Israel. It is difficult for a beast to see its own horns.

St. Paul describes the man of sin as already working in his day—only there was an obstacle to his full manifestation, "he who letteth (or hindreth) will let until he be taken out of the way." The political Roman empire prevented the Church from seating itself on the throne, and reigning over the kings of the earth. That obstacle was in time removed, and the man of sin appeared in his glory, "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish,"—"Forbidding to marry, and commanding to abstain from meats,"—"having a form of godliness, without the power," &c., are also characteristics of the apostasy. It is common for one church to brand another with these attributes of the man of Sin; but, for our own part, we regard the whole Christian Church as one grand apostasy, a many-headed monster, and every individual (ourselves included) as a member of the hydra. The only difference between us and others is, that we perceive our condition as a member of the monster; they do not, but boast of their purity and their innocence.

The Catholic Church is the great head of this monster. Other churches are merely limbs. The Catholic Church, however, is the only Church which has a *soul*, or a real principle of activity within it. The constitution of the English Church renders it inoperative. This fact is strongly urged by Mr. Newman, rector of St. Mary's, Oxford, the leader of the new Catholic party in the Church of England, in a work lately

published by him, "On the Prophetical Office of the Church," in which he declares some striking truths respecting the Church of England, as it is, and as it should be. The Church of England is theologically dead. It was dead born; it died as soon as the Articles were subscribed; it could do no more. It cannot progress, learn, change, or improve—it can only intrigue and dispute about tithes and vested rights, and procure Acts of Parliament to secure its temporal possessions, but as to its real theological character, it is a dead-born child, of which it cannot be said, as was said of its master, that "he grew in wisdom and stature, and in favour with God and man."

The Church of Scotland is in a similar predicament, though somewhat more consolidated, by having a general assembly of clergy; but an assembly of clergy is not a church, neither does the association of the elders with the clergy constitute a church. Clergymen and elders are not the Church of Christ. The people are the church. But the people of Scotland have no positive membership of what is called their Church. The elders are self-elected, that is, when a vacancy occurs, the remaining elders fill it up spontaneously. They read out the name of the person chosen, as they proclaim the bans of marriage, inviting objectors to state their reasons; but this is a mere form, and is, we believe, frequently omitted. But the people care nothing at all about it; neither do they regard the assembly as having any theological authority. Each man thinks for himself, and pays no respect to any decision of the Church. The Church knows this, and seldom interferes with any thing but its own money matters, and political privileges; and any man, who has plenty of money, and common politeness and decency, though he be a professed infidel, drunkard, and fornicator, may be honoured by half a dozen clergymen weekly at his table, in any of the cities or large towns of Caledonia. The fawning and patron-seeking spirit of the Scotch students, also, is notorious; and now that the people have a sort of veto on the election of a clergyman, the students have turned round to make their obedience to the people, by learning their sermons by rote, and spending two days, or more, in committing a discourse to memory, that they may deceive the people with the idea of speaking extempore. It is all, *en masse*, a mere affair of the intellect; as to heart and moral, there is as little as among a troop of savages.

All other Protestant churches are similarly circumstanced. The Catholics are only a little better. They, at least as Mr. Newman says, have a definable constitution, in respect to authority. Although one party says the Pope alone has authority, and the other the Pope in Council, they all agree that the Pope, with his Council, constitutes theological authority. What is the use of a Church at all, if it has not theological authority? What can it do? It can only, like the Wesleyan junta, grant the privilege of raising collections in a district, or moderate calls to churches, i. e. act the part of an attorney, in transacting secular business. Such are all the Protestant sects—attorney churches. The Church of Rome, as head of all, claims, as a head ought to claim, the living spirit of authority, infallible authority. Moreover, as the reader may see from another article in this week's number, it claims the power of working miracles occasionally, and *does work* them, so as to puzzle the Protestants

amazingly. But as each party believes *its own*, and *not another's*, the Protestant scribes easily contrive to obliterate all remembrance of these miracles, by the literary dust of pamphlets and newspaper paragraphs, which, acting upon the sectarian spirit of the party addressed, easily mystify the mind, and create doubts, and thus bring back the wandering spirit just to where it set out.

The author of "Remarks on the late Miracle, in a Letter to Dr. Doyle," unable to deny the overwhelming evidence which the Doctor and his friends adduced, candidly acknowledges the miracle in dispute (Miss Lalor's extraordinary cure of six years' dumbness), and other miracles of the Catholic Church, but infers from this that it must be Antichrist! Now, there is really a great deal of sound sense in this. St. Paul positively says that Antichrist should work miracles "With all power, and signs, and *lying* wonders." It is evident, here, that the word *lying* (pseudous) does not mean *unreal*, but mendacious or deceiving. The wonder is real; but it is accompanied by a deceitful doctrine. The spirit of truth has not come, although there is a commission to do occasionally strange things. The reasoning of this author, we say, is very consistent, but it is strangely in discord with his Protestant brethren, who deny the miracle, jealous of the privilege of the Catholic Church, as if envious of the honour of being the Man of Sin, and the Thaumaturgus or Wonder Worker! This author met with considerable encouragement; his pamphlet went through several editions. The public saw more truth in it than in the scurrilous productions of the "Imposture" gentlemen. One of these latter, a Scotch clergyman, Mr. Finlayson, published what he called a refutation of the miracle at Ranelagh convent; but although his book was published by the very best publisher in the country (Blackwood), in 1824, and has lain for years in the British Museum, till it has gathered dust behind and before, within and without, we cut open every leaf of it in the year 1837! A miserable production it is—so full of passion, that the author confounds times and places, and persons, so strangely, that we could not make a connected narrative out of it. We could only perceive that he was a bitter enemy of Roman Catholicism, and willing to impute every or any baseness to every or any man who belongs to the Catholic Church. So do not we? One of the most amiable and liberal minded men we ever met was an Irish Catholic Priest, with whom, when he was in London, we had the pleasure of spending many happy hours. We can say the same of both Scotch and English clergymen. We have known good men of all persuasions, and are not inclined to teach such uncharitable doctrines.—Truth lies somewhere else than in "Imposture." We do not deny imposture; but we deny that it will solve all the questions to which it has been applied; and the question of miracles is one of those.

But, as the author above alluded to observes, this miracle-working is the craft of the deceiver who set up the church as it is, and gave it a mission to fulfil. That mission has an end; and a new church succeeds. What is the use of working a miracle on a poor invalid, restoring a withered arm, or a decayed leg? The use, when the cure is an undoubted fact, is but a deception after all. These diseases form but a small fraction of the evils of life. The greatest of all evils are social evils—small houses and large families, with little bread, and fear of want. These are greater evils than withered arms. Has the church removed these evils? If so, its miracles are not *lying* miracles—they are true miracles. But the old church has no such mission: it is a lying church. There are greater miracles than these to come: "He that believeth on me, the works that I do, shall he do also; and *greater works* than these shall he do, because I go unto my Father." These cures are merely types of greater cures; the church is a progressive institution; it begins at the bottom of the scale; it works first with childish things, and rises at last to full maturity—but the full maturity is the removal of social evils; this is its final destiny. Every thing it does, previous to this, is a deception—a shadow of a power to be developed in futurity.

But we do not expect that the old church will become the new—that is, take the lead in Reformation. When Lord John Russell replied to Mr. Wakely, a few days ago, he expressed

our meaning very forcibly when he said that he *personally* could not go beyond the Reform Bill; he had introduced that measure, and *by* that measure he would stand. But if the people of England wanted something more, they might dispense with his services, and supplant him with another more conformable to their own spirit. This was perfectly just and sober. Each man, as an individual, has what the French call a "Mission;" very few have two missions. The life of man is not long enough for more; and those who do fulfil two missions are always charged with inconsistency and apostasy, and deception; so that it is more consistent with the rules of strict discipline that a man should have one mission only, and when that is accomplished, that he should give place to his successor. Russell, in this respect, speaks like a true philosopher, and we have no doubt calmly awaits his destiny. 'Tis so, also, with the church. The church will adhere to its present dogma and antiquated standard: a new church must arise, and put out the old; the old will stand till this new is strong enough to supplant it, and no longer. This is the law both for the Whigs and the church—you may rail at them as you please; this is the law. It is the law, also, of the teeth—the first teeth of a child are not the teeth intended by Nature to serve the vigour of manhood, but the second teeth are late of growth, and the first teeth supply their place till they are forced out by the pressure of the second. The first teeth are not *expelled* till the second are formed. When the second church is formed, it will expel the first. But where is the second? No where. Protestantism is not a church; it consists only of a paltry nest of sectarians and schismatics. There is no church but one—the Catholic, and that only works *lying* wonders; it only cures headaches and white swellings, paralysis, &c. It does not cure the social diseases of the people—it cures such diseases as Jesus of Nazareth cured: not the diseases which the second Messiah will cure—the diseases of society. "He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor; he shall deliver the needy when he crieth, the poor also, and him that hath no helper," &c. These blessings are reserved for the second Advent. It is Antichrist who cures the white swellings, and suffers old society to remain.

The conformity of this doctrine of Christianity, with the past and prospective history of man is so evident that it is impossible that a new system of society can be raised upon the ruins of Christianity. It is impossible to improve the political condition of men, without finding the type and the sanction in the bible itself. You cannot go beyond the Bible in political generosity, its immortality is therefore certain. Did the Bible stop at the present social or rather unsocial state; Did it positively assert that you could not go beyond it, that there was no hope of emendation; then there might have been some reason for believing that its days were numbered; but we see a new triumph, a totally new field of action in reserve for Christianity; it has not finished its course. It has only fulfilled one half of its mission. The tide is beginning to turn, but the power is as great as ever; the tendency only is altered, the direction is changed. The doctrine must be subservient to the moral.

The moral may be learned from Christ's sermon on the mount, it is merely the social doctrine, you can make nothing else of it. "Lay not up to yourselves treasures on earth, where moth and rust do corrupt, and where thieves do break through and steal, &c." Is this the spirit of present society? Is it the spirit of the Christian clergy? Have they the impudence to maintain that it is so? Then, we have the boldness, in the name of Christ, to declare that they have abused their master's doctrine, and are deceivers of the people. We shall ultimately prevail; we have no fanatical feeling about us; we are not expecting miracles and signs; we expect to work with simple natural weapons; but those weapons will finally prevail, and the Christianity we now teach will, by future ages, be declared the second gospel—the gospel of glad tidings to the poor, contained in embryo, in the gospel of Jesus, but destined to be hid, like the leaven in the wheat, until the doctrinal and controversial church of Antichrist had fulfilled its mission.

REFORMATION IN RELIGION, AND THE PROGRESS OF INFIDELITY.

THERE is a reaction of some kind taking place both in politics and religion; what it really is, is very difficult to determine. Time only can demonstrate. But since we arrived in this huge metropolis, we see a most remarkable change in the outward manifestation of principles. The boldness and recklessness of speech, which characterised the beginning of the reign of William, have gradually died off; and though religious faith has not, so far as we can judge, made a step of progress, gross irreligion, and ignorant and illogical buffoonery, have been put to shame by the moral censorship of public opinion. Men, we believe, are more reasonably disposed than they were in the dark ages of mere infidelity, and many, with whom we associate, seem willing to acknowledge, that there is a progressive plan in human society, as there is in a single vegetable or animal, and that even religious institutions may be established in one age, by Divine authority, to be destroyed in another.

There is a perceptible progress in the leaders of the infidel party, of which we are silent but impassioned spectators. It is called apostasy by some, who are obstinate adherents of the old out-and-out infidelity, which resorts to chaos as a first principle, and derives all its intellectual satisfaction, all the props of its faith, from the demonstrations of chance; but to us it is a resurrection from the death of the mind, and a tendency to a new and a more certain view of the wonders of Nature, and the destinies of man.

There is very little, indeed, almost nothing at all satisfactory, but the tendency is evident, and the crisis to which the human mind has arrived, not to be disputed. Infidelity has gained a considerable victory. It has gained a free press, and a moral, instead of a magisterial, censorship. The writer upon religious subjects is now no more responsible to what is vulgarly called a court of justice. He is responsible to his readers only; and this responsibility has produced a greater refinement of style, and delicacy of expression, than it was possible for the fines, and the prisons, and the tread-mills, to enforce. For the last hundred years, there has not been a period, however short, in which less repulsive language was employed by the public press. This we owe to the struggle of infidelity for liberty to speak.

Infidelity, moreover, has directed the attention of mankind to social or political morality, in a manner never before equalled by the Church, in any age, so far as regards practical religion. If it has neglected the individual religion of mere doctrine or opinion, it has cultivated, with the utmost assiduity, the religion of social relationship. It has taught the purest doctrines of brotherly love, and reciprocal dependence. It has taught humility to the proud, and endeavoured, with a laudable zeal, to give exaltation to the humble. It has striven, with all its might, to raise the valleys, and lower the mountains, of social and political inequality. It has claimed protection for the weak, instruction for the ignorant, food for the hungry, and employment for the idle and the able-bodied. It is only the basest wickedness which can have the effrontery to deny that the infidel spirit has been most conspicuous, in demanding these rights, and organising the means for attaining them. Still it has only gained the confidence of the people in part. The public will suffer it, with impunity, to caricature the clergy, to destroy the tithe, and the offering, and the rate of the Church; it will suffer it to point out the moral defects of the clergy as a body—their inattention to duty, their disinclination to teach, their greediness of gain, and aversion to labour—the ignorance of the people, combined with ample provision for national instruction, &c.; but the public cannot, and will not encourage the spirit of infidelity to declare that Christianity itself is incapable of being made subservient to the moral and intellectual welfare of the people, or to affirm that the historical evidence of Christianity is to be put on a par with the incoherent stories of heathen mythology.

We believe the historical question of Christianity is almost settled. We do not expect to see that question ever more disturb the peace of society; and fortunate for society that so it is. There is something of greater importance to demand the

attention of future generations. It is the moral spirit of religion. Men have hitherto been wrangling with its intellectual spirit, and they have brought forth nothing but blood and misery. It is an unhappy strife—a strife, too, which, when consummated by victory, proves no gain even to the conquerors. Our own opinion is, that *intellectually*, that is, in so far as the history of the Church is concerned, the clergy are triumphant. The historical learning of the Christian clergy is unrivalled in the history of man. History is their fort, and there is not a particle of literary dust, which bears upon the history of the Christian Church, which has not been disturbed again and again, by contending and jealous parties, to satisfy the curious and insatiable spirit of research into the records of antiquity. Opposition has fled before it; so that the following passage from Dr. Wiseman's lectures on the connection between science and religion, may be strictly applied to every department of ecclesiastical history; excluding such traditions or revelations, as the story of creation and the flood. Speaking of Egyptian antiquities, he says:—

“What a waste of talents, time, and learning, has not truth to deplore, in tracing the history of this memorable controversy! Over what a glittering heap of ruined systems has not error to mourn! Systems, where all was brilliant, all was imposing, all was confident; but where all was, at the same time, hollow, and brittle, and unsound. We have, indeed, many cases, where a sportive and malicious fraud has deluded the ingenuity and study of the antiquary, and made him pay, like Scriblerus, to modern rust the veneration and homage reserved to that of antiquity. But never before did the world see an instance, where a spirit of giddiness had so completely invaded such a large portion of learned and able men, as that they should ascribe countless ages to monuments comparatively modern, undeterred by the fall of system after system.

And still engage

Within the same arena, where they see

Their fellows fall before like leaves of the same tree.

Childe Harold, c. 4, § 94.

Never, in fact, did error bear more completely its hydra form. Each head was cut off the moment it appeared, but a new one rose instantly at its side, equally bold and equally speaking great things. For more than twenty years this gall-ing warfare continued; but as prejudice was gradually exhausted, and true science gained strength, the vital powers of the monster became less vigorous, and the wound which it received more fatal. Its last gasp has long since died away; the last flap of its mortal struggle has ceased, and only existing among the records of antiquity, it can now present no more terrors to the simple and timid than the “gaunt anatomy,” or well preserved coils of some desert monster in the cabinets of the curious.”—*Lecture 8*, p. 107.

It would be very strange, indeed, if the clergy were wrong upon every subject; this is so decidedly at variance with the equality of Nature, that it should be rejected at once. Even the savage has his strong points, upon which he excels in moral judgment the civilised. The clergy have their strong points also, and history is one; there they are victorious, but what do they gain by their victory? Nothing. They are vanquished in the moral and spirit of religion, and therefore they must fall. They have done their work; they have fulfilled their mission, and they have done it well. Their true mission was to lay the historical basis of Christianity; they have attempted more than this, their mission, but they could not fulfil it. Why? because they had not the spirit given them; they are merely historical and classical apostles—and the pause that is now experienced in the historical struggle, the almost undisputed sovereignty which they now hold in that department, is to us a very intelligible symptom that their mission is fulfilled—for, with all their victory, the angel of the Everlasting Gospel has already proclaimed to mankind, and all Europe is ringing with the sound, that the Christian clergy are merely presumptuous pretenders to the apostleship of the Gospel in its character of glad tidings to the poor. They belong only to the first era of the church, which is the era of moral apostasy.

That which succeeds the teaching of the clergy must take

possession of what they have *gained*, as well as of what they have failed to obtain. If the clergy are only to be dispossessed by historical controversy, then they are safe in their tenements; the church is an everlasting entail to them, and their spiritual offspring, for there are few, if any, of the sciences more complete than ecclesiastical history; but if they are now called publicly, and zealously to account for the moral and spirit of the gospel—granting them their historical victory—then, we say, the gospel may speedily make the poor rejoice in the fulfilment of that promise which the church has made them in all ages, but never yet accomplished.

We have two books before us at present written by Ultra-liberals—perhaps we do not offend them if we call them both infidels; one is professedly an infidel. We do not mean to review them, but merely to allude to the spirit of each. The one is a letter by Richard Carlile to the Bishop of Norwich, and the other a work called “A New Sanctuary of Thought and Science,” by a Student of Realities—the same, we believe, who wrote the Catechism in a previous number of the *Shepherd*. We never read any production of Carlile’s with greater satisfaction than his letter to the Bishop of Norwich. It is an admirable letter; the moral of it is infinitely superior to the moral of the Christian church, and the reform he proposes is calculated materially to promote at least the moral and intellectual welfare of the people; but it proceeds upon the principle of illegitimizing the Bible; but for this one peculiarity, and the unconsciousness of the universal parent, we would regard it as unanswerable. The New Sanctuary proceeds upon a different principle, yet seeks the same end—a rejection of the Historical Bible, and a casting overboard all mystical notions. The Rejection of the Historical Bible, we have already shown, is no easy matter; for ourselves we really and devoutly regard it as impossible; and as for the abandonment of mystery, all men are anxious to get rid of it; but how to get rid of it is the query. Now we cannot understand how mystery is got rid of by representing Nature as under the direction of chance, or the creative power of Nature, as working without conscious purpose. There is no greater mystery than this. We do not see any mystery in the idea of a universal, conscious, Omnipresent Power, directing all things according to a determined plan, and making even the wrath and the folly of man to praise him, but we certainly see a very great amount of mystery in a mechanical universe without a mind to regulate it. This we call chaos, and chaos is, of necessity, unintelligible.

We conclude by quoting a stray passage from each of the two works, which, we think, conveys a favourable idea of the speech of each. The first is from Mr. Carlile’s:—

“I did not—I do not—my Lord, say that you ‘have followed cunningly devised fables;’ but I did, and do say, that in reading the Bible, as a piece of human history relating to the affairs of particular men, as limited to time and place, your Lordship, and all like you, have perverted the Word of God into a fable—a book of science, inspiration, and revelation, into a book of superstition. Have you examined both sides of this question before giving an opinion? The Word of God must be a scriptural or oral description of the works of God. Do you, my Lord, so read and teach the Bible? I do; but, as far as I see, your Lordship does not. I repeat, that the fable is not in the Bible; but your mistaken teaching has perverted the language of the Bible into a fable.”

We believe Carlile was never nearer the truth than when he wrote the above paragraph. The spirit of a book is always superior to the mere matter-of-fact of it. But the spirit may be insisted upon without denying the letter. Were Carlile merely to admit the dry fact, and preach the spirit, he would become one of the most notable members of the body of Christ; both his head and his heart are good, and there is not a more devoted adherent to principle in the country than himself.

The other work is somewhat more abstract and difficult to comprehend as a whole, but it contains many valuable truths, and the following short sentence we select, as comprising within itself a complete science:—

“Each great period of the history of man has had its mobile of action, its worship, its faith, in short, its degree of knowledge

true or false; and it was at all periods, the harmony of human feelings with faith or knowledge, that gave to each period its moral strength.”

This is true; the *natural* feelings of humanity must be in harmony with science, to produce power, peace, and happiness, in other words, unity. But the author also tells us (page 185) that the reasoning faculties should be called upon to subdue “*instinctive natural superstition*.” Now, this is the very superstition that ought to be encouraged. Depend upon it, we shall never do much good by working against Nature. It is artificial superstition which ought to be attacked; and here we blame the infidel party most, decidedly, in attempting to raise an artificial structure of imperfect philosophy on the ruins of many natural instinctive feelings. This is their weakness; natural instinctive feelings are the roots of all virtuous activities; they never did harm, except by the restrictions of bigotry, and intolerance, attempting to give them a wrong direction. The feelings will change and modify with the mental operations. If let alone, they will always be in harmony with the state of the mind; but if laws are imposed upon feelings, and systems cut out for them, whether by believers or infidels, human nature is spoiled, the handy work of the Almighty is dishonoured.

A MALTHUSIAN RIDDLE.

WHAT can Mr. Malthus mean by the following passage?—

“Among the higher ranks of society, we have not much reason to apprehend the too great frequency of marriage, though the circulation of juster notions on this subject might, even in this part of the community, do much good, and prevent many unhappy marriages; yet, whether we make particular exertions for this purpose or not, we may rest assured, that the degree of proper pride and spirit of independence, almost invariably connected with education and a certain rank in life, will secure the operation of the prudential check to marriage to a considerable extent. All that society can reasonably require of its members is, that they should not have families without being able to support them. This may be fairly enjoined, as a positive duty. *Every restraint beyond this must be considered as a matter of choice and taste*; but from what we already know of the habits which prevail among the higher ranks of life, we have reason to think that *little more* is wanted to attain the object required, than to award a greater degree of respect and *liberty to single women*, and to place them nearer upon a level with married women; a change which, independently of any particular purpose in view, the plainest principles of equity seem to demand.”

The good or the evil of this passage depends entirely on the meaning of it. But, whatever meaning you put on it, it may be regarded as an epitome of the Malthusian doctrine, which has two meanings, a bad and a good. The Whigs have adopted the former. What Malthus himself really meant, will, probably, remain for ever a secret. But what could Malthus know of the *habits* of the higher classes, connected with the subject of which he treated? He certainly could not profess to be ignorant of the notorious fact, that the higher classes are the great patrons of prostitution; that the sons of the nobility and gentry, who employ the prudential check of celibacy, are not monks. What, then, does he mean by giving greater liberty to single women? Does he mean to confer the same prudential privileges upon them, as upon single men? The question is important; for, as the Whigs have interpreted Malthus, this doctrine is likely to make society a brothel.

Sadler and Godwin, the two great opponents of Malthus, would rail at this doctrine most unconditionally, and preach up marriage and population unlimited. It is amusing to read these three clever and excellent men keenly contending against each others’ facts, for facts they all have—most undoubted facts. Malthus says, poverty and the fear of poverty, education, pride, and the spirit of rank, are the checks to population. Sadler says, this is impeaching the moral goodness of God. Yet Malthus states merely a fact—What is it that prevents men from marrying? fear, pecuniary circumstances, poverty, education. But Sadler meets it with another fact, viz., that Providence itself provides a check

of a more simple nature, by diminishing the reproductive power in the rich; thus Dr. Perceval states, that, in the parish of Dunmore, in Essex, there were 262 poor families, with 466 children, and 116 families above them in rank with only 120 children. This is merely a specimen. Allowing, therefore, the fact, what is the inference? the inference is, that in order to diminish the reproductive power of the poor one-half, you must raise them to the same rank as the rich; and if you encourage marriage at the same time, you increase the means of reproduction by marriage as much as you diminish them by wealth. But did Sadler insist upon the means of raising the poor to an equality with the unprolific rich? No: his philosophy did not go so high. He trusted to Providence and charity! Now, Providence, in the present state of society, uses the Malthusian check, viz., misery; and, as Fourier says, will use it as long as men use the present political system of dissociation; and, as for charity, it encourages dependence. Godwin saw farther than either of these two gentlemen—for he saw the error of the social state, and laid the foundation of Owenism in England. Almost all Owen's doctrine may be gathered from Godwin's "Political Justice." Malthus said that "the principal cause of want and unhappiness is only indirectly connected with government, and totally beyond its power directly to remove, and that it depends on the conduct of the poor themselves." Godwin disputes this, and shows the possibility of a better species of government. Now, both gentlemen are right; for government can do nothing unless the people co-operate, therefore Malthus is right; and the people can do nothing unless the government co-operate, therefore Godwin is right. Moreover, Providence provides a check when men are rich, and a check when they are poor—let them marry and beget as they please. Therefore Sadler is right. And, moreover, many bachelors and old maids save themselves and others a great deal of trouble by non-production, therefore Malthus is right, and Miss Martineau is right, and all are right; and all wrong, when they do not make a distinction between the two states of society. Malthus writes for the old world; he has no idea of a social state. His doctrine is adapted for the devil's kingdom, and a suitable and true doctrine it is for that kingdom. Godwin writes for a social state, and speaks truth for a social state; but, in speaking truth for a social state, he had no occasion to deny that Malthus spoke truth for the society for which he wrote. Every man and woman in the country is a Malthusian; they all allow that a large family is a greater burden than a small family, and they are afraid to marry till they see the means of providing for a family. This is Malthus' fundamental fact, and he merely wants to convert this natural feeling into a political measure. In this Malthus went beyond his mission; he ought rather to have endeavoured to discover a political measure that would remove the fear of marriage. Here Godwin has the advantage of Malthus. Malthus' doctrine leads to prostitution, theft, and political cruelty in the present state of society; Sadler's leads to indulgence, idleness, and moral degeneracy; and Godwin's speaks of another state of society altogether.

The three combatants may be thus characterized:—
 1st MALTHUS, correct for the old world; but his doctrine leads to activity, accompanied with misery.

SADLER, correct for the old world; but his doctrines lead to passivity, accompanied with misery.

GODWIN contemplates a new order of society, in which Sadler would prove right, and Malthus not wrong, and both would prove innocent in doctrine, as they really were at heart innocent of any evil intention.

Malthus was a clergyman—Sadler an evangelical christian—Godwin an infidel.

FOURIER.

WE have now finished what we intended to give of the Social System of Charles Fourier, and whilst we were in the act of translating and publishing the best outline of the comprehensive theory that has ever appeared in print, the old gentleman himself departed from this terrestrial scene of misery, to enter, we hope, a better, where he will find his philosophy in

complete and active operation, both in spirit and matter. We heard of his death more than a month ago, but dared not announce it, lest our information should prove incorrect. It has, within these few days, been confirmed by one of his most enthusiastic admirers, a lady of high moral and intellectual eminence, who pines in secret over the fallen condition of man, and burns with a consuming fire of zeal for a moral reformation, which she has in vain attempted to accomplish. Our translation was hastily performed; the compositors often setting one paragraph, whilst we were writing the succeeding. We believe, however, it is in general correct, and quite as simple and intelligible, though not so elaborately correct and forcible in English, as the original is in French. Indulgence we do not crave from our readers for any imperfection in the performance of our task—we merely state a fact. Whilst Fourier was leaving the world of shadows, Owen was dining with Prince Metternich in Vienna, no doubt endeavouring to convert the great diplomatist to his social views—but endeavouring only. Even success would be failure. What can Prince Metternich do against the aristocracy of Europe? His whole strength lies in his servility to the aristocratic spirit. Let that servility cease, or be converted into hostility, and Prince Metternich is a feather in the storm of baronial domination. There is no way of changing society, but through the public mind; and, to do it well, patience is requisite. The work will, and must go on, but it will never be established till society is well experienced in political folly, and Radicals are tired of looking to paltry measures of a local or partial interest for positive amelioration. We are in the same relative position as the early Christians, and are striving for a new moral as they for a new doctrinal religion.

PRINCE HOHENLOE.

WE have often been asked our opinion of miracles; we have invariably, for many years past, given the same reply; namely, that we regard the Christian church as having been originally established by miracles, but that miracles are not a test of truth. They are merely a credential for the individual, showing that he has a commission, but that commission may be to propound a riddle and not to expound it. There is nothing at all unreasonable in supposing that a religion, a metaphysical institution, such as Christianity, should have been *thus* introduced into society; indeed, we cannot imagine any other mode of doing it. The evil produced, so far from being an argument against the employment of miracle, is an argument in its favour, inasmuch as real positive good would stand of itself; but evil requires some additional and extraordinary prop to raise and support it; when once raised the original raising power becomes less necessary.

But was that original raising power wholly withdrawn, according to Dr. Middleton, at the death of the apostles? The certainty of it most probably was, but we deny that the occasional display of it ever has been withdrawn. We are firm believers in the power of faith. It is the best medicine the ignorant physician can use, but contention kills it. Thus, faith is gradually dying; but wherever it is powerfully developed, there extraordinary cures will be performed by its instrumentality. There is more faith in the Roman Catholic Church than perhaps in any other. The authority, antiquity, pomp, circumstance, and universality of that church are very imposing, and the ignorance and devotion of many of its members far exceed anything to be witnessed in a Protestant conventicle. It is an admirable institution for miracles, and miracles it no doubt has; not unnatural prodigies, but pure natural miracles, real cures performed by pure faith. We know from experience the power of mental and moral excitement; it will produce the same effect as the apothecary's medicine; it will relax like one drug, and bind like another; and if relaxation and constipation be remedies, natural remedies, why should not faith be a remedy?

"Medical men," says Dr. Badeley, in his account of one of Prince Hohenloe's cures, "impute the extraordinary cures performed by Louthembourg, animal magnetism, charms, metallic tractors, and the prayers of Prince Hohenloe to the

influence of the mind, whilst others explain them by spiritual agency, or miracles, or disbelieve them entirely, and stigmatize them ignorantly and illiberally as 'perfect deceit.' Catholics and Protestants, however, unite at last in one opinion, that *perfect faith and confidence in the remedy are indispensable to its success.*" Even this, however, we dispute, for the cures of children must be totally disconnected with faith in the patient at least, and when the curator is a dead saint, an old bone or a shred of a garment, and the patient an infant, where is the faith? As for the argument of imposture, we despise it, so thoroughly, as a general argument, applicable to all cases, that we pity the heart as much as the intellect of the man who employs it.

We will quote Dr. Badeley's miracle, merely for a specimen of many others:

"On the 7th December, 1820, Miss Barbara O'Connor, a nun, in the convent at Newhall, near Chelmsford, aged thirty, was suddenly attacked, without any evident cause, with a pain in the ball of the right thumb, which rapidly increased, and was succeeded by a swelling of the whole hand and arm as far as the elbow. It soon became red, and painful to the touch. Mr. Barlow, the skilful surgeon to the convent, was sent for, and applied leeches, lotions, blisters, &c."

The doctor then gives a professional account of the swelling and surgical operations performed, but the complaint still continued virulent for a year and a half. Prince Hohenloe was then written to at Bamberg. His answer is as follows:—

"To the Religious Nuns in England.

"On the 3d of May, at eight o'clock, I will offer, in compliance with your request, my prayers for your recovery. Having made your confession and communicated, offer up your own also with that fervency of devotion, and entire faith which we owe to our Redeemer, Jesus Christ. Stir up from the bottom of your heart the divine virtues of true repentance, of Christian charity to all men, of firm belief that your prayers will be favourably received, and a steadfast resolution to lead an exemplary life to the end, that you may continue in a state of grace.

"Accept the assurance of my regard,

"PRINCE ALEXANDER HOHENLOE."

"On the 3d of May she went through the religious process prescribed by the Prince. Mass being nearly ended, Miss O'Connor, not finding the immediate relief she expected, exclaimed, "Thy will be done, O Lord! thou hast not thought me worthy of this cure." Almost immediately after, she felt an extraordinary sensation through her whole arm to the ends of her fingers. The pain instantly left her, and the swelling gradually subsided; but it was some weeks before the hand resumed its natural size and shape. Now, I can perceive no difference from the other (June 30th). The general reports that her arm was paralytic, and that both hand and arm were again as bad as ever, are without any foundation.

"The anonymous authors of some late publications have gone so far as to declare their opinion, that "*Miss O'Connor's case is a piece of deceit from the beginning to the end.*" Others have asserted that it is "*an imposition on the public,*" and Mr. Barlow and myself (two Protestants) are included in the confederacy!"

This was to be expected. Of course it is much easier to believe that a white swelling could be feigned, and surgical operations all sham for a year and a half, than that a devotional simple-hearted female should receive sudden relief by the prayer of faith! There is some philosophy in the belief, but none in the unbelief.

It is laughable to see the zeal with which a Protestant parson will join an infidel to cry down a Catholic miracle. If you wish to cry down the miracles of Christ and his apostles, you have no occasion to quote Paine or Voltaire, or any other modern sceptic; merely quote the Protestant parsons, they will laugh the whole story to scorn, and when scorn fails, they will cry out "imposture;" and when imposture seems doubtful of success, they will pity the poor deluded fools who believe such trash. Now, in our humble and candid opinion, these reverend gentlemen are the enemies of Christ, and ruining their own reputation. If evidence so very powerful, so overwhelming as that which can

be adduced for many Catholic miracles is *all* false, then we say no evidence is worth a fig even in science, no man's authority is worth quoting, no book is worth reading, and knowledge itself is a delusion.

What is very singular, we say, Protestant clergymen wrote against these miracles, and scoffed at them. Witness the following from a Scotch clergyman: "It would appear that the Prince is increasing in "Power with God." Formerly, repeated acts of devotion were deemed by him requisite to draw down the supernatural manifestation of divine power on a single individual; but now (and who can help shuddering at the impiety and presumption of a worm of the earth?), he multiplies beyond all calculation his pretensions with God, and his shameless delusions of ignorant men. Now, with the most *unbounded sympathy for suffering humanity*, he appoints three days for all without limitation, let their cases be what they may, let them but join their intentions with his on any one of these days at the hour prescribed. And this is all that is required to obtain from God immediate relief from the thousand natural shocks that flesh is heir to! Gracious Heaven! and is it come to this! Is this the illumination of the age in which we live!"

Now, is this clergyman (the Rev. Joseph Finlayson) an honest man? His own church regularly prays for the sick: he himself, when the precursor reads out "the prayers of this congregation are requested for A. B., &c." prays for the recovery of the person recommended. Does he regard his prayer as a deception? We never heard of the Scotch prayers for the sick proving effectual; the reason is obvious—the clergyman does not believe in them, and the people have as little faith. The Catholics are consistent; they pray, *because* they believe, and they follow the advice of the Apostle James, who says, "the prayer of faith shall save the sick." But this clergyman, and all like him, are infidels—practical infidels. The English Church has also a form of prayer for the sick. What is the use of it? If it produces no cures it would be better to prescribe Morison's Pills, or Daffy's Elixir. But Dr. Doyle and Dr. Wiseman not only declare with all Catholics that *their* prayers are useful, but maintain that the Catholic Church only has this privilege of working cures. This we deny. Wherever the faith is cultivated, the effects will be similar; but Protestantism has no faith.

Dr. Doyle (Catholic Bishop) very happily satirizes the never-ending ascription of such cures to the nerves. "Oh, happy nerves! were Erasmus now living, he would not select folly as a theme for his praise, and pass by the unspeakable beauty and convenience of the nervous system! This system, which can kill and cure with equal facility, or administer relief to the dumb and hypochondriac, which can rescue life from the grasp of apoplexy, and say to him or her who has been bowed down with infirmity for years, "take up thy bed and walk." *Le medecin malgre lui*, of Moliere, was unacquainted with it, or bleeding and hot water would not have been his only specifics, &c."

"Miss Dowell is so diseased for months, as to be enfeebled to such a degree, that the very movement of her frame might, in the opinion of her physicians, produce dissolution. Relief is sought from God, by those means which, in all ages, have been used, agreeably to his own command, in order to obtain mercy. She rises, and almost takes up her bed and walks; and this is nerves! To suppose so, is not to be *oreduulous*, but it is to hoodwink faith and reason, and bring them into captivity to prejudice. I have seen an old woman, who had been, perhaps for twenty years, stooped down to the earth almost, with some disease, probably of the spine, and in whom poverty, cold, want, and age, weakened much the *elasticity of the nerves*. She prayed with an humble faith, and stood erect; but why should not some hypothesis be devised, to show that her cure was a mistake, or that her disease belonged to some undiscovered class?"—*Defence of the Vindication of the Civil and Religious Principles of the Irish Catholics.*

This must gail the Protestants, for they cannot dispute the facts, without impairing their own faith, and throwing odium and the cloak of hypocrisy over their own "prayers for the sick." They are obliged to be profane. Who can find fault with the piety of Hohenloe's letter, above quoted, and call himself a Christian? An infidel may laugh, and scoff, and

cry "imposture, deceit, humbug," &c., but it ill becomes a professor of Christianity to dispute the truth of what Christ himself positively promised should continue in the Church *till the end*. We do not consider these miracles, nay, not even *bona fide* resurrections, and restoring of lost limbs, as evidences of final truth. But as both Protestants and Catholics do regard miracles as a test of truth, doctrinal truth, we sincerely think that, in this miracle question, the Catholics have the best of the argument, and that the Protestants are practical infidels, with a false profession of faith.

The following is quoted from Dr. Doyle's Defence of J. K. L., &c.

"At Wurzburg he commenced those extraordinary actions which have astonished, and are astonishing, all the nations of Europe.

"Francis Nicholas Baur, Vicar and Dominicalis Major of the ancient Chapter of Wurzburg, has given, in twelve letters, an authentic account of the remarkable occurrences performed by the Prince, during his residence of twenty-four days in that city.

"Over his bed hangs the identical crucifix used by the great St. Francis Xavier, in the Indies, a present from his Holiness Pius the Seventh. He has chosen for his companion a man truly religious, of low condition, named Michel, of his own country, who unites with him in prayer, previous to the working of his miracles. These do not consist of long sounding words, of formal bombast, and multiplied titles, such as the heathens made to their gods, but with faith and fervour, he says with the Apostles, "In the name of Jesus, arise, thy faith hath healed thee."

"With perfect confidence he has restored persons declared incurable. He has made the blind to see, the deaf to hear, the lame to walk, and paralytics he has perfectly cured.

"The number of cures performed in the above-mentioned city, and which are unregistered, are more than one hundred. Among these are the Princess Matilda of Schwartzburg, who was cured, after being lame from her eighth to her seventeenth year. Eighty thousand florins had been spent in medical advice for her, and fourteen days before the Prince saw her, her life was despaired of.

"It was only with the most violent pain that she could lie in a horizontal position, and only by means of a machine, constructed by Mr. Heine, could she be something freer from pain in bed, because it supported her, and brought her nearer to a perpendicular direction; and in this state the Prince of Hohenloe found her, where praying with him and his disciple, Martin Michel, and with full confidence in God, at his command to rise, she was instantly cured. She stepped out of bed alone, threw the machine from her, was dressed, and walked afterwards in the court-yard, and in the garden, performed her devotions the next morning in the church, with praises and thanksgiving; visited the garden of the court, and Julius Hospital; and went, on the 24th instant, in company with her Serene Highness the Princess of Lichtenstein, born Princess of Esterhazy, his Serene Highness the Duke of Aremborg, also her uncle, his Serene Highness the Prince of Baar, and others, to the sermon of the Prince of Hohenloe, in the collegiate church of Haug, and continues to this hour perfectly well.

"The public will do well to reflect on this," says Father Baur, "and the more so, as on the preceding day, as well as on the 20th of June, in the morning, the Princess could neither turn herself in bed, nor stand on either of her feet! The Crown Prince of Bavaria, who was deaf, was restored to his hearing.

"On the Prince's way to Wurzburg, he was met by several vehicles full of sick persons. He stopped, got out of his carriage and healed them. In Easleben, he did the same; in Haasfurt, four leagues from Schweinfurt, he healed five persons. We continue to receive intelligence from him.

"He restored two sisters to the use of their limbs, who had not left their beds for ten years. The counsellor, Jacob, who had been confined to his bed for four years, accompanied his deliverer from the third story down to the house door. The upholsterer, M. Kauer, who had been, long ago, given up by the physicians, is seen abroad again. The benefited clergyman, Rev.

Mr. Sollner of Hallstadt, before the residence of the Prince, in the presence of a number of persons, was cured of the gout, as he sat in the carriage, and he immediately alighted, and went through the town on foot. Mr. Deureling, the saddler, can now look after his workmen without stick or crutch, &c.

On the morning of Saturday, the 30th of June, a chaise drove up to Staufenberg's hotel. It was immediately conjectured that it had brought some poor creature in need of help, and actually, an old man, by trade, a butcher, was carried out of it in sheets into the hotel, for all his members were so crippled that he could not be touched with hands. The crowd assembled before the place in the hotel, were astonished to see a person so extremely afflicted, and many said aloud, "If this man be cured the finger of God will be manifest." The whole multitude were full of expectation for the event. After a time, a lady was heard in the hotel, calling out of the window to those in the windows of the adjoining house. "Good God! the man is cured, he can walk already!" The crowd below were now more eager with expectation, when another lady called out to them, "clear the way before the door! the man is coming out, let him have a free passage." The man came out and walked to his chaise; but after driving a little way, he stopped the coachman, and desired him to take him back to the gracious prince, as through excessive joy, he had forgotten to return him thanks.

"In the afternoon, a young man was brought from Burglauer, who had studied divinity here two years, before, but from a disorder in his legs, had lain since that time in constant and excessive pain. His friends in the seminary, had pressed him to come hither; and, they moreover, induced his Serene Highness, as the sick man could not leave his bed in the carriage, to come out to him. He encouraged the sufferer to have great confidence in the power and goodness of God, and then prayed over him, and told him to arise in the name of Jesus. The first time the sick man could not arise, his Serene Highness repeated the prayer, and the man declared that all the pain had left him. The prince prayed a third time, and to the astonishment of the immense crowd assembled before the Staufenberg Hotel, when he called out "Arise," the sick man raised himself upright in his bed. Every man was amazed to think how languid and emaciated had been the state of this man, who now stood before them with a countenance beaming with joy, whereas, a moment before, he had lain to all appearance at the point of death. Both his feet were before quite dead, for pins had been run into his flesh and he felt nothing of them.

"The child of Mr. Gulemann, who was attended by medical men, being entirely blind, was restored on the spot, and to this hour remains blessed with perfect sight.

"The daughter of Mr. Mel, the king's cellarer, who was deaf, ran about the house, crying out for joy, "I can hear perfectly well."

"A man from Schwemusback, who had not been able for eight years to raise himself once in his bed, was brought in a carriage before the residence of the Rev. Prince, who was just about to begin a journey. The Prince was in the greatest haste, but still wished to relieve the afflicted man, and accordingly opened his window, and began to pray from it, desiring the sick person to pray at the same time. After giving him his blessing, he called out to the man to arise. This he could not do, and the prayer was repeated, whereupon the sick man raised himself a little, and declared that he was quite free from pain. The prayer was again repeated, and then the man arose entirely by himself, got out of the vehicle, went from thence to the collegiate church of Haug, and there returned thanks to God for his deliverance. Who would think of pretending that, in this case, there could have been any application of magnetism, when, from the Prince who spoke and prayed from his window up stairs to the sick man, there was so great a distance as to render breathing upon him, and much more touching him, quite impossible."

We must now conclude. These are only a few specimens of miracles wrought in our own days, in the reign of George IV. equal apparently to those of Jesus Christ, and wrought in his name. Yet some will doubt of the existence of Christ, be-

cause of the difficulty attached to the belief of his works! How very contemptible is knowledge! What a paltry thing is philosophy! What is knowledge? Pray, what is it? Your facts or mine? Philosophers will traverse the earth with one set of facts, striving to compel mankind to abandon another set, and they complain of their treatment, and of people's ignorance. What a pity it is they cannot discover their own! There is nothing marvellous in all these stories; to us it is pure nature, simple nature, and would be much more frequent if there were more brotherly love amongst us, and less brawling and wrangling about heterodoxy and orthodoxy, which only make devils of men, by developing the intellectual at the expense of the moral nature. We are not requiring the reader to believe; but we think we have a right to say, that if he refuses other men's testimony, they will pay little respect to his.

But miracles are not confined to the Church of Rome. Valentine Greatrakes was just such another as Prince Hohenloe. But, strange to tell, the English Episcopalian Bishops forbade him to cure the sick in the name of God in their diocese!! The Roman Clergy would probably do the same; they are all alike *meanly jealous* of each other. None of them have got possession of the *Universal* faith. None of them belong to the Universal Church. "Miracles considered abstractedly," says Dr. Doyle, "are not always certain signs of the sanctity of those who work them, or of the truth of their doctrine." This is right. The worker of miracles "must prove his mission from the church his submission to those who rule her." This, also, is right; but where is the church? and is it not probable that all miracles are now imperfect and uncertain, because the church is divided, and its love destroyed? THERE IS A SECRET ABOUT RELIGION WHICH IS YET UNVEILED. Certain, however, we are of this that the church is apostate throughout, and that the Sectarian Spirit is Antichrist in its worst sense. Certain, also, we are, that vulgar infidelity is a delusion, and its pretensions to knowledge and philosophy a farce.

SECTARIAN DIFFERENCES.

(From [Notes to the "Reproof of Brutus."])

The differences among sectaries are thus described by Dr. Heylyn:—

"Worse fared it with the brethren of the separation, who had retired themselves unto Amsterdam, in the former reign, than with their first founders and forefathers, in the Church of England; for, having broken in sunder the bond of peace, they found no possibility of preserving the spirit of unity, one separation growing continually on the neck of another, till they were crumbled into nothing. The brethren of the first separation had found fault with the Church of England for reading prayers and homilies as they lay in the book, and not admitting the presbytery to take place amongst them. But the brethren of the second separation take as much distaste against retaining all set forms of hymns and psalms, committing their conceptions, both in praying and prophecying, and singing of psalms, to the help of memory; and then subjoin this maxim, in which all agreed, that is to say, that there is the same reason of helps in all parts of spiritual worship. Upon which ground they charge it home on their fellow separatists,—that as in prayer the book is to be laid aside, by the confession of the ancient brethren of the separation, so it must also be in prophecying and singing of psalms; and therefore whether we pray, or sing, or prophecy, it is not to be from the book, but out of the heart. For prophecying, next they tell us, that the spirit is quenched two manner of ways, by memory as well as reading; and to make known how little use there is of memory in the act of prophecying or preaching, they tell us, that the citing of chapter and verse (as not being used by Christ and his Apostles in their sermons and writings) is a mark of Antichrist. And as for psalms, which make the third part of spiritual worship, they propose these queries: 1st, Whether in a psalm man must be tied to metre, and rhyme, and tune; and whether voluntary be not as necessary in tune and

words, as well as matter? And 2nd, Whether metre, rhyme, and tune, be not quenching the spirit? According to which resolution of the new separation, every man, when the congregation shall be met together, may first conceive his own matter in the act of praising, deliver it in prose or metre as he lists himself, and in the same instant chant out, in what tune soever, that which comes first into his head; which would be such a horrible confusion of tongues and voices, that hardly any howling or gnashing of teeth can be equal to it. Finally, as to forms of government, they declared thus:—that as they who live under the tyranny of the Pope and cardinals, worship the very beast itself; and they who live under the government of Archbishops, do worship the image of the beast; so they which willingly obey the reformed Presbytery of pastors, elders, and deacons, worship the shadow of that image. In this posture stood the brethren of the separation, anno. 1606, when Smith first published his book, 'Of the present differences between the Churches of the Separation;' but afterwards there arose another great dispute between Ainsworth and Broughton, whether the colours of Aaron's linen ephod were of blue or sea-water green; which did not only trouble all the dyers of Amsterdam, but draw their several followers into sides and factions."—HEYLYN'S *History of the Presbyterians*.

TO CORRESPONDENTS.

T. is blackballed this week. Our printer drives us much harder than formerly. The Shepherd was, all but correspondents' notices, made up before his letter arrived.

A Friend.—We are happy to hear of our doctrine being taught from the pulpit. The pulpit is the place for it, and it must cause considerable inquiry wherever it is thus presented in public. But any little deviations from it should be candidly overlooked, and forgiven. Neither should it ever be suspected that it is want of moral courage that prevents the preachers from speaking freely. It is a delicate point to judge of motives. Unitarians are more rational and philosophical in their doctrine, but they want the glowing warmth and religious feeling of the Trinitarians. Were Unitarianism to maintain the divinity of the whole Church, or mystical body of Christ, instead of denying the divinity of Jesus Christ, it would be both more reasonable, and more religious, at one and the same time. By denying the divinity of the man Christ, it has actually lost its religious feeling, and we believe it never can recover it, except by the adoption of the real "Catholic" doctrine of the divine authority of the Church, and its hypostatic union with God, as his representative on earth. There is no practical medium between this and out-and-out infidelity.

P.—If a man holds out a piece of bread to a beggar, and the beggar be suspicious that the bread is poisoned, can it appear singular that the beggar refuses to take it? Certainly not. Thus, although positive material good is demanded by the people, there is a necessity for convincing them that you have not poisoned the gift which you freely offer them. The Church will take from the Tories what it refuses from the Whigs; why, then, wonder if Christians refuse to accept even a positive good from infidels? We question if infidels would not be equally suspicious of even a liberal system of education from the clergy. These antipathies we cannot help at present; time, we suppose, will wear them away.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 24, VOL. III.]

SATURDAY, DECEMBER 9, 1837.

[PRICE 1½d.]

EVANGELICALS AND MORALISTS.

Most disappointed, in that crowd of men,
The man of subtle controversy stood;
The bigot theologian, in minute
Distinctions skilled, and doctrines unreduced
To practice; in debate, how loud! how long!
How dexterous!—in Christian love how cold!
His vain conceits were orthodox alone.
He died, and when he opened his ear, prepared
To hear, beyond the grave, the minstrelay
Of bliss—he heard, a/s! the wail of woe.
He proved all creeds false but his own, and found
At last his own most false; most false, because
He spent his time to prove all others so.
O love-destroying, cursed bigotry!
Cursed in Heaven, but cursed more in hell!

Pollok's Course of Time, B. B.

ALTHOUGH religious sects are innumerable, every individual being himself a sect, there is a grand generic distinction, which has prevailed in all ages, and separates alike the Catholic and the Protestant communions. It is the distinction which classes the members of the Church with the two great categories of Evangelical and moderates. There is more importance in this distinction than our liberal moralists of modern times are aware of.

The Evangelical denies the virtue of moral preaching—denies the possibility of making Christians of men, by teaching a formal morality. He hates a *moral* sermon. We have witnessed the fiercest hatred of moral discourses amongst the people. The preaching up of dead works, as they call them, is contrary to their received notions of Christian instruction. Many of them consider it tantamount to a rejection of Christianity. The moral preacher is esteemed akin to an infidel; and by many regarded with equal abhorrence as if he were a declared Atheist. The celebrated John Newton says he might as well preach to horses and cattle, as preach to men and women in a *moral* strain.

This may sound strange to many of the modern liberal school, who regard morals as the *all and in all*. But Newton knew what he was saying; he knew how to speak to the heart. His Cardiphonia, or "Words to the Heart," are the most eloquent appeals to the human feelings that the literature of England can produce; and we have no doubt that his preaching was equally attractive. George Whitfield was of the same school. He also was an Antinomian, a heart preacher, a despiser of forms. He was also an electrifying preacher. Inspiration accompanied his words. But no particular good was the result.

It is this inefficiency, in practical good, of the evangelical style of preaching, which forms the most solid objection against it. Its eloquence and inspiration no one can dispute—but it is essentially passive. Hence the party which belongs to it has always been remarkable for want of skill in the management of secular business. The moderate party are the Tories of the Church; the men of action, of prudence, discretion, and form.

They walk by rule and precedent, seldom stumble on one another, support sovereign and dictatorial power, are averse to all changes, and encourage the people to observe a similar formality in their moral conduct; always preferring precept to mere impulse, and the lessons of traditional experience to the theories of well meaning but oft deluded enthusiasm.

This latter party is a very unpopular party. It is the literary soul of the Church. The very best men, for learning and talent, with very few exceptions, belong to it. It is the champion of the faith. It fights all those battles which require learning, and vigour of mind; and is the principal defence of the Church from the weapons of infidelity. The Evangelical party is less qualified for methodical conflict with the enemy. It has less of the refinement of art, less of the learning of the schools, but more of the common feelings of the people. It tends to fanaticism. The fanatics all lean to this side. Fanaticism is merely a carrying out of the fundamental principle of the evangelical system, viz., a preference of the heart to the intellect.

The fundamental principles of the Evangelical school we ourselves hold, i. e., we prefer the affections to the intellect, and we consider the moralizing system of preaching as perfectly incompetent to reform society, or regenerate mankind. Nay, we consider it as positively injurious, in many respects; more especially as it preserves the false and unchristian belief that the present arrangements and inequalities of society are necessary, to afford scope for the exercise of the social virtues, and that the poor are made poor, in order that the rich may have an opportunity of being generous. But we consider the Evangelicals as utterly incompetent to moralize or Christianize mankind, merely because it is not a part of their creed or their system to make use of outward forms to create good morals—they address the inner man only; and while they are polishing and ornamenting the soul, their enemies are creating such outward arrangements, and such poverty of circumstance, as speedily render all their polishing vain, and hurry the poor simpleton, who yields to their allurements, either into apostasy or temporal privations. Moreover, whilst they are preparing one generation, and urging it to defy the temptations that surround it, another generation is growing up amid the same, or even worse temptations, so that there is no end of their labour; the same everlasting appealing to the feelings must be eternally kept up, for no attempt is made to remove the temptations, and an evangelized or regenerated father does not necessarily breed a son like himself. One would suppose, that the speediest mode of curing the evil would be to remove the temptations; but this forms no part of the evangelical plan, unless you consider Vice Societies and Magdalen Asylums as attempts of this kind, which we do not; for although they save individuals, they do not diminish the sum total of crime.*

* "The frequency of venereal complaints is much greater than the public imagines. It is a fact which cannot be disputed, that in large cities, there is not, perhaps, one in ten male individuals, from the age of twenty to thirty years, who has not been affected once or twice. I have been often shocked at seeing even boys and girls at the age of puberty, presenting them-

We say we prefer the evangelical basis—of appealing to the affections in preference to the intellect; but it is not by preaching that we would appeal. This *word-mongering* is a mere delusion. It is a paltering with the feelings of mankind. Affection cannot be permanently roused by words. It merely vibrates for a season, during the hearing of a discourse, but it dies in active life. Now it is in active life where we desire to have it; and as the preacher cannot follow his pupils into the busy scenes of trade and commerce, and preserve the same poetic generosity, and heavenliness of mind, which he can contrive to produce, for an hour or two, on a Sunday, we must have a substitute for this preacher; a substitute, too, who is stronger than the evil without; otherwise, the evil will reign over the man, and he will transgress the law of love. This the Evangelicals strive to obtain, with their regenerated nature. This regeneration of theirs, however, has had a long trial, and it has proved a failure. One generation after another keeps up the delusion, but the history of man, the history of the Church, has branded it for ever as a chimera. The evil without has always been too great for the new man within. Our plan, therefore, is to remove the evil without, and thus pacify the evil within. There is no other mode, we believe, of regenerating man, and this is done, not by preaching, like Evangelicals, by rousing the feelings to the love of God, through Christ; not by preaching, like moralists, by exciting mankind to love one another in circumstances which create mutual antipathies; but it is done by removing the causes of antipathies, and making men love one another, without preaching, and without an effort. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his brother, saying, 'know the Lord,' &c. Preaching is useless, and writing is useless, as moralizing influences. We do not write to moralize; we know it is vain. We write to convince the intellect of the necessity of re-forming outward circumstances, to produce new moral feelings.

We have said that the fundamental principles of the Evangelical school is a preference of the affections to the intellect. This, however, is only true in a very vague sense, for there is a curious inconsistency to be observed in this evangelism. The Evangelicals are the most *doctrinal* of all preachers. 'Tis they, and they almost only, who confound the understandings, and puzzle the imaginations of their hearers with controversial discourses on Justification, Election, Reprobation, Predestination, and all the other mysteries of the Church. All these subjects, however, concentrate in the Absolutism of God, and the all-sufficiency of Christ, which are the only positive ideas which the Evangelical Preacher presents to his hearers; and love directed to Christ is the great and sole aim of his ministration. He infers, that if men truly love Christ, they will love one another. This is merely a truism, if he understood it right; for Christ is the Church universal; and if love to the Church universal is once begotten, there is no fear of individual love. But where is the Church Universal? Is it formed? The Evangelical preacher cannot show his Christ, and therefore his preaching is vain.

The Moralist actually aims at the same end by a different channel; he teaches moral duties, and thinks to overcome evil by convincing the intellect more than by animating the feelings. He, therefore, writes beautiful discourses—learned discourses—philosophical discourses. He preaches before judges and lawyers, and *savans*; and instead of addressing the people, he addresses the rulers of the people, and demonstrates the beauty and the propriety of keeping first those laws which legislators have enacted to protect the members of society; and, secondly, those laws of honour and moral feeling which religion, and the universal sense of mankind, have inculcated in all ages. The first of these laws the rich are not tempted to break; the

preacher, therefore, has thus far an easy task; he speaks to convert perfect men. The laws of honour are also equally influential with the rich. The very rakes of the nobility and aristocracy keep them instinctively, excepting, perhaps, some sexual and place-seeking laws, about which the preacher knows it would be vain to harangue them; and, therefore, he very cautiously slurs them all over in his general denunciation of "the lusts of the flesh, and the pride of life;" phrases of large import, and susceptible of many Jesuitical interpretations. As for the love of money, the root of all evil, the clergyman's own heart, and his wife and family, are pretty good securities against any extravagant denunciation of this sin; so that, after all, the moralist preaches merely to the soothing of the conscience of the respectable members of society, and those who really require his preaching never hear him, and he does not look after them. People in comfortable circumstances do not require a preacher, and the poor do not get one.

Nay, what is more, they have no need of one. According to Dr. Colquhoun, a late London magistrate, there are 20,000 individuals in London who do not know in the morning how they are to obtain their first meal. What is the use of preaching to these? Their first demand is a breakfast. The nearest evil is always the most appalling; and though the preachers do their utmost to prove that God is even nearer than a hungry belly, and that we may be in hell before we require another meal, still there are very few men so formed as to regard this in any other light than a hypothesis, whilst the hunger and its demands are undisputed facts. It takes a most vexatious waste of words, and energy of manner, to convince even some poor witless, nervous, unemployed fool, of the awful condition of an unregenerate soul. What a vocabulary of words it would require to convert these twenty thousand breakfastless outcasts, who are forbidden to beg, who cannot be apprenticed to a trade without a premium, and who are thus obliged to declare war against society, and like Wellingtons and Washingtons, in miniature, deceive and plunder the enemy by any means. *Non nefas hostem decipere*. There is no harm in deceiving an enemy. Even Wellington himself approves of this saying, and only a few days ago acknowledged that no man owed allegiance to a government that did not afford him protection. Now, all the protection a London thief gets is this, that the sheriff will hang any man who murders him. He may go into a workhouse if he pleases, and there vegetate for life; but it is doubtful whether this can be called protection or not. Add to these twenty thousand breakfastless wretches the thousands and tens of thousands of other plunderers, the three thousand receivers of stolen property, who live by purchasing the prey of the unfortunate victims of an unruly and unmethodical system of society—if system it can be called—and you will find that not only do the profligate not reap any advantage from preaching of any kind, but that it cannot by any possibility affect them, as they are supported by opposition to morals, and doomed, like the fallen angels, to the state in which they live. A rare example of peculiar gifts occasionally comes out of this hell of society, but his case is a wonder, and becomes a species of romance for the press.

We are, therefore, not at all astonished at the antipathy of the people to what is called moral preaching, which is very unpopular. It is rather a proof of the good sense of the people; and, although the Evangelical preaching is exceedingly defective, wildly fanatical and inefficient, there is a great practical truth at the base of it, which, we hope, ere long, will become more apparent to the public mind. We have more hope of this party than of the other; there is more sincerity in it. There is less of that worldly prudence, and caution, and mannerism, and form, which characterize the other party; but there is more real, vivid, earnest, devotion, and resolution, to sacrifice to internal conviction. It is, however, the widest and the clearest field for imposture. The simple-minded, the honest-hearted, are the legitimate prey of the wolves and the foxes. You may lay it down as a rule—an infallible rule—that wherever there is the largest collection of simple-hearted honest people, there also is the greatest assemblage of rogues.

This antipathy to moral preaching is, in our opinion, a very fortunate circumstance. It is so strong, that we think it quite as probable that the people will fall back into Roman Catholic-

selves with syphilis or gonorrhœa at the hospitals at which I attend. Here we daily observe every form of venereal infection, and the most frightful inroads upon health."—*Dr. Ryan's Philosophy of Marriage*, 1837.

So much for Christian morals! and vice societies! and evangelical preaching! and moralizing!

ism as into a taste for moral sermons. It is not in human nature to relish such admonitions; there is something within one which refutes every syllable as it is uttered, which presents obstacles of such variety and magnitude, and questions possibilities with such impatience and warmth of temper, that eloquence is lost, and imagination strives in vain to give interest to the subject. We seek and want something stronger than a sermon. We feel that there is something hindering the development of virtue which preaching cannot remove; that something has not yet been taught the people, but, for want of it, they adhere to that which presents an imperfect semblance, viz., the Evangelical doctrine, which works with the universal feelings, by concentrating the affections of the heart upon a unity and spreading out from that unity to the members thereof. That unity ought to be the united church, in which all love should be concentrated, and from which it should drop down upon individuals as attraction draws it. The Evangelicals have made it the Man Christ who is not to be found, or who merely exists, in idea, in their own minds. They are not far from the truth; but even that little distance renders all their preaching vain. Preaching is not the thing that is wanted, or it must be a preaching which endeavours to get rid of the necessity of preaching—a preaching which stimulates the public mind to organize the church upon a principle of affection, so that all the dry bones of society shall be fitly joined together in mutual dependence and fidelity; and there shall be no outcasts but those who voluntarily retire from competence, sobriety, and peace—a retirement almost impossible.

Notwithstanding what we have said above, we can hold no communion with either party. The Evangelicals would regard us as impious heretics; we regard them as wild rhapsodists, who create confusion in society, and are only of use in keeping down the moralists, and preventing them from securing the pillars of political tyranny, and ecclesiastical apostasy.

We are not preachers by word only, we wish to preach by deed; and should Providence prevent us from fulfilling our wish, we shall still have been an instrument in his hands of raising our voice against the delusion of preaching and suggesting an idea of truth to some minds, who may reproduce it in others, until it becomes strong enough to call to the people in a tone too loud and too convincing to be long despised.

THE TRANSCENDENTALIST'S DIALOGUES.

No. XVIII.

ON TIME AND SPACE.

(Continued from p. 176.)

TRANSCENDENTALIST.—IDEALIST.

Trans.—Now let us take up the point where we last broke off. Let an activity A be impeded at a point B.

Ideal.—I am now convinced, that an activity must be impeded, otherwise it is nothing (*vide* last Dialogue), therefore say out boldly,—an activity A is impeded at the point B; of course leaving it open, whether A impedes itself, or is impeded by a foreign power.

Trans.—We came to the conclusion, that the activity was both finite and infinite.

Ideal.—We did, though I at first objected to the contradiction.

Trans.—Now we must try to reconcile this contradiction. It is evident, the activity cannot be absolutely infinite, or it would not be impeded; nor absolutely finite, or it would not be checked by the impediment, but by itself. We must try to find a middle course. Now, why did we say the activity was infinite?

Ideal.—Because it passed the impediment, and we assumed there was no other.*

Trans.—And why did we say it passed the impediment?

Ideal.—Because an activity which would stop exactly at the point would not be impeded by any thing at that point; in fact, the point would for it be nothing.

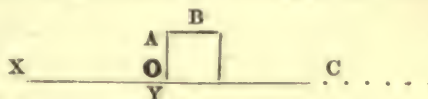
* This dialogue will be utterly unintelligible to those who have not read the last.—T.

Trans.—And yet, at the same time, it does not pass the point, or it would not be stopped there. We have to reconcile the contradictions, "passing," and "non passing."

Ideal.—True.

Trans.—Probably we have been too rash in thinking that there is no medium between "passing" and "non-passing;" and it is possible there may be one, in the same manner as motion was the medium between potentiality and actuality.

Ideal.—We will examine this. In the symbol of the brick and the marble we made motion the symbol of this activity: let us return to the consideration of that symbol.

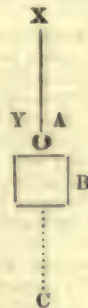


The marble A is shot off from X, in the direction C, but is stopped by the brick B. The diagram represents the marble in the very act of receiving the repulse, and before any rebounding could take place. It gives the intrusive brick a smart rap.

Trans.—True, and in this rap the whole mystery lies. In this rap is involved the contradiction of passing and non-passing. Did the marble absolutely not pass, but stop at the point Y, there would be no rap. Did it absolutely pass, there would be no rap, for there would be no impediment to cause it.

Ideal.—I see that. If there were nothing at B, the ball A would be merely in motion, or in a middle state between a power of being at C, and an actually being there. Now the brick creates a curious position. The motion towards C not only seems to involve a power of being there, but that power is manifested in act, i. e., the ball has more than a mere power. But, at the same time, it cannot be there, as there is an insuperable impediment, therefore it has less than a power of being there. How odd is this: the ball seems to have no power, and at the same time a power which is manifested in act.

Trans.—We will take a better symbol; the one we are now considering supposes that in a moment, whatever power the ball possesses will be destroyed in a few seconds. Instead of a marble running horizontally against a brick, let us put the brick on the ground, and drop a heavy ball from a height. The moment of percussion may be represented thus:—



Here the power of the ball to arrive at C is never utterly conquered, but is manifested by weight, or a downward pressure.

Ideal.—I see the improvement made; the curious position of A remains longer, whereas, in the other we had a mere shock, and all was over. A is perpetually striving against B. Aye, that's the word, *STRIVING*! Striving is an exhibition of all sorts of contradictions. Power brought into act and impotence. Activity and passivity all are at once brought to view by this one position a striving. The ball emerges towards C, though it has no power of being there, not only towards Y but towards C, I say. The power is never conquered, and never conquers, it remains in act, and still manifests itself by weight.

Trans.—And we have shown that activity without an obstacle is nothing: hence we come to the following results:—

1. Power is manifested by activity. Activity is only mani

fested by an obstacle. Therefore, power, to be manifested, must be impeded in its operation.

II. Power must emerge beyond the impediment, or it will not only cease to be manifested, but cease to be altogether.

III. Power must not overcome impediment, or it will again cease to be manifested, *v. Result I.*

IV. Striving is the only manifestation either of power or impediment, of activity or passivity. If striving were taken away, nothing would remain.

V. Hence, absolute power and absolute activity, are, as far as we have seen hitherto, mere abstractions, as is likewise irresistible impediment. They are merely the component parts of a striving named separately, though in that separate form, it seems absolutely impossible that they should be manifest. "Strife," said Heraclitus, "is the parent of all things." I continue the title "Time and Space." They will be seen in our next.

HUMAN REGENERATION.

It seems that after these thousands of years talking and writing, as well as some substantial endeavour, the old subject has yet to be talked of and written about; the old business is still the new business. Human redemption, the first proposition, remains to be the final consummation.

All the space and time between the proposition and the consummation, are occupied by trials and failures, position and opposition, movement and counter-movement, advance of evil, amendment by good, progress to better, relapse into bad.

The *Shepherd*, too, perceives that dissertations on education, and even the very act thereof, are nought or naughty. He knows that such works are like filling the atmosphere with clouds of sand. His eyes are clear from every dust, no obscurities float about his mind. The tests he has for man's moral being are past all doubt—at least to himself. He would, at all events, be sadly deficient in sincerity if he did not think so; and candour demands that he should say what he thinks. He, however, confesses to have no objection to be the showman of an arena, where the public may come and have their optics well sanded.*

But, while it must be denied that true moral and intellectual education would increase conscientious crime, it may be agreed that something is wanting besides all that has been done; nay, even besides what has yet been proposed or imagined by the public mind.

What, then, is it that man requires besides education, and morality, and religion? It seems, he not only requires something beyond what these have given him, for that fact is now pretty well perceived by all thinking men, but it farther appears that some thinkers, among whom is to be ranked the *Shepherd*, begin to perceive that all the good which these means *promise*, when most thoroughly and beautifully accomplished, even up to the highest *beau idéal* of perfection, will leave man as far as ever from the one desirable result.

Very good. As children cry for toys one minute, which in the next minute they break up and scatter about on the ground, so mankind must call for political, for social, for moral, for religious reforms. Each, in due succession, he will obtain. Each in turn he will try, and by trial find out to be an empty bubble, the mere toy of a childish momentary desire—still hoping for relief in the next experiment, he goes on discovering the nothingness of every toy he tries.

It is not, however, by an indulgence in toys that the boy grows out of them. It is he himself becomes altered in his being, that he no longer affects them; and not because he is totally sickened of the childish nature by childish indulgence. Some *new nature* has been added to his former nature, larger and deeper than the first, which swallows up all its notions as knowledge absorbs belief.

We need not wait, therefore, for parliamentary reform to be succeeded by universal suffrage, and that by a total annihilation of a law-established church, and that by a reform of voluntary religion, and that by the general diffusion of scientific knowledge, and that by an expulsion of chicane from commercial

dealing, and that by the foundation of co-operative societies, and those by the establishment of an universal church; taking in all parties in its wide-embracing spirit, and allowing to each party its peculiar formulas.

No! as it is by a real addition to his being, that the child is brought into a state to forget his toys, it must be by an actual addition to his being that the man will forget his puerilities. All the attempts to sicken us, as the vulgar word is, do not, cannot succeed. We, thereby, become only pampered, overgrown babies. I therefore join you, in saying that no systems of education, of morality, or of religion will ever amount, under their most sublime aspect, to a supply of the grand human want.

In fact, those things are only means. And let me ask, how can means reach the end? They can only impinge, not enter into. We want something that is more than means, even if our objective end be all along the true one. You seem to say we are somewhat comparable to the gardeners who plant apple-trees and hope for oranges; and if you do not say so, I do.

The monarch of experimental philosophy, Lord Bacon, says we must not expect new results, except by means not hitherto tried. The interior experimentalist must carry this idea a step further. A new species of existence can only be expected from a new order of being; if it be of a higher nature, will necessarily come a re-form, a re-generation, a re-demption of the old nature.

Now, the views which the politician, the moralist, and the religionist, severally take of the subject ascend no higher than this idea expressed by the syllable "re," meaning something done over again with the old materials. But, as in familiar discourse, we should say the house was re-built, whether when the old one was pulled down, and the same materials were used to erect the new one, or if entirely new materials were used; so on the higher subject we have not been in a state of mind to have brought into use too suitable words to express this important difference.

I am ready to grant the necessity of this renewal; but, like the renewed form of the house, which could be obtained with new materials as well as with old, while in the former case something more is done besides obtaining a new form. So, when man admits that Nature, that order of being, to be super-added to his present nature and being, which is essential to the attainment of the end, he, at the same time, undergoes a re-generation in his religious nature; he experiences a re-demption of his moral nature, and he manifests a reformation in his social and political sphere. Those three are necessarily the offspring of the primary and essential vitality; but the three may be in a manner exteriorly attained by the sublimest ideas of education, morality, and religion, without ever, in the slightest degree, approximating to THE ONE.

Nay, it is generally the fact, and must be so from the known laws of human nature, that the greater and greater refinement by education, morality and religion, on the outside, will more and more keep the individual from acknowledging and relying on the vitality or source of originality, which must lay hold of, and be added conscientiously to his being.

The reader will then want to know to what science, to what class of teachers, he is to look for assistance. Neither scientific nor political, nor moral, nor religious instruction, is allowed to offer any hopes for mankind. To what, or to whom, then, is man to apply? Cast off the schoolmaster, the writer, the lecturer, the priest, and all are gone!

Not so fast, Mr. Reasoner, there is another teacher approachable, perhaps, by two modes—direct and indirect; and, therefore, as good as two yet untried opportunities.

But how I shall best advertise you of this fact, or rather of these facts, requires some further consideration. If neither forcibly written doctrine, nor eloquently delivered lectures, nor highly intellectual schooling, nor actual moral example, can master the difficulties which they set forth to conquer even on ground universally understood and admitted, what can I hope to do for a new mode on a new ground, neither allowed nor appreciated, while I have at command only the lowest and coldest of all human mental means—letters?

* See *Shepherd*, No. 21, present volume.

[We recognise our friend under the name of "MYSTIC," and are glad we have roused him to write as he has done. We ourselves feel always the better for a dig of the spur, and a mystic is not unlike us in this respect. Now, we think, we can bring him to the point. This letter is more intelligible. Every reader will perceive that "A Mystic" wants, *first*, to renew the nature of man, and, *second*, to renew the forms of society. We prefer the opposite principle, *first*, to renew the forms of society, and, *second*, to renew the nature of its members. But how, says "A Mystic" can an immoral nature moralize society? The moral nature is not the *mechanical* nature. Men do not make chairs and tables by their *moral natures*, but by their intellects. It is the intellect that reforms society outwardly, and this outward machinery reacts upon the moral nature, and produces what we want. He very nicely caricatures our process of reform. How very easily we could caricature his! But we refrain at present. This week's leading article was written the evening before we read his letter; it touches upon the subject. We beg to assure him of the highest respect, and to say that the allusions to which he refers, were made with the intention of stimulating to a more spirited discussion of the important point; and we shall be happy to print even the most bitter satire upon ourselves, and renounce our opinion when convinced.]

TWO LETTERS FROM A MILLENNARIAN.

THE two following letters were sent by an unknown reader, who has corresponded with us for several months, but whose letters have never heretofore been inserted in the *Shepherd*. He is evidently a Millenarian, and regards the Scriptures as the standard authority. His letters were not written for publication. We requested permission to insert them, as his correspondence with us has been gentle and honourable, though decidedly, and we doubt not, conscientiously, opposed to us. The principal point of controversy, at present, between us, is authority. Our correspondent regards the Scriptures as authority: we reply, the Scriptures require an interpreter; the interpreter, therefore, is greater than the thing interpreted, inasmuch as he is the final court of appeal. When the law is plain and intelligible, it is above the judge; but when it is doubtful, the judge is above the law. We complained, therefore, of a confusion of authority in his doctrine, inasmuch as he made an exceedingly ambiguous book, full of metaphor, and fruitful of controversy, the final court of appeal. We take the ultra-Catholic view of the subject, and regard the Church universal, that is, the people, as the infallible judge. This controversy arose out of a prospectus of a religious association, sent us by our correspondent. This, we think, is sufficient to enable the reader to comprehend the meaning of the two letters. But should he wish to comprehend them better, he may refer to our answers to I. G., or to W. B., in our notices to correspondents:—

TO THE EDITOR OF THE SHEPHERD.

(1.)

MR. EDITOR,

It gratifies me to find that the paper which I sent to you is so far comprehensible as to form the basis of the article to I. G. or W. B. in your answers to correspondents. That article is sufficiently definite to satisfy me that my views cannot be very greatly misconceived by any one of competent understanding. I have now to apply myself to parts of your remarks.

First, as to the "confusion of authority," your objection appears to me to suggest a distinction without a difference. Two things which are (as I conclude) dependant on each other, may safely be referred to in the manner I have done. The *spirit* in the church is not (as yet) manifested in such plenary independence as to be separable from a reference, or deferring to the written word,—*"If they speak not according to this word there is no light in them."* You argue, apparently, for the "light within," as the Quakers do, and thus undervalue the

"Law and the Testimony," a common—a *necessary* aberration—into which all fall, who have not a perception of the *resurrection form of Church-state polity of the body of Christ*. I use the word *resurrection* here as implying conformity of spirit and life to the revealed will of God, whilst the individuals are yet in flesh and blood in this world. I use the word "body of Christ," as applicable to the, or this, visible church. I have no notion of the perfectibility, or infallibility, of the church being accomplished, until that period arrives which is referred to in 1 Cor. xv. 24; then, no doubt, the church will not be dependent upon printed books. We do not, indeed, "yet know what we shall be;" but, this we know, "that when we see Him, we shall be like him, for we shall see Him as He is."

2d. *With respect to what you term the consecration of Scripture by the Church.*

If any person can produce a manuscript, or book, or books, having equal claims to inspiration, with those which now are recognized as the Scriptures of the Old and New Testament, the church (although I do not know what you quite intended by the word) would be guilty of indifference to truth, if it did not humbly and prayerfully inquire into the authenticity of any such documents; and it would be quite consistent to receive any such document into the canon of Scripture, on the approval of the validity of the writing. The church would "declare" whether it believed the book to be of Divine authority, and in the degree in which the visible church was free from carnality of mind and life, would its decision be correct. It could as well detect spurious *writing*, as spurious *verbalism*. The language which you use in reference to this part of our subject, partakes, to me, of a somewhat painful, if not profane, levity or dogmatism.

3d. You speak of *making (new) Scripture of equal authority with the Old and New Testament*. This is a term I dare not use. I read, "Holy men of God spake as they were moved by the 'Holy Ghost;' and the Apocalypse says, in reference to that particular book, "If any man add to the sayings of this book, 'God shall add unto him the plagues that are therein,' &c. &c."

Again—What do you intend me to understand by the Church, whose history you put upon a level with the history of the Jewish Church. My belief is, that the history of the *Church of God*, from the first advent to the end of all things, is *ALREADY WRITTEN* in the prophetic and other Scriptures of the New Testament, and of the Old Testament also; *for these have not yet received their perfection of accomplishment*. The course of events will only serve to prove how well defined and ample is *Prophetic History*. The *Scriptures*, as now written, will yet supersede all Church Histories by whomsoever written. The church is not yet sufficiently humbled into visible and mental unity to be allowed to eat of that fruit which is reserved for the age of repentance towards God, and of Faith in our Lord Jesus Christ. (See the last paragraph of the Answers to Correspondents, p. 46, No. 6, v. 3.) The Plenary inspiration of the church seems reserved for that age "when the tabernacle of 'God shall be with men,' (see Apo.), or when mortality shall be swallowed up of life."

What is your own definition of the Church, as used in your answer to W. B.?

As to your second objection.

"Plan of association not sufficiently defined." "Depend upon it, nothing but the clearest and most arithmetical mode of going to work can succeed in these *scientific* times."

I am at friendly issue with you as to almost this entire paragraph.

It is not known to me what is a suitable *plan*, although I am not wholly without ideas on the subject; but, I should hold at *arms' length* any plan of organization which was not the result of information obtained, *after the visible unity of the Church*, under the *supremacy of Holy Writ*. My authority for this is the analogy of redeeming Providence. (Exodus, viii. 1-8., latter part 26th v.) The law was given *after* the Exodus. The church is not yet in the position of obedience which may entitle it to look for divine guidance. It has not yet obeyed that *letter of Scripture* through or by which, in these last days, it will be judged and ruled: But as to organization, surely, sure-

ly, Christians know what is civilized and social, as well as Owen, or other men of no better pretensions, though of more scientific acquirement. We want, *first*, not science, but sincerity; not knowledge, but loving obedience. All the sciences will find their due place when faith in God and His Church shall have brought the church into the position of *primary unity and obedience* to which we have referred. We may not look for knowledge of the form or beauty of the future tabernacle or temple (formed of living stones), until we have, as a people, come out a second time from Egypt (Christendom), as the Israel of God.

In reference to "A Plan," let me say, in addition, we, as Christians, have *no plan at present*, as I have before said, for these reasons.—*Acts*, ii. 39–47; iv. 33–33.

Nov. 7th, 1837.

I. G.

(2.)

I. G. thinks that the reply to his letter is, in effect, no reply at all; the letter is untouched. I. G. never argued for the supremacy (*absolutely*) of the letter of the book, but he did, and does argue, that the manifestation of the pure spirit of God is always in honour and confirmation of the book, and, as by a reference to this book, the "dead" are to be known from the "living," it is essential, until the consummation of all things, that reference should always be had to the "Law and to the testimony." We agree with the *Shepherd*, that this reference is frequently very sectarianly made; but there is the "cant" of false liberalism, and false philosophy, as well as other cant; and where men "beat off" from the written word, we have seen that scientific folly has become as bad a guide as ignorant superstition. The French revolution of 1789 is a fine proof.

We deny that the living spirit of the Church puts a meaning "upon, or into the book." The book had the meaning before the spirit of I. E. S. or I. G. had a being. It is well if they have eyes to see the book's meaning. This distinction I. E. S. seems to have entirely lost sight of. His "spirit of infallibility" of what he calls the Church, is as spurious an infallibility as that of the Papists. I. E. S. has not defined his Church even yet, unless it be "all believers of all churches of all faiths throughout the world," and this is a very liberal description indeed; one, however, which I. G., with certain limitation, could adopt.

We had provided calculations for a difference of spirit. We know it exists, but we aver that that difference is the result of acting on the independent plan of I. E. S. How can men agree, unless they meet in humility under the supremacy of God, and his promise to enlighten us with his written word? How can the Bishop of Rome, and the Archbishop of England, be expected to agree, whilst both avowedly or virtually hold aloof from the divinely appointed test? If I. E. S. did not write as he does in other respects, I. G. would take him for a Romanist Jesuit.

I. E. S. speaks of the "Church collective;" What does he intend? How is *their judgment obtained*? the which, he says, is to be "always right." This is the "sovereignty of the people," indeed, and is a delusion—the delusion in which thousands are involved. It is the resource of Deism, or the breaking up of absolutism, but it is not the truth. I. E. S. apparently avoids a reference to Scripture, or else he would see, that the "always right" judgment of the Church, or people, is sometimes, and very frequently wrong. It may be in harmony (too fearful harmony) with the "condition of the mind of society" of a particular age or time, but even the holy tribes may go up to battle without divine sanction, and thus bring (foreseen) judgment upon themselves.—*Deut.* i. 41. This act was done in self-willed disobedience to the appointed means.

We know that God will not dishonour the rational being, or the gifts which he has given to the sons of men; but to contend that all gifts, and all privileges, are equal, is as illogical as to say that all our faculties are equally to be honoured. We hold that our head is not our feet, although the one is the true provider for the other. The *Shepherd's* universalism is, we fear, without a fulcrum—without a *satisfaction*. It is the unstable will of creaturely fallen man. We have already said, that we

anticipate a result as glorious as that prepared by I. E. S.; but as Irving* well said, "we may confound the *age of imputed* righteousness with the age of *inherent* righteousness."

It remains—"at the name, dignity, authority, inspiration, will, wisdom, of Jesus, every knee shall bow."—"To the glory of God the Father." He who will not *thus* receive the Son, until the fulness of all things, dishonour, as we fear, our Lord Christ, and injures his own soul.

I. E. S. has not answered I. G.'s last; but controversy seems in vain, and J. G. will trouble I. E. S. no longer.
Nov. 17, 1837.

* I do not concur in the whole of the paragraph from Irving, p. 548, of "Church and State responsible," &c.

A SALVE FOR LAST WEEK'S SORE.

PRINCE HOHENLOE.

LAST week we gave a favourable view of the subject of Prince Hohenloe's miracles. We now consider it nothing more than just, that we should give a specimen of the reasoning of the opposite side. We, therefore, give the following extract from the most able discourse upon the subject which we ever perused. It is a discourse of great ability and learning, with notes, peculiarly rich in quotation and anecdote, all bearing pointedly on the subject of discussion, by the Rev. C. Otway, curate of Lucan:—(Dublin, 1823. published by R. M. Tims.)

"Valentine Greatrakes, a Protestant, in the county of Waterford, thus took the enthusiastic idea into his head, that he had a power given him to cure diseases, and whenever he could find a fit patient to work on as excitable as himself to the efficacy of imagination, he cured them simply by drawing his hand gently over the part affected. In this way, he performed extraordinary cures on some, and altogether failed, as Prince Hohenloe has done, with others. In one sense, indeed, he was superior, for it is well attested that he completely effected the cure and restoration to soundness of health of many. Whereas a German physician, resident at the town where Prince Hohenloe lives, publicly *declares and asserts* (for his book is now published in this city) that Prince Hohenloe never yet performed a perfect cure.* And, indeed, as far as his miracles go, which have been performed in Ireland, they corroborate the assertion of the German doctor. Are these perfect cures? are any made whole? can they walk and leap, and go about the streets praising God, like the cripple that Peter and John cured? I challenge the Romish Priests to produce the three young ladies who, as they say, are miraculously cured; and if these young ladies walk, without stopping to take breath, from White Tavern-street up to High-street, at a pace as fast as a young person in health can do, then I will allow they are perfect cures. But when Mrs. Stewart of Ranelagh convent, has an issue open, when she looks as pale as a corpse, when she totters into a room and seems to rise to receive the salutations of her visitors with extreme difficulty and weakness; when her pulse, after she was miraculously cured, was beating at a rate higher than that of a man in a fever, when an excuse is made for her, that she cannot even walk in the garden; is it not a monstrous mockery of God, to say that he who does nothing imperfectly,† should, in this instance, exhibit an imperfect miracle?"

* Here, it may be asked, is it not as easy to procure a German physician to deny a truth, as an English physician to affirm a lie? These disputes expose poor human nature in a most piteous light, its eyes blinded by religion only, or rather by sectarianism or irreligion. Without this sectarianism there would be neither imposture nor the suspicion of it, and this party zeal about the demonstration of facts and the exposure of errors would be unknown. It tempts one to cast off human testimony altogether, but Prudence condemns this act of passion.—E. S.

† What does Mr. Otway mean by this? Did he never see an imperfect man, or dog, or cat, or flower? It would be very easy to show that in a *beau ideal* sense, all God's works are imperfect, and that, therefore, cures ought to be effected upon

"But I am sorry to have to observe that here are such evident marks of *getting up* such strong circumstantial evidence of imposture, that I am certain if such details came before any twelve Jurymen, on their oath, in the matter of proving a will, or any other such wordly matter, they must find a verdict of conspiracy to defraud. How comes it that of the many persons who sought for cure through the power of Prince Hohenloe, Protestant physicians were brought to none, but those few whose miraculous restoration has been since asserted? The Doctors, Mills and Cheyne, were called on the 31st of July to see Mrs. Stewart. This lady, before that day, had sundry issues; it was a great matter to show to those physicians that those issues were still open; for the miraculous cure was to be effected on the following day, when issues were to be no more necessary, but they were never shown those issues. It was a great object to have those Doctors declare "there was no hope;" in the usual phrase it was desirable that she should be "given over;" but when it was put to Doctor Mills (and this I have from the best possible authority) whether the lady was not dying? the answer of the Doctor was "No, I cannot say, for her pulse still promises well;" and he immediately sat down and wrote a receipt, which directly proves, he had not given her over. Besides, I am assured when the Protestant physician examined her limbs on the 31st of July, they were quite flexible, and there seemed to be no positive reason why she might not rise and walk. In fact, the religious lady was hypochondriac, and in a state of great nervous weakness, a state from which she might be raised by the irritability of great nervous excitement.

"As I cannot now occupy your time farther on this subject, I take leave to recommend to your notice, three able publications on this subject, in which the writers take three very different views of this most interesting subject. One gentleman in a letter to Dr. Doyle, allows, I think too much, where he is willing to consider these cures as miraculous; but from the concession, he most ably and scripturally argues that the Romish Church is the Church of Antichrist; because she claims as her property signs and wonders, and no self-called Christian Church, but the Church of Rome has departed from the truth, in arrogating to herself signs and wonders; therefore she is Antichrist. Another writer in a pamphlet called "Miracles Mooted," asserts it is all imposture, and takes strong grounds and brings powerful proof to his assertion; and another, in an essay on the influence of the imagination and passion, and on the production and cure of diseases, shows, in my opinion, decidedly, that these wonders under our consideration are explainable, by the great effects which a concentration of passions can perform when called into action by religious enthusiasm; all those distinct views may be true, and all may be united in accounting for Romish miracles. You are to reflect, that the performances of Antichrist are called lying wonders; lying because they are impostures in themselves, and because they are put forth to serve a lying doctrine, and promoting a strong delusion to believe a lie; and Satan may be permitted to combine the cheats of impostors, and thick coming fancies of imagination, to work his ends. He may enlist some knaves and fools in his cause, in order to build up the great mystery of iniquity."

So much for Mr. Otway. It is evident he is at a loss what to think. He admits a wonder but denies a miracle, suspects imposture and is suspicious of the nerves; has a firm faith in Satan's attachment to popery, and no doubt of the primitive purity of the Church of England. And what is to settle all this controversy? Look at Protestant morals! what are they to boast of? Look at the 70,000 harlots of London, and their 200,000 paramours, and what have you left? With such Christians the Apostle forbids us to eat!!

this invariable principle of imperfection, which belongs to this planetary state of being. It is only by hypothesis that it is asserted that the miracles of Christ and his Apostles were perfect.—E. S.

* Not prompted!! he is a first cause!—E. S.

OUR TWO OPPONENTS.

This week we have two opponents upon us. Our friend the Mystic on one side, and I. G. on the other. The one has his Scripture within him, and the other without him, and they are equally opposed to each other as to us. What our friend the Mystic's court of appeal is we cannot well define; but we suspect that neither he nor I. G. will find any other practicable court of appeal than the universal people, unless they subject themselves to hereditary dictation, or individual caprice. No doubt it may be replied, that if each man have the spirit of God to guide him, all will go on well. This "if" is very convenient in argument; but we never saw this spirit of God in real life, and believe we never shall, either in this world or that which is to come.—Without leaving doubts, it would make men irrational. It is doubt and difficulty that makes man reason. Were there no doubts he would be instinctive, and act like bees and ants. This is not man's nature. Man takes and gives counsel, and he fulfils the highest law of his being in regulating society by the spirit within him, i. e., the combined spirit of his species. Our correspondent, I. G., hints at the fallibility of the public mind; and our friend, the Mystic, talks of the failure of all external modes of moralizing mankind; but both parties use language without a meaning to us. We deny that the public mind has ever been known or consulted in any age or country. But, even supposing it has been known, consulted, and obeyed, we say the result was right, whether it produced good or evil; for, if the majority of the people are wrong in opinion, the sooner they are convinced of their error by experience the better. In this respect, therefore, they are infallible, whether they be right or wrong. If the want of experience has kept up a delusion in the public mind for centuries, and five years' experience would remove it, would it not be better to commit a five years' blunder than keep society in agitation for five hundred years? But we have already declared our opinion, that it is only in the moral department of government that the people become infallible. In political economy they are fools, and will ever be fools. The only good use the people could make of power would be to remove taxation, and this they will do ultimately but slowly; and, in doing it, they will suffer great misery, and commit many blunders, which will be useful experience to them, and will teach them ultimately to annihilate taxation altogether. Then there will be no political economy and no blundering, for rent will be the revenue. Every temptation to crime must be removed, and those of customs and excise are universal. Thousands and tens of thousands live by cheating government, and government keeps men in pay to prevent those impositions. Can this always be? and what is the use of it? The people hate these things with a mortal hatred. That unerring power that made man, has directed the popular antipathy against that very source of crime, and the hatred will work the abolition of the system.

Perhaps "A Mystic" would prefer making men moral by a peculiar process of education, and thus teaching them to keep all these laws, and thus save the government the expense of soldiers and police. But even supposing, by an awful effort, and the employment of a million of teachers, men could be moralized upon the present system without the idea of a better, one single apostate would be sufficient to corrupt the whole nation, and throw it back into confusion. Suppose all traders honest to-day, prices all fair, wages all fair, confidence restored. One man resolves to take advantage of this; he obtains credit, undersells, smuggles, and cheats the government, forces competition, spoils the business of others, excites their fears, put their wits in operation to escape from the threatened evil of loss of custom. Trickery re-appears; the public is deceived, suspicion is revived, and in a few years, we are just where we were; morality and principle, and every thing else that's valuable, would be hurried away in the stream. Morality is an art—a game. It is by moves that you produce good or evil; and as the moves of the rich are too powerful for the poor, the poor are thrust by necessity into nooks and corners, and forced to deceive or spring upon their pursuers. If you want to moralize mankind without changing the form of society, you must teach resignation and submission to the poor, teach them to be content with potatoes

and sour bread, and cold water and straw beds, and the minimum of subsistence. Once produce this pusillanimity, and you will soon find them down at the very lowest abyss of sufferable misery. But if, on the contrary, you rouse them to activity, to a determined resolution not to be imposed upon whilst there is good bread, and enough for all. If you raise their standard of living, and give them high ideas of domestic comfort, by multiplying their wants, you necessarily improve their condition by dragging them farther away from the verge of misery. If you also cultivate their moral and social tastes, by alluring the imagination by works of art, and encouraging emulation in the productions of fancy, if you give them public halls in which to meet and converse, lecture-rooms to hear instruction, or pure dramatic representations to please and to instruct at once, you need be under no apprehension from public houses and gin-shops, whose sole attraction arises from the circumstances of their being the only places of resort that are provided where social conversation can be enjoyed at a small expense. Some, we know, maintain that human wants should be reduced to the very lowest possible amount, that man may thus be rendered independent of externals. This is a horrid doctrine; and we will not believe that these people deal fairly in teaching such a doctrine until they have emptied their houses, thrown out their carpets, their arm chairs, their sofas, and side-boards, and tables, and all the other et ceteras of unnecessary luxury which the poor have not, (which Diogenes did not want), and confine themselves within as small an apartment as life will admit of. If their principle be correct, there can be no use in stopping short of this; but we deny its correctness. Man is moralized by increasing his wants and his aversions; a cleanly man must have clean clothes; a dirty man can do without; a chaste man must have great propriety of language and behaviour; an unchaste man is not particular; a well-bred man must have certain forms and observances adhered to at table; an ill-bred man will do or say any thing—sup the gravy, tear the meat with his fingers, grease all his cheeks and his chin, and make mouths like a savage; he feels no offence, and suspects none. In this respect he is more independent of forms than the other; his wants are few; he follows impulse. The well-bred man has many wants, and these very wants constitute his good breeding.

All the three modes of improving the people, the intellectual, political, and moral, must proceed together: any attempt to carry on the one independent of the other, must be productive of great misery. It will cause a fearful reaction upon itself.

As for our friend, I. G., we suspect he takes a wrong view of religion and of Providence. His Holy Spirit is an imaginary principle, unless he reduces it to practice methodically. Experience does not prove that the Holy Ghost will act as our friend expects. The history of man refutes the supposition. The Holy Spirit, upon twenty men, has generally been found to have twenty minds. This is the beauty of it, in our eyes; for this law of God and of Nature will force mankind to social council at last. Some modern enthusiasts have got an idea, that a new mode of generation may be practised, and children born regenerate of regenerate parents. This plan only exists in theory; the parties, however, have no doubt of its truth. Experience would be a powerful argument; but where is the child? One man, two years ago, actually produced his regenerate child, and caused a stir in London among many people; but the bubble soon burst, and the child is now regarded as included in Adam's transgression, with our common imperfections. Of course, it can be easily shown, that this man was not himself regenerate, or his child would have been perfect—the theory, therefore, may still be true, and those who hold it may still be confident, but this notion is two thousand years old, and never has a regenerate child been yet born! As old also is this notion of the Holy Ghost's especial superintendence of a party by particular inspiration, independent of human skill; but this faith has always subdued reason, prevented the exercise of judgment, and thus occasioned the most fearful violations of prudence. It has thus made a mockery of religion, and caused people to turn the Holy Ghost into ridicule. Even the "Spirit" of the Quakers, who, being a kind of dumb spirit, is the meekest of all, is a standing joke in society,

and not without reason. The true Holy Ghost is the calm and deliberate influence acting on a well-informed and polished mind. We know of no better. If there be a better, he has withdrawn from the world; but we cannot imagine a better. A spirit of revelation would be worse—dreams and visions would be worse—miracles would only make conjurors of us, and could and would do no good to society, unless they did more than the Apostles did with theirs; for the miracles of the Apostles laid the foundation of Antichrist's kingdom. And pray what else but Antichrist have we found, when pious Christians eighteen hundred years after Christ, are deploring the state of the Church, and their own solitary condition in the wilderness of professional religion?

It may be asked, if the Church universal contain the true, and practical, and infallible spirit of God, how does it happen that the spirit of God is divided? That is the very characteristic of Christianity—"This is my body, which is broken for you." This breaking of the Church is Antichrist to the parts, and in the parts. It produces good ultimately, by conveying useful experience; but whilst it lasts, it is relatively (though not absolutely) a positive curse. But the fragments must all be gathered; not a crumb must be lost; every bone must be knit. The Church will all come together again; the people will push in upon the clergy; clerical power will fall, and ministerial service be substituted in its stead. Then you shall see the Holy Ghost, and "the Lord shall be king over all the earth. There shall be one Lord, and his name one." This is Scripture—this is reason. It is no chimera. And if we, in body, see it not, it is not the less certain in the womb of Providence. It is thus that faith will be consummated in knowledge on this terrestrial ball—but it will be a mere shadow of a heaven. A planet like this is not susceptible of such glory as the literal promises of the Jewish prophets imply, and very just that it should not be so. Man, we hope, is destined to rejoice on a larger and lovelier ball than this miserable moon-haunted prison. We regard it merely as an inn, a tub in which we sleep for a night, as we pass along the highway of eternity. We hope to see brighter scenes; to sleep, and wake in an eternal succession of beings; but whilst we are in the world, we must dabble in its affairs; and here we have given a few of our conceits, but with good feeling, whatever may be the appearance of our words and phrases.

CREOLES.—Humboldt has observed, that the offspring of a Negro and European is more robust and active than that of a White with an American, because the best mode of effacing hereditary diseases, gout, scrofula, phthisis, mania, epilepsy, &c., is by the commixture of the species in intermarriages, as this corrects the defects of one individual by the soundness of the constitution of another.—Dr. Ryan.

TO CORRESPONDENTS.

I. G. was too late in requesting us to withhold his letters, but his fears were ungrounded. We shall not enter into controversy, and his letters will be interesting to many of our readers. But if I. G. is desirous of doing good, or conscious of being in the truth, why be anxious to avoid controversy? The Apostles contended in the synagogues and market places. Had they not done so, we should now have been writing against augury, and the killing of beasts in sacrifice to the gods; they have saved us that trouble, but certainly left us something to do.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 25, Vol. III.]

SATURDAY, DECEMBER 16, 1837.

[PRICE 1½d.]

THE CHURCH.

But not till time has calm'd the ruffled breast,
Are these fond dreams of happiness confest;
Not till the rushing winds forget to rave,
Is Heaven's sweet smile reflected on the wave.

Rogers' Pleasures of Memory.

THE State must finally become a Church, and the Church a State, and this take place whenever the State becomes a moral, instead of a political, government.

This is tantamount to a separation of Church and State, and also to an incorporation of the State with the universal Church. The earth nourishes all her children. Nature gives life and encouragement to all sects and parties. These are models of the universal Church. No Church can be catholic, which does not admit of variety within its bosom.

It has been objected to the unity of the Roman Catholic Church, that there is division in it; but the division of the Roman Church is of a very different species from that of the Protestant. In the former, all the dissentients arrange themselves under one head, and abide by one communion, and all submit to the authority of one supreme Pontiff, or living authority. The Catholics of England are often disgusted with the mummeries of the Continent. So says Mr. Baines, a Catholic priest, of Bath, in his "Vindication of the Christian Religion for the last Thirteen Centuries." His language we cannot quote from memory, but such is his meaning. There is an accommodating spirit in Catholicism, which bends before the weakness and prejudices of different climes and countries, and thus actually becomes, in part, what it claims to be, "a Catholic religion." In part, we say, for this accommodation of the Roman Church is carried only a very little way. This little way is the cause of its destruction. Had the spirit of accommodation been greater, Luther never would have separated from the Catholic communion. Had the Court of Rome understood the nature of man, and the laws of mental progression, she would have yielded to the spirit of the times, and asserted the Divine right of changing the nature of the dispensation, the forms and the ceremonies, with the changes that occurred in the public mind. Luther would have been satisfied with this. This would have been a precedent for future times, and various other changes would have been accomplished, and the Church might have attained to its destined perfection without a rent. But this was not the process ordained.

Had this process taken place, it would, most probably, have retarded reform; because it would have strengthened the Church, which would have used its influence to prevent the establishment of the representative system, through which alone a union of all classes can be effected, and the genuine voice of society and of God be heard. The access to representation is much shorter by politics than by ecclesiastics. Protestantism opened up this path, and now we are striving, with all our might, to [enter the strait gate, and complete the unity of society, by a perfect representative system. We know of no legitimate authority for society, but the whole of society itself; and we

are on the road to this authority, before which every minor power must bend.

Protestantism has entirely destroyed the Church, both in Catholic and Protestant countries. The State is the only national unity. Every man feels interested in the movements of the State. A few only concern themselves about the affairs of the Church, except when it intermeddles with the rights of the majority. Moreover, the representative system does not exist in it. You must have "orders" to belong to it. Not so with the State. Every man may be a senator; every man may, by a little industry, become an elector. Every man, therefore, as soon as he begins to think, thinks of the political right which he may, in a few years, enjoy, and on the exercise of which the future welfare of the country partly depends.

There is no institution but the State, in which the people can be collected into a focus, and concentrate their moral and intellectual power. The machinery is partly prepared for them, and by a continued and unceasing effort, they will perfect that machinery more and more, till at last it is worked by the combined will of the universal people. This we call the birth of a universal Church. It must begin politically. It is vain for any man to attempt to stop the current of this movement. Such is evidently its tendency, and wise men will rather direct and urge it than endeavour to stop it—more especially when there is no other conceivable channel, in which a movement can take place to universality.

When this universality has taken place politically, one of its first effects may be to place all religions on a level, and let each find its own support by its own worth. This, however, will be a very imperfect and unsatisfactory measure; a measure which has already taken place in other countries, and of whose immediate consequences we can by no means speak favourably. There is not a more fanatical and illiberal people than the American Republicans, among whom this system of equalism prevails. If no better result shall follow than that which American experience has manifested, our posterity have little reason to exult in the prospect which political universalism holds out to them.

Lucky, however, it is for mankind, that America has displayed to the world a sample of political universalism. With territorial advantages, superior to those of every other country in the world, it is very questionable whether the United States be at present enjoying greater prosperity, either nationally or individually, than might have befallen them under the dominion of the parent country. But allowing every argument in favour of political universalism to be true; admitting, that had it not been for independence, universal suffrage, and cheap government, the Americans would have been just where they were, before the declaration of independence—we affirm, that the sum total of actual gain in happiness to individuals, and to States as collective bodies, is but as dust in the balance, and not worth the price that it cost. The people of this country are becoming alive to the truth of this fact; the experience of America has become experience for ourselves; and we doubt not, when the public voice has obtained an organ by which to give utterance to its thoughts, it will declare other doctrines

than those of American Republicanism; and steer a shorter and a safer course to national regeneration.

What that course may or should be, we do not mean to inquire at present; we are more inclined to reflect a little while on the prevailing prejudice amongst educated people against popular or moral government. It is, indeed, a living discourse on the Scripture texts—"the wisdom of this world is foolishness with God," and "to the poor the gospel is preached." If the gospel be preached to the poor, it must be in the poor. It has already been preached. God, himself, has preached it in their formation. He gives it to them by Nature. The gospel is theirs by inheritance, and the gospel is good news, and these good news they will tell when you give them a tongue. Has learning done any political or moral good for mankind? With all his knowledge, can the man of science settle the controversies of politics? We need not sneer at religious disputations, political mysticism is much deeper, and never can be disentangled but by one process. How can justice be administered to all, when taxes are laid upon all or many articles? If the taxes are equal in amount upon different articles, they are unjust; and no man can find out the proper proportion. Complaints, therefore, will be uttered loudly throughout society as long as two different kinds of taxes exist, and the wisdom of man will never be able to settle the dispute. Political knowledge, therefore, such as we have at present, is of very little use except to prolong discussion and puzzle opponents. Had men more knowledge, they would put an end to political government, and introduce moral government; for true knowledge can easily demonstrate that politics are, by necessity, a labyrinth, and no balance can settle their controversies in equilibrium. Now the ignorance of the people will accomplish, instinctively, that which the knowledge of the learned either cannot perceive or will not acknowledge. The people will force on a moral government, which is in very truth the government of God, and the promised era of terrestrial salvation.

What we mean by a moral government is simply this: a government in which there shall not be a single discussion about taxes or burdens of any description; for not a tax will be levied, the very name will be unknown; every trader will be free as the air he breathes; but the legislative council shall be exclusively employed in devising means for moralizing the people, teaching them, directing them, counselling, kindly entreating them, and never offending them, because never taking a penny from them.

This we call a moral government; you may think this is not possible! There is nothing more so. Such a government does not exist in the world we allow. All governments are taxing governments, and consequently they all quarrel with the people. We wonder much that the clergy, who, sometimes, for decency's sake, preach sermons on the text—"the love of money is the root of all evil," have never, hitherto, made this discovery. As long as a single tax exists, men will quarrel with government very justly, and government will, whilst taxation continues, be what we call "a state;" but as soon as taxation ceases, it becomes what we call "a church." It then enters upon the moral government of society, and the great council of the nation becomes the national temple, the pulpit of the people, from which issues nothing that is *unclean*, nothing that is corrupted by filthy lucre, nothing that partakes of extortion or meanness, or any other unholy passion. Hence suspicion will be lulled; virtue will appear more unsullied than ever. The people will look with veneration upon their rulers, and all abuse and satire and ridicule which are now justified by the selfish, pecuniary, and place-hunting views of political partizans, will give place to the sober and dignified criticisms of deliberate reason.

We say we call this a "church," but we are not particular about names; you may call it a state, or a steeple, or anything you please, that is what we mean. Words are troublesome things, they have so many meanings that we are always ready to abandon them whenever they are likely to occasion disagreeable disputations.

Now, the basis of this moral government is simply justice—a moral basis; and we are prepared to maintain that no power but the universal people can be just. Sir William Blackstone

himself admits this, "In a democracy, where the right of making laws resides in the people at large, public virtue, or goodness of intention is more likely to be found than either of the other qualities of government." "Democracies are usually the best calculated to direct the end of a law" (vol. i. § 2). We are willing to admit any degree of individual wickedness in the people—drunkenness, brutality, beastliness, cruelty, ignorance, anything you can imagine, however base, individually; still the combined action of a nation, composed even of such, must be just—self-love produces the justice. In a faction these produce the grossest injustice. Where bribery or corruption prevails, nothing can be worse than such characters; but where bribery is not possible, where the combined action is national, the spirit of wolves and crocodiles, in self-government, must produce justice. There is no mathematical axiom more certain than this. It is not the justice of the people that we look to, individually; they are devils, all and each. It is the people collectively which we personify; and which is just, by a law of Nature, similar to what mechanicians call the resolution of forces.

Let not, therefore, our opponents argue against us, by picturing the immorality and ignorance of the people. We will go as far as they go, and a step farther, to show them that the fact does not incommode us, in a universal system.

But then the hurry, and confusion, and roaring, and swearing, and drinking, and fuddling, of a public election! Aye, very bad! We do not like such things, and we have already seen quite enough of them. We have seen the human slaves taking the horses from the carriage, and yoking themselves instead. We have seen the fawning, hypocritical scoundrels, eagerly pressing through the crowd, to shake the hand of the temporary favourite, and, in a few minutes afterwards, damning him as a proud, empty-headed blubber, because he showed a reluctance to grasp their dirty paws. We have seen and heard them, roaring, and shouting, and drinking beer and spirits, and huzzainga, and cheering their generous entertainer, all for the value of sixpence; and the sight has actually made us Tories for the time being; and we doubt not many have been converted to Toryism by similar exhibitions. We abhor all such scenes, and could willingly apply the whip of small, aye, of large, cords, to every actor engaged. But it is the old system which produced all this evil. It is *we* who want to destroy it. Governments have always encouraged these shameful exhibitions; first, by suffering GENTLEMEN (!) to canvass for votes, and buy men's consciences; second, by erecting booths for polling, and gathering a crowd; and third, by limiting pollings to one or two days, and thus huddling people unnecessarily together, and driving them to market like so many cattle. Whether this is done intentionally to expose the baseness of the populace, we know not, but it has that effect. There is no necessity for it; and without canvassing and polling booths, nothing of the kind would be visible, and a stranger would be unable to discover what was going on. We want nothing but sobriety, whereas, hitherto, every thing that is calculated to create confusion, and occasion a riot, or a drunken exhibition, has been preferred by the legislators of our country. If it was not intentional on their part, there is a strange fatality in their ignorance.

Intellectual and moral suffrage, soberly conducted, is our meaning. A man should have a suffrage, because he is a man, not because he has property. Matter should not rule mind. Intellectual and moral qualification is the true qualification for government. Such a qualification Brougham recommends for national education. We hope to see it established; it will become the embryo, or the forerunner of a moral government, *i. e.*, "a Church-state."

A PRACTICAL GOVERNMENT! OR, WHO IS THE VISIONARY?

Nothing is more common than to brand, as visionary, systems of society which require a thorough abolition of the present anomalies of what is called government. "Impractical," is the common epithet which is applied to all such Utopian theo-

ries—"madmen" is the appellation which many of their supporters receive from a discerning *public*! or rather, from a hireling press, which writes, more to please and to humour a particular class, than to ameliorate the general condition of the people. The most sublime truths are frequently suppressed for a generation or more, by the mere force of ridicule and satire, incessantly, unmercifully, and irrationally directed from a particular quarter, and the rising generation is left to discover the trick that was played upon their fathers, and which is also attempted upon themselves. And what is a practical system of government, after all? a system under which men and women exist, build houses, and cultivate fields, and make clothing? There never was a civilized government, under which they did not do these things. Do you mean a government in which there is no confusion of authority? There never was such a government; and our present government is, perhaps, in that respect, inferior to any preceding. It is very doubtful whether one of our two houses of Parliament be even a legal assembly. Many of the Members' rights to sit as representatives of the people are questioned; all the Members for the city of London have their rights disputed; and throughout the country, a general outcry of corruption and intimidation prevails, to a greater extent than was ever before heard of in this kingdom. Do you call this a practical system? Moreover, when the House is legally constituted, what can it do? We are told by the leader of the House of Commons, that we cannot obtain a national system of education, on account of the vested rights of the Established Church, which refuses to hold communion in Christian fellowship with Dissenters! Do you call this a practical system? And when a leading Reformer, in the House of Lords, brings in a Bill for a mock-heroic system of education, we find such truckling to prejudices, such fear of offending one class, and such anxiety to conciliate another class, and such evident dissatisfaction to all classes, that the heart of the people never can regard it as a national boon. Do you call this a practical system? When you are told that nearly two millions of property is annually stolen in the metropolis, and many thousands of police on regular duty, as a preventive force for the preservation of property, it is somewhat ridiculous, surely, to call it a practical system. When we are told, that the annual plunder at the docks, in such articles as old iron, cordage, sails, twines and ropes, lead and solder, oars, blocks, tallow, oil, paint, pitch, tar, turpentine, and innumerable other articles, by the purchase of which many thousands of people make a comfortable and pretty safe living, amounts nearly to a million sterling—do you call this a practical system? When we are told that thousands of streets and lanes in London are in such a state of corruption, so infested with malaria, and the accumulated filth of ages, that the most fearful and unheard of diseases are incessantly being engendered in them, which are never heard of among people who enjoy clean homes and cleanly persons; when you are actually told by physicians, that a very large proportion of the young men of London are impotent with debauchery and disease, and as feeble in body as old peasants of eighty or ninety;* when you are told that the superintendence of such diseases is one of the most lucrative, and the very busiest department of the medical art, that domestic peace is spoiled, young love disappointed, jealousies aroused, and hatreds insuperable engendered by them, surely you cannot have the impudence to call all this a practical or a religious system? It is the reign of Chaos. They are madmen who support it—they are fools who preach in it: and the only wise men are they who try to destroy it.

There is nothing more visionary than the system which is actually in being.

It is an old and an impotent cry that "the world is too old to change." The Heathens said so to the early Christians, and no doubt conceived it impossible that Christianity could ever supersede the sacrificial system of Paganism. Had the Chris-

tians hinted at the establishment of a Hierarchy like that of Rome, and even maintained its practicability, what a loud laugh of ridicule would have been raised by the common-place minds of the day, whose only idea of practicability arose from the facts of society around them! Yet all that visionary notion of a spiritual despotism has been realised, and ascertained to be quite as practical as a Roman Republic. The idea of a social system is less visionary than any other political idea. It is the simplest, and easiest, and most practical of all, because it is the truth—the destiny of man, into which society must necessarily run. The idea is now fairly broached amongst the people; it will grow with time; it can never be abandoned. It is a living germ, and it has now a soil for germination which it never formerly had: the popular mind was never before directed to it. Plato taught it only to a few philosophers, and, like Owen, visited Dionysius, the tyrant of Syracuse, in the hope of persuading the tyrant to realize it in practice; but the people knew nothing of it, and could not know it, for want of means of intellectual intercourse. That intercourse has been obtained only in our own day. The printing-machine and the post-office are both essential to the efficacious working of a popular press. Our present post-office system is only about fifty years old. Before its institution the newspapers contained very little information; they had not the means of procuring or supplying it—there was no demand for it. Even so short a time ago as thirty years, the *Times* was a miserable production, inferior to the penny papers of the present day; it was printed by the hand-press, and it took a whole day to print off an impression; now it can, or may, print off at the rate of five or six thousand an hour. The printing machine was invented in 1811. It was thought visionary; the old hand-press is now visionary, and may be seen rusting in idleness in many a printing-office, whilst the visionary machine (that was) is doing all the work. Gas was also on the visionary list about the same time, and now both these visionary articles have become the most practical systems ever yet discovered in their respective departments. Mr. Palmer's improved system of the post office, using coaches instead of horses only, was also opposed as visionary, yet in a few years it trebled the income of the old system; in fact, almost every great and valuable improvement in the mechanism of society is accounted a delusion when first suggested. Though men, from sad experience, have found that old things must vanish away and all things become new, and, that the vulgar conceit of ancestral wisdom is merely a vague and unmeaning notion, which experience belies, still the vulgar cant is kept up, and handled by conservatives of every grade, both Tory, Whig, and Radical, and the simple people are wheeled into the faith, that that must surely be a delusive and impractical system which great lawyers and legislators and other leaders of the people condemn, or lightly esteem. In so doing, they retard the cause of Reformation—but thus it is, and thus, we suppose, it must be. Notwithstanding, we will persist, cry aloud, and spare not, but lift up our voice like a trumpet, confident that our views, both of politics and religion, are exactly in the corresponding position of the printing machine in 1812 or 13, and the gas light in 1807; and that, in a short while, disappointment will drive many minds towards them, as the only resting place for society at large, and the only school for private virtue and happiness.

THE SPIRIT OF CONTENTION.

Is it possible to steer through life without giving offence? We trow not. There is no imaginable species of conduct which is likely to prove universally agreeable. The very attempt to please all is disgusting to all. Men, therefore, generally ally themselves to a party, console themselves with the friendship of that party, and take a melancholy satisfaction in the hatred of the opposite faction. The hatred of an enemy thus becomes a test of worth, and you find many pert conceited little fellows, exclaiming, with evident symptoms of internal satisfaction; "they hate the very sight of me, my very name is an object of abhorrence." This hatred is the thing to boast of; the love of their own party is an inferior species of triumph to which only an

* We were told so by a physician of considerable practice, only a few days ago, and our quotation from Dr. Ryan, last week, confirms it. We had also some horrible disclosures made to us, of disconsolate wives, and their numerous suspicions—the rest may be imagined.

ordinary importance is attached. Nay, some people are almost ashamed to be loved, they would rather be feared. Love is too effeminate, hatred is something to boast of; but fear, fear! oh, fear, is a triumph! What a dignity and importance it gives to a conceited fellow, to make him believe that he is an object of fear!

There is therefore, in the nature of man, a sort of predisposition to offence, whenever an occasion for quarrelling is discovered; and where can he live without finding one? It is not in Church and State alone, where the spirit of faction prevails; it descends into the smallest circles of acquaintance and family. We have seen families divided into factions as bitterly opposed to each other as those of Whig and Tory—Evangelical and Moderate. Independent of all this, a man is always in danger of quarrelling with his friends; he calls on one, and displeases another, he calls on that other, and displeases a third; he ceases to call on any, and displeases all. If he treats a lady with attention, something is suspected, if he ceases that attention, he is reproached with cruelty. If he endeavours to steer a middle course, he is cold and reserved, quite a disagreeable creature, without gallantry, destitute even of good breeding, or of common politeness. What is the poor fellow to do? A lady is similarly circumstanced. If she is very frank, backbiters will speak more than they ought, if she is not very frank, she is proud, and thinks too highly of herself, and her station in society. If she laughs much she is silly, if she talks much she is a gossip, and if she quotes authors in prose or verse, she is a blue stocking, and if she is totally ignorant of authors, then she is merely an ignorant woman. If she is fond of dress she is vain; if she is not fond of dress, she is a slut. We should really like to see the man or woman who has a good character, it has never been our lot to meet with one.

"Deus in toto, Diabolus in partibus."

"God in the whole, the Devil in the parts."

All men are good, but each man is bad. When God made the species, he pronounced it very good,—very. But as for Adam and Eve, individually, they were only so-so.

THE AMERICAN SHAKERS.

THE following article, from the *Penny Magazine*, is so confirmative of our own social views, that we must insert it, although it is probable that it has been perused by the most of our readers. The United Society is a working Social System, with this principal defect, "the interdiction of marriage, or reproduction." It is also a religious society, with very narrow views of orthodoxy; but in spite of these two obstacles to popularity, it has proved a successful experiment, as the following article, from an intelligent visitor of the Shaker communities, clearly establishes. Any necessity for further observation of ours is entirely superseded by the remarks, *en passant*, of the correspondent of the *Penny Magazine*:—

"Our first visit to the Shakers was at their establishment, two miles from New Lebanon, Massachusetts. There are seven hundred members at Lebanon, and three hundred at Hancock, not far off. The Lebanon establishment is in possession of about three thousand acres of land, which are cultivated to a perfection seen nowhere else in the United States, except at Mr. Rapp's settlement on the Ohio, where community of property is also the binding principle of the society. This principle seems to us to have acted most beneficially wherever we have seen it in operation; and this is not to be wondered at, since there is an absence of all that makes people reckless, and a presence of all that stimulates them to do perfectly what they have to do. There is none of the anxiety about a daily provision which eats into the heart of the labourer, discouraging him in his toil: there is the division of labour which secures to him the best of what others can do in departments in which he is not skilled; and his mind is free to follow out the employment he likes best, with all possible spirit and energy. His kind affections, too, are engaged to do his best for others who are doing their best for him. The eyes of the whole community are upon him, also; and his pride is stimulated to turn

out his work as perfect as it is in his power to make it. It appears as if all these inducements were stronger than any afforded by the possession of property in securing excellence of work, plenty of luxury; for nothing has been seen to equal the perfection of the Shaker and Rappite arrangements, in their fields, vineyards, gardens, and homes. They have the best crops, the best wines, the best provision for the table, the best medicines, furniture, house-linen, roads, fences, and habitations in the country, with an enormously increasing amount of wealth, and very moderate labour. They are free from the operation of nine-tenths of the penal law; from all that relates to the protection of property. They have all that they want, and have the means of obtaining all that they can ever wish for. They are free from all temptation to theft and fraud; and the enormous mass of law which relates to the maintenance and transference of property bears no relation to them. The matter of obedience to law is wonderfully simplified to them. Offences against the person (a very small proportion in all societies), are all for which they can be liable to punishment; and property is generally at the bottom of these. I believe no member of these societies has ever been charged with any breach of the laws of the country.

"The road through the settlement had not a stone bigger than a walnut upon it. Not a weed was to be seen in any garden; nor a dung-hill in all the place. The collars of the men, and the caps of the women were white as snow. The windows were so clear, they seemed to have no glass in them. The framewallings painted straw-colour, and roofed with deep red shingles, were finished with the last degree of nicety,—even to the springs of the windows, and the hinges of the doors. The floors were as even, and almost as white as marble. The wood was put up in piles, supported by stone corner-posts; and not a chip was astray, not a log awry. The shop was stocked with the surplus of their manufactures; linen and woollen drapery; knitted wares of every kind; sieves, baskets, boxes, cordage, casks and pails; medicines, confectionary, and toilette luxuries. They command a very extensive sale for all their productions; especially garden seeds and medicines, of which they send large quantities yearly to London.

"Our party consisted of ten persons, in four carriages. Some of the men of 'the family' (settlement) appeared to take charge of the horses, and they cheerfully saluted those of their visitors whom they knew. They were in broad-brimmed hats and homespun vests and breeches. Those whom we saw at work in the fields, orchards, and gardens, were without their coats. The women were in a hideous costume: close caps of linen, like ugly night-caps; and gowns of drab homespun, made to fit nearly as closely as a skin;—too scanty to all appearance to walk across the room in. A female elder received the ladies of the party, and conducted them over the dwelling, without hesitation, but without grace.

"We had come several miles, and did not expect to be home again before evening, having formed our plans in reliance on obtaining a meal, as could formerly be done, at the Shaker settlement. Two of the elders, however, declared that furnishing food to strangers was out of the question. They had discontinued the practice from finding themselves overrun with company from Lebanon Springs: the profit was no object to them and the trouble and disturbance very great. This was reasonable enough; and the leader of our party acknowledged it to be so; but pleaded the reputation of the country for hospitality, which might be compromised if European travellers were sent hungry from the door. This plea prevailed; and when we returned from the gardens and shop, we found a good meal spread for us. The long table was covered with delicious bread, some wheaten, some of Indian corn, and some made with molasses; cheese, butter, spring water, and excellent currant wine. We really thought we could have gone on eating such bread and butter all day.

"Such is the bright side of the picture. Now for the other. 'In their separation from the world, they abstain from all politics, all posts of honour, and all 'vain pursuits'; that is, all pursuits which were not approved by the founders of their society. The consequences of this separation are very lamentable. They despise the 'world's people,' as they call all out of

their own body. They regard as unholy every concern for the social welfare of large bodies of people, if shown in action. They consider themselves in a condition of privilege; and their spiritual pride is excessive. In order to keep up the exclusive spirit at its highest tone, great tyranny is practised over the young people by their superiors. They are discouraged from conversing with persons out of the limit of the society; books are discountenanced; no such thing is dreamed of as the pursuit of science, literature, or art. These noble intellectual occupations are regarded as toys with which the holy should have nothing to do. The children, who are brought into the society by the admission of their parents, often find the control to which they are subjected quite intolerable. Many quit the society when of age; and some elope before that time; but not before they have had a long struggle with their pride. Being brought up to consider themselves in a state of privilege, and under special divine favour, they feel it a degradation to go down into the world; and especially to work for money. It is feared that not a few hearts have been broken in the struggle whether to endure the restraints of the society or the degradation of becoming 'world's people.'

"A friend of ours had a girl in her service, who had escaped from a Shaker family, after having been brought up in it from her early infancy. She had grown more and more weary of the insipid life, from which all books, amusements, and variety were excluded, when one Sunday she excused herself from church on the plea of illness. She saw from her window a pony grazing in the field; she could not resist the invitation to exercise and sport; got out of the window, jumped upon the pony's back, and galloped round and round the field. She went in before church was over; but she had been seen, and was reported. In the irritation of her mind she could not bear censure, and escaped. The service into which she entered for support was easy, and her mistress was like a mother to her; but her pride could not brook service; and after a struggle of some months she went back to the Shakers, not pretending that it was for any other purpose than the saving of her pride.

"It is much to be wished that the Shakers could admit the pursuit of knowledge in other departments besides agriculture, horticulture, and domestic economy. The world might derive a valuable lesson from witnessing what might be done in science, literature, and art, by a body so relieved from worldly cares, so possessed, through their principle of community of property, with wealth and leisure. They have not nearly enough to do; there is not one of them that could not devote some hours of every day to a new pursuit if the means were opened to him.

"They are 'peace men;' and, like all the other 'peace men,' in all countries, they dwell in a place of peculiar safety and fearlessness. No one attacks those who are known to be sworn neither to attack nor defend. In all our travels we have ever found that none have so thoroughly enjoyed their due as those who refuse to enforce it. We speak not only of personal security, but of welfare in commercial affairs. Of all creditors, the 'peace men' are most sure to be paid. Of all citizens the 'peace men' are the most sure to have their rights respected. The fact is honourable to human nature; and it points strikingly to times to come, when moral power shall be supreme over every other kind of force. In America, several religious bodies, besides the Quakers, hold the doctrine of non-resistance; and many individuals of every religious sect.

"The Shakers insist on simplicity of language. The only particular under this head which strikes a stranger is, that they have no titles of honour, and say yea and nay, for yea and no. They do not use the Quaker thee and thou. Officers are required for the superintendence of the establishments; and these must have some sort of title. Those who direct the spiritual concerns are called elders; those who take charge of the temporal affairs, deacons and deaconesses. There are also, in each society, ministers appointed to preach their doctrines, and to examine candidates for admission.

"Evils of great magnitude arise out of the principle of celibacy, on which the Shakers pride themselves the most. There is no need to point out the habits of selfishness, pride, and bitterness of spirit which must arise out of the exclusion of a whole society from the tenderest charities of life. It is unquestionable

that much impurity of mind, and some of practice, arises among a number of persons all bound under the same inexorable rule. The pleas they use cannot be satisfactory to the minds of all; and there is certainly much doubt, suffering, and even disobedience in some, while there is an immeasurable pride and prudery in others. The discourses of the preachers almost invariably turn on this point of discipline, and the boastings of the members always.

"The pleas for celibacy are, the example of Christ; some texts from Paul's epistles; and that marriage is ordained for civil purposes, and ought therefore to be left to the 'world's people.'

"The numbers are kept up by the accession of new members, who often bring large families with them. There is a great temptation to this in the prospect of plenty with very moderate labour. There is every reason to suppose that the society would have been more, rather than less, wealthy without their principle of celibacy. The growth of wealth is so rapid and sure under the division of labour and mutual aid maintained where property is in common, that every worker is found to be worth much more than he costs. Few deny this. The difficulty lies in applying the principle; this can be done only in a fresh and separate community, drawing apart, on convictions of its own, from all old ones. The Shakers have done this; and have gone a good way towards proving what they might have done without celibacy by receiving into their 'families' large numbers of children from the earliest age. Their society has in fact been an asylum for many helpless widows with large families; who, instead of being a drawback upon the resources of the community, have increased its wealth.

"Desiring to witness the far-famed Shaker worship, we visited another establishment, among the hills which surround the valley of the Housatonic, one fine Sunday morning in August. On a green hill-side, we passed a 'family,' where all were making ready to follow us, two or three miles, to the place of worship. A brother was putting the horses into the neat waggon; the children in their ugly costume, stood looking on; while an elderly woman seemed to be placed in each group, as a sort of superintendent. The men looked, in some instances ruddy and cheerful; but the women were all pallid, thin, and withered. I did not see one pretty face among them all. The children looked dull and spiritless.

"When we reached the house of worship, we found only one person within the walls; and learned that service would not begin for half an hour. We mounted the hill behind the church; and stood among the trees, watching the gathering of the members. We seated ourselves, at last, on one of the benches near the door, reserved for strangers. The women and children moved in like ghosts, keeping their blank looks fixed upon us as they passed, and till service began. We felt chilled by the soulless stare of the women; but there was a liveness in the glances of the little girls, from under their close caps, which seemed to prophecy that they would not stay, when once they could get away.

"The men, with five boys, ranged themselves on three rows of benches on one side the room; opposite the three rows of women. The service began with a prayer and hymn; the latter sung to a quick chant,—the most discordant terrifying music that can be imagined. Then ensued the dance,—the part of the service we had most dreaded to witness. There is no fear of being obliged to laugh, however; it is too shocking to be ridiculous: the little girls and some old women sat still; the rest drew back the benches, to leave a clear space in the middle of the room, and formed in a line, opposite to the three men who were to furnish the music. These three pawed with their hands, like dancing-dogs, to keep time, and chanted a sort of tune, without words, as it seemed; and in voices which might almost have been heard to the end of the valley. The dancing began by the members advancing in a kind of marching step, for six paces, then six to the left, then six backwards, then six to the right. Thus they went on describing a square, in a jiggling march for a considerable time. The boys stamped with much spirit, as we thought with glee; the women, unnatural and forlorn in their whole appearance, might have been taken for galvanized corpses.

"The discourse which followed was (of all subjects!) on civil and religious liberty; and, for a wonder, without anything about celibacy in it. There was some rather strange imagery; for instance, the American revolution was said to have drawn the last of the teeth of the red dragon. But the principle of liberty seemed to be clear to the preacher's mind; and he was so liberal as to speak of those of the world's people who live up to their faith. More singing followed: the members dispersed to their homes or their vehicles, and we drove down the valley, not much exhilarated in spirits by anything which we had seen and heard.

"It is scarcely necessary to say that this sect has never had to boast of any great men or women. No persons of mental power would join a society whose principle is to crush human nature, to extinguish the intellect, and disappoint the affections. It bears no character of permanence, at least in its present condition. The war against Nature (which is a war against the Former of Nature) must be a short and losing one. If any strong mind should have inclination and opportunity to cast out the bad principles of the sect, retaining the good, the UNITED SOCIETY might become an important agent in improving man's social condition; but if this is not done, and speedily, the institution will probably languish to its death, being remembered only as an added example of man's social eccentricities."

DEATH.

THERE is a very great variety of deaths. Some merely fall asleep; death seems to be more a pleasure than a pain to them; they would feel sorry to be roused from the sweet repose into which it lulls them. Others struggle very hard for life, and die in very great apparent agony. Whether the pain be so great as the symptoms indicate, is impossible to determine; but the strength which some dying people evince at their exit, and the violent agitations into which the body is thrown, imply that life is violently obstructed, and that the pain must correspond to the vigour which is to be overcome. We have seen very few die, and consequently, have not much personal experience; but we have read and heard much of the termination of life. We have also some little personal experience, which exactly corresponds with the testimony of others. We have seen the violent throes of one whose whole frame was convulsed, and whose violent motions at the close of life were such, that all the combined strength of half-a-dozen attendants could not subdue them. We have anxiously inquired since we witnessed this scene whether it was right to employ this violence to repress the movements of those, who, in vulgar phrase, "die hard." There can be little doubt that their movements give them relief; nature itself instinctively directs them to roll and to kick, in order to mitigate the sufferings they experience. But the officious kindness of surrounding friends holds the dying patient by the legs and arms, presses upon his chest, and blockades him on every side, so that the efforts of nature are counteracted, and the expected relief denied.

Many are insensible for hours before death, and gradually disappear, so that the moment of death cannot be determined. Others recover their mental clearness a little before their latter end, and suddenly go out like an expended taper; death being only a gentle start or shock which produces no disagreeable effect upon the system. Others are delirious for days or hours previous to dissolution, and sing, and roar, and laugh, with a most revolting apathy of countenance and vacancy of eye. Drunkards are frequently of this class. Drunkards have strange visionary appearances to terrify them at their exit. "Do you see that black dog?"—"that cat with a long tail?"—"Don't you see that tall black looking fellow at the foot of the bed; send him off," &c. These are common expressions from the lips of a dying debauchee. Some fight with what they call devils, little fantastic images that flicker before them; they square at them like men going to engage in a boxing match; sometimes they defy them to do their worst, and challenge them to come on. There is no deception on a death-bed; these things are really seen; but they are in "the eye," as the

saying is, they are creatures of the mind, such creatures as the mind forms in dreams, and have the same objective reality as a lively dream has. But there is this difference between them and a dream, that they are seen in conjunction with objects in the apartment; they are seen *on* the bed, *on* the drawers, *on* the floor, chairs, &c.; so that the mind has a double vision, a vision of the apartment and its contents, and a vision of its own creations at the same time. Those who have ever been troubled with waking night-mare can, perhaps, imagine what this blue-devilism is. We have experienced the former for two weeks in regular nightly succession; we produced it at first unintentionally by a cheese supper; we afterwards kept it up intentionally, merely for an experiment. It was not at all disagreeable after a few evenings. We were always so much awake as to see the apartment distinctly. The incubus came regularly with a whistle or species of hissing. There was then a distinct and sensible jump of an animal, about the size of a dog, from the floor, which always came from the same side of the bed: there was the distinct pressure of the feet, and even of each separate toe, and the perceptible tread of four feet, first walking from right to left (as we lay on the back), across the ankles, then walking up the left side, crossing the chest, walking down the right side, and crossing the ankles once more, coming up the left side, then resting on the chest, and thence finally dispelled by a violent effort to recover breath. It never, on any occasion, passed the chest twice; and we were conscious all the while that then and there it must stop—We never saw anything; but the feeling is a most singular phenomenon. Wise folks of course tell us, that it is occasioned by indigestion, but this makes us no wiser. Why indigestion should jump like a cat, and whistle or hiss like a goose, is more than we can understand; that it is connected with indigestion we grant, but we would sooner believe that it is the cause of indigestion, than indigestion of it. Perhaps it is the Spirit of Indigestion.

Whatsoever it be, there it is, and so it is, and who can help it? He who takes a light supper can help it. The Spirit of Digestion will then defend him, and the cat won't jump upon him; we have found out this from experience. We are never annoyed by puss now, and perhaps we may be able to steer clear of those other demons that haunt the death-beds of the intemperate by the same simple process. Do not irritate your nature either by indigestible food or intoxicating liquor; appease all the spirits that surround you, whether of digestion or of indigestion, by a simple, a temperate, but nutritious diet; preserve your mind in a corresponding state of equilibrium, let no master-passion, like Aaron's rod, swallow up the rest, but give full development to all that is simple and innocent in your nature, and repose with tranquil confidence in the eternal plans of Providence both for time and eternity, and if this do not preserve you from cacodemons in life, and secure tranquillity at your dying hour, nothing else will; for nothing is more likely to procure a peaceful death than a peaceful and temperate life.

Death is an ordeal through which we must all pass; and the means of alleviating the pains which accompany it are of vast importance to all. They are not only important to the sufferer, but to his surviving relations. How harrowing it is to a surviving relative to think of the hard and agonizing throes that accompanied the dissolution of a regretted friend? It is an endless punishment. It embitters the remainder of life to many, and spreads the sackcloth of melancholy and desolation on the countenance, hurrying thousands with rapidity to an early grave, and overcasting society with a gloom which would not exist were death not thus made more horrific than it naturally is by the follies of intemperance.

The life is generally the parent of the death. They who do violence to their stomachs by excesses of any kind, who daily experience head-aches, and stomach-aches, and side-aches, and other maladies, rather than forego some little temporary gratification of an animal passion—lose more than they gain, live unhappy, and have very little prospect of an easy dissolution, or of leaving behind them that soothing of the soul, which the virtuous at death bequeath to their friends.

IRVINGITE PRANKS.

We perceive, from the public papers, that the Spirit is playing the same game amongst the Irvingites, that he has often played amongst the Southcottians, and all similar sects, who suffer themselves to be guided by direct inspiration or revelation. A Mr. Ballard, a leader amongst the Irvingites, at Milford, near Southampton, has been commanded by the Spirit to denounce the members of the Milford congregation, and declare to them, in the name of the Lord, that they were in error, forcibly dismissing them from the chapel, and employing a builder to raze it to the very ground. We think the Spirit acts very judiciously, and only wonder it could have borne so long with the sickening cant, and sanctimonious profession of superior holiness, which invariably belongs to all such narrow-minded sects. This, however, is an act of insubordination, for, according to the constitution of the Irvingite Church, the Apostles have the control over the spirit of prophecy. This is as it should be, for reason is superior to revelation. Reason is the Son of Man, to whom judgment is given. It is the Lord of human society, and all insubordination to reason will suffer punishment sooner or later. We fear, however, that the Irvingite apostles are too easily led by the Spirit, and have not the moral courage of judges and sovereigns, to check its extravagance, and preserve its sobriety. Their constitution is a step in advance of Southcottianism. The latter is wholly guided by revelation, and many curious games the Spirit has played with it. We shall mention only one. It took place under the leadership of George Turner, in 1817. George was informed by the Spirit that a great earthquake was about to take place, which would shake the foundations of the old world; but the Lord's children would be safe. The kingdom of Shiloh was confidently expected to begin at the time. Great preparations were made for his coming. Even clothes were made for him, without taking his measure. The Spirit told them to make the clothes large, as Shiloh would be tall of his years. We know a man, who was at the expense of the coat. We have seen it; he now wears it, having kept it for nearly twenty years in a chest, waiting for Shiloh, until the Spirit, through a prophetess, told him to wear it himself, as Shiloh was in him. We know a lady, who ordered a silver snuff-box for Shiloh, thinking it probable that the Messiah would like a pinch occasionally: our eyes have seen, and our hands have handled, the identical box, with Shiloh's name on the lid. Well, we say the great earthquake was to take place in 1817, and Shiloh was expected to come and reign. It was expected at midnight, and as the believers believed themselves safe, and the aristocracy in danger, several went out to the gentlemen's gates, and waited anxiously for the coming shock and general wreck, intending to take possession of the deserted seats, houses, and equipages of the rich. Some, more fearful, stayed at home, and prayed. Twelve o'clock came, and no earthquake. All were disappointed, and the Spirit made a suitable apology, as usual. An Owenite, however, informs us, that the prophecy was really fulfilled; for it was in 1817 that Mr. Owen made his celebrated declaration of his Social System, which shakes the foundations of old society, and announces the coming of another. If such be the case, one gave the prophecy, and another fulfilled it, and each party despised the other. Providence works the machinery of Nature with two principles—attraction and repulsion. The repulsion of sects, and of individuals, is working to the same general focus. The time is dreary and long which the process requires; but all parties have one object, general amelioration, and this when the means of social intercourse are multiplied and facilitated, will ultimately lead to unity of method. The repulsion and resistance of the different parties will work, and work vehemently, until a compromise is effected, and the truths of all sects, for each has a little, are acknowledged and acted upon.

The great defect of all such religious sects is that they have no better social or domestic economy, than that of the world around them. They differ merely upon an abstraction, a point of faith. The Shakers are nearest to solid truth; but as if there was a fatality about all partial views, Shakerism is also rendered inoperative, by the unnatural law of monachism, or

celibacy; and as for infidelity, it never has been able to make the rope of sand hold tight. Nothing short of universalism, in our opinion, can bind men together; and that holds communion with every religious feeling, gives a political existence to every adult, and derives its authority from the concentration of the public voice.—*Deus in toto.*

GEORGE WHITEFIELD.

NOTHING that remains to us of Whitefield in his sermons and sayings, accounts for his astonishing power of moving an audience. His manner was much. He was a consummate orator, and appealed as strongly and openly to the passions as ever did Garrick or Kean. He stamped, he wept, he lifted up his voice like a trumpet, he besought with tears. His domestic companion and assistant, Winter, says of him:—"His freedom in the use of passions, often put my pride to the trial. I could hardly bear much unreserved use of tears, and the scope he gave to his feelings." And there is no doubt that the best-acted scene, too often repeated, must tire or disgust the constant spectator. Whitefield performed his best sermons exactly as Siddons or John Kemble went through their favourite characters. Foote and Garrick maintained that his oratory was not at its full height until he had repeated a discourse forty times. Garrick affirmed also, not wholly in jest, that he could make men weep and tremble by his varied utterance of the word Mesopotamia. Franklin, by hearing him often, came, he says, to distinguish easily between sermons newly composed, and those he had preached often in the course of his travels. His delivery of the latter was so improved by frequent repetition, that every accent, every emphasis, every modulation of voice was perfectly tuned and well placed, that, without being interested on the subject, one could not help being pleased with the discourse; a pleasure of much the same kind as that received from an excellent piece of music. But if to this is added the deep interests enforced by the home-thrust arguments and passionate appeals of the preacher, addressing a fascinated audience on the solemn and awful themes of "righteousness, temperance, and the judgment to come," the effect may be imagined, and the nature of Whitefield's power understood. He seems to have possessed another quality, which is unnoticed by his admirers, and which, though an original power, is perfected by use. This quality, call it *test* or *address*, or by whatever name—the spontaneous offspring of entire sympathy with the audience, and of masterly self-possession—must have been remarkable in Whitefield. He never submitted to the tame benumbing custom of reading his sermons. They were prepared, studied, and most carefully recited. Southey, in his *Life of Wesley*, when noticing Whitefield's art of speaking in the pulpit, conveys a most useful lesson to all young preachers:—"And the sermons," he remarks, "been delivered from a written copy, one delivery would have been like the last; the paper would have operated as a *spell* from which he could not depart; invention sleeping, while utterance followed the eye. But when he had nothing before him except the audience whom he was addressing, judgment and the imagination, as well as the memory, were called forth. Those parts were omitted which had been felt to come feebly from the tongue, and fall heavily on the ear; and their place was supplied by matter newly laid, in the course of his studies, or fresh from the feeling of the moment. * * * But the salient points of his oratory were not prepared passages—they were bursts of passion, like jets of a Geyser when the spring is in full play." The truest notion of the peculiarities and originality of his oratory, is to be obtained from those incidental bursts and jets, when, as a homely critic said, "he preached like a lion." One of those rampant outbreaks, which made their way like an avalanche, was witnessed by David Hume, who had been attracted by the fame of the preacher. He says:—

"Once, after a solemn pause, he thus addressed his audience:—'The attendant angel is just about to leave the threshold of this sanctuary, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, Whitefield stamped

with his foot, lifted up his hands and eyes to heaven, and cried aloud 'Stop, Gabriel; stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God.' * * * This address was accompanied with such animated yet natural action, that it surpassed anything I ever saw or heard in any other preacher.

Winter, in describing his manner, says—

"As though it were no difficult matter to catch the sound of the Saviour praying, he would exclaim, 'Hark! hark! do not you hear him?'—You may suppose, that as this occurred frequently, the efficacy of it was destroyed; but, no; though we often knew what was coming, it was as new to us as though we had never heard it before.

"That beautiful apostrophe, used by the prophet Jeremiah, 'O earth! earth! earth! hear the words of the Lord!' was very subservient to him, and never used impertinently."

Stories, anecdotes, and the most homely illustrations, brought from familiar life, were, with great tact and aptness, drawn into the service of the sanctuary. He frequently spoke of himself, having first engaged the sympathy of his hearers so far as to make his egotism agreeable to them. This relaxation alternated pleasantly with his fits of vehemence and passion. Whitefield omitted nothing requisite to the complete effect of his speaking. He was neat in his dress, and studiously careful of his attitude and gestures; he was never put out—he never stumbled for a word. "Nothing awkward, nothing careless appeared about him in the pulpit." "He left nothing to accident that he could regulate by care."—(From *Tait's Magazine*.)

THE SCARLET SISTERHOOD.

ONE of the first acts of the reign of Elizabeth, the virgin Queen, and founder of the English Church, inflicted the punishment of hanging, cutting up, and bowelling alive, all those who should maintain the spiritual supremacy of the Pope, and deny that of the Queen. Fifteen Catholics, upon this charge, suffered this horrible torture, besides one hundred and twenty-six priests, for being priests, and continuing obstinately to be priests; and sixty laymen, for hearing mass, and showing hospitality to priests. Margaret Middleton, of York, a lady of noble connexions, accused of the latter crime, and refusing to speak, and thereby betray her spiritual guides, was pressed to death, on York Bridge, her hands and feet being fastened to four stakes, and a large board, loaded with heavy weights, placed on her body. She merely said, "It is as well to go to heaven this way as any other."

We do not like to belong to a bloody Church. A Church that has even one drop of blood to answer for is not for us. Roman Catholicism is drunk with blood, and Protestantism was spawned in it. We belong to the universal Church, self-governed by the combined moral influence of the whole mass; not by a college of cardinals—not by a confederacy of gentlemen in holy orders—not by a hereditary race of legislators—not by a motley group of ten-pound conscience-brokers. All these are illegitimate authorities. We owe no allegiance to them. The are necessarily corrupt.

POLYGAMY.

MANY proofs might be adduced to prove that Polygamy produces more female offspring among mankind, and other animals (Hippocrates, Harvey, Willoughby, Forster, &c.), and that more males result from monogamy.—*Dr. Ryan*.

[We cannot otherwise account for the number of wives which both rich and poor obtain in polygamous countries. At the siege of Babylon, under Darius Ochus, it is said the Babylonians being sorely reduced for want of provisions, resolved to destroy all of their fellow citizens who were unserviceable in the defence of the city. They, therefore, assembled together all their wives and children, and strangled them; only every man was allowed to keep his best beloved wife, and a maid servant, to do the business of the family. Even then, the women must have been two-thirds of the population. Darius, having taken the city, impaled three thousand of the rebels, and caused fifty

thousand women to be introduced into the city, to supply the place of those which had been murdered. In Thibet, where half a dozen, or even half a score of men have one wife in common, we suppose female children must be "*rara aves*," that is, rare birds, and angelic visitors. This, however, is a wonderful accommodation of Nature. Moreover, it shows the liberality of God, who thus good-humouredly indulges the peculiar views of morality, and domestic propriety, which prevail in different countries.]

It appears, from what Lord John Russell says, that the principal obstacle to national education is religious sectarianism. Is not this enough to make men curse religion? Rather than that the Bible be not read in the schools, the bishops would suffer the people to remain in ignorance. Nay, the Established clergy, for the most part, would prefer national ignorance to a system of education not under their own control! This attempt to enforce unanimity, is the very thing that prevents it. The best educated countries in the world are those in which the clergy and aristocracy have least power—republics and despotisms. In Prussia, the proportion of educated children to the population, is one to six; in New York, one to four; in England, one to seventeen! Universal education must make a great revolution in the character of roguery; it will introduce more head and pen work into the game of knaves, and thus enforce a radical change in the forms of society. It is only as a means to this end that we regard it as a good. "*Directly*" reading is not a good, because it is a solitary and unhealthy employment; but it is an ordeal, through which society must pass, to come to social unanimity and uniformity upon first principles. Were this latter end gained, knowledge would become alive in society; at present it is actually dead, and buried in books of controversy and party spirit.

"Happy the son whose father has gone to the Devil," is an old proverb, which alludes to the good fortune of the son whose father died out of favour with the priesthood, by leaving none of his property to the Church, by which he doomed himself to damnation for the sake of his family.

"UNDER THE ROSE."—The clergyman wears a rose in his hat, and in confession, what is spoke in his ear is, in effect, "under the rose," and is to be kept secret, as being under the seal of confession.

TO CORRESPONDENTS.

An Old Subscriber.—We are much obliged to An Old Subscriber for his letter. We fully agree with him in respect to Popery, Protestantism, preaching, &c., and we have no doubt that what we mean by theological authority will not displease him. Authority can do two things—set up, and pull down. Now, a universal Church composed of the whole people, would NECESSARILY be a moral Church, and keep down intellectual or doctrinal controversy, where it ought to be kept—that is, in individual or private life, so that it never would reign publicly. It is the clerical bodies of Popery, of Protestantism, of Wesleyanism, which make doctrine and dogmatism rule over us. Were these clerical bodies superseded by a universal Church, morality would reign. We are much mistaken if our correspondent does not fully perceive our meaning by this week's Shepherd, which is full of the subject.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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SATURDAY, DECEMBER 23, 1837.

[PRICE 1½d.]

A MORAL GOVERNMENT.

Say, why was man so eminently raised
Amid the vast creation? why ordained,
Through life and death, to dart his piercing eye,
With thoughts beyond the limit of his frame,
But that the Omnipotent might send him forth,
In sight of mortal and immortal powers,
As on a boundless theatre, to run
The great career of justice?—*Akenside.*

GOVERNMENTS can only deal with visible things, and in relation to external behaviour alone can they rule mankind.

The peculiar feature of old society is its departure from this law of Nature. In all ages, theories, dogmas, and intellectual propositions, have been imposed upon man, and the reaction has been very deplorable. The rulers attaching importance to one proposition, their opponents could not fail to attach equal importance to the other. The supreme power resolved most gravely, that Mary, the mother of Christ, always was, and still is, a virgin. The opposite party, being compelled to avow this, could not fail to attach importance to its denial; and being trained from infancy to the affirmative or negative, and seeing it keenly contended in the schools, and in the market-places, seeing the people fight over it, and butcher each other on account of it, each successive generation only widened the breach, until some new and more engrossing subject of disputation absorbed the general interest; and, even then, the old was established by law, and enjoying the luxurious ease of endowment.

This system is the clerical system, which is incorporated with all governments. It can never form the basis of a good government, because it proceeds upon the principle of blinding the intellect, which is free by nature, and thus it becomes an obstacle to all progressive improvement.

But it may be replied, that the moral government, which we prefer, is equally illiberal, inasmuch as it binds the behaviour. Now this is the very happiness of a moral system—to set a hedge around the passions—to curb all the wild and savage recklessness peculiar to the ungoverned—to prescribe a course of innocence and of enjoyment—to give protection to all—and as much individual liberty as is compatible with universal happiness.

Thought, or intellect, or opinion, or feeling, is entirely different. It is the source of conduct, but cannot be subjected to a law. It must be free, and the expression of it ought to be free. Governments, therefore, have nothing to do with it. If the individual's opinions be so very different from the common opinion, that he is necessarily impelled to act differently, he must suffer according to the law which regulates the conduct he pursues. If murder, he must suffer the consequence. If assault, he must suffer as an assailant. But the more teaching of a doctrine is not amenable to a moral tribunal, unless it directly inculcates the commission of a crime acknowledged by all to be deserving of punishment.

Such questions, therefore, as the *Virginis partus*, the birth of the Virgin, or the divinity of Christ, or transubstantiation,

or the resurrection of the body, or, in fine, any other theological question, are beyond the sphere of governments, and ought to be left entirely to the Protestant principle of individual opinion.

If a Church receives one or more of these questions, and rejects others, then we call it a sectarian Church; but if it admits them all into its bosom, upon condition merely that they subscribe to these two fundamental principles—*first*, "Love thy neighbour as thyself;" and *second*, "The spirit of Christ is the combined influence of all the Church, genuinely expressed upon a moral subject;" then it is a universal Church.

These two propositions are, in some sense or another, universally received. And it is somewhat remarkable, that they constitute the sum total of Christ's teaching. The first is a beautiful moral precept, too beautiful for practice, but a *beau ideal*, which forms the very best possible basis of a moral system. No man can deny the beauty of it. Tory, Whig, and Radical, believer and infidel, all agree in acknowledging its perfection. There could be little disputation about the value of the precept, and no heresy could be taught respecting it, which conduct would not easily detect. A clergyman who preaches in opposition to the primitive Christian morals, of all things in common, and adduces the language of these same primitive Christians, to prove the truth of some ecclesiastical dogma, is easily detected in his heresy, under a moral government. The clergy do so now: but they live under a dogmatical system. Dogma is here of more importance than conduct. Their conduct is, therefore, judged by the times in which they live—by the creed of the church to which they belong; and in this respect, perhaps, all is right. But were the primitive Christian morality established by a moral government, there could be no heresy taught upon this article of faith, which even children could not detect. All men can judge of moral heresy, but no man can judge of intellectual heresy.

In a church, based upon this principle, therefore, we would have this advantage, that heresy could be detected at once, and unanimously.

The second law of a universal church may, perhaps, be expressed differently. But, in a Christian country, the language we have employed is more suitable, namely, that "the Spirit of Christ is the collective spirit of the universal church, expressed, not intellectually, but morally."

We believe that this truth, variously expressed, is tacitly acknowledged by all men. It is used argumentatively by all parties. The general assent of mankind to a proposition is even employed as argument on intellectual subjects. It is used by divines, to prove the existence of Deity, the immortality of the soul, the divine institution of sacrifice, of the

* Here we must acknowledge our obligation to an old subscriber, for calling our attention to an assertion we formerly made, namely, that the Church should have theological authority. It was not altogether correct. It cannot positively decide on a final truth. Its authority is purely moral, and can only approve or disapprove; and as it cannot establish a dogma neither can it suppress or reject one,

Sabbath, &c. Universal approbation is the highest compliment a public man can receive; all parties rejoice in it. Universal execration is the greatest punishment which can be inflicted. Universality of assent is thus almost tantamount to a demonstration of a fact. There is an apparent objection to this assertion, in the circumstance of the occasional protestations against its truth, which we hear, from time to time, amongst the unpopular religious and political parties. Even Lord Brougham himself, a few days ago, publicly denied that he regarded it as a test of truth. But remember, truth is partly an intellectual subject; we do not affirm that universality of assent or dissent is a test of scientific questions. We apply it only to the feelings and the instincts of Nature; to that department of our being, which is out of the reach of science, to which science never can, by any possibility, approach. Wherever reason can or ought to lead us, there we are left to reason and experience; in those departments of knowledge is the best guide. In chemistry, or astronomy, or geology, we are guided by reason, or induction only; feeling, or imagination, or instinct, has nothing to do with these. On these subjects the people cannot judge; their verdict has no value. But on a point of feeling, maternal, paternal, filial, social, we say, decidedly, universality is a test, and a final court of appeal—and the spirit of the people at large on that subject is the Spirit of God, “infallible,”—“infallible.”

The universal Church, therefore, is a moral Church; particular churches are doctrinal churches.

The Roman Catholic Church is not a Catholic, or universal Church, because it is a dogmatical Church. And as all the other churches are less Catholic than itself, we see no possibility of obtaining a universal Church, but through the State. The Churches must be absorbed by the State. The English Episcopalian Church is at present a part of the State. The State is, therefore, a sect, and the Church is the main obstacle to all progress towards universalism. It is the great enemy of all reformation. Instinct seems to teach it this fact, that its latter end is approaching.

But when the Established Church is dissociated from the State, will this be sufficient to make the State universal in its principles?

No; it has got another stage to run after that. It has its intellectuality to banish!

This may seem strange to modern educationists. To banish intellectuality from the State! This is surely a delusion.

It is not a delusion. The intellectuality of the State is playing the devil with society. You may just as well try to fathom eternity as to fathom any political question. No man understands politics any more than he understands God Almighty. The lawyers know no more about legislation than the clergy about theology. It is a marvellous fact that we are paying millions upon millions of our hard-earned money to keep up “mystery, mystery—Babylon the great, the mother of harlots, and the abomination of the earth.”

What then is to be done? Remove all subjects of political discussion, that is, the levying of money—from legislation, and one large mountain of mystery would at once be cast into the sea. Let the simple rent of the solid land be the everlasting revenue of the country. It is equal to fifty millions. You may easily find even an equivalent for those whom you seem to rob by this process. Make a new code of forms for social transactions, and leave the administration of justice to the “living law” of judge and jury’s conscience. Educate every child, and train it to a profession. Classify all men, and let each man be known to his class, having power in it, and with it, as a member of the great fraternity for the self-government of society. Encourage social intercourse in masses, for the acquisition of knowledge, for amusement and recreation—provide accommodation for all such purposes. Please mankind, and you will be pleased with them; kindness always calls forth a smile, even from the most perverse.

This might be a preparatory step to better things; but even this is more than we are sanguine enough to expect; we throw out the idea in order to give it birth in those minds which have not yet received it, that they may digest it properly, and teach it to others; that it may spread abroad in society, and

become the germ of a new spirit of agitation, which must of necessity arise when our present struggle for suffrage and other preliminary matters is over.

Popular suffrage, under a political system, will never benefit the people of this country to any great extent. It will be a long and a dreary while before it ever bring them even into a condition so prosperous as that of their American brethren. America, moreover, must, for many centuries, be blessed with advantages which we do not possess. It has an immense surface of unclaimed land in its back settlements, which is yearly adding to its internal resources. But, even supposing we were as comfortably circumstanced as our Transatlantic brethren, what a pitiable state of society it is for knavery, for avarice, for theft, for self-interest, for drunkenness, ignorance, and every imaginable wickedness! The difference of a few pounds in taxation, or shillings in weekly income, or quality and quantity of bread, beef, beer, and potatoes, is a trifle compared to these. Who knows the miseries inflicted even on families apparently well-conditioned, by the craft and villany of commercial bargains in every department of American industry? Misery is not confined to those only who want bread, and have no comfortable dwellings, though these are more immediately deserving of our compassion; it steals alike into the drawing-room and the cottage, and banishes sleep from the bed of down, as well as from the hard and cold plank, or the harder and colder stone. A little gain we do allow you might obtain by the alleviation of some legislative burdens, but we regard it as very, very little indeed. Politics cannot serve you. The Tories themselves, and the Whigs, have already acknowledged this. How often has it been repeated in Parliament by members of every party:—“Parliament cannot interfere, can do no good to the complainants.” This has been said to the hand-loom weavers, and to the stocking weavers, and to numerous other petitioners. Yet these petitioners never seem inclined to take Parliament at its word. They insist upon boards of trade, minimums of wages, compulsory regulations of wages, and other visionary schemes, which the legislators know well are wholly impracticable; but how few of the people seem yet to be convinced that politics cannot save them—that moral government alone can redeem them, and bring them, with a high and uplifted hand, into a land flowing with milk and honey.

It is for the purpose of removing, as far as we are able, this popular delusion, that we write. We know it cannot last very long. Times are now favourable for removing it. We have now a large and widely circulated press, and a reading population. We have only had these a few years. We have got a trial of Reform, it has proved a delusion. We have got a trial of a few reductions of taxation, they are not perceived. Our feelings are still irritated as much as ever by the miseries of life. Wherever we move we see the evil of the system pursued. We have moral and intellectual wants which cannot be gratified, affections which cannot be answered, innocent desires which cannot be indulged, and all those feelings which we wish above all other feelings to suppress, are those chiefly which are roused into unholy action. It is a hell, and men are all devils, from the best to the worst. Virtue itself is only a species of vice.

PROPHECY.

It is necessary to say a few words upon prophecy as an accompaniment to our article on modern miracles. We hope we shall satisfy all but the dogmatic, whose patronage we do not court, that the phenomenon of prophecy is not an isolated phenomenon, belonging to a particular age or people, but a natural and universal fact, belonging to the constitution of man, and developed at times in all ages and amongst all people. There is no truth of which we are more convinced than this, that what is called the gift of prophecy or revelation, is entirely misrepresented both by believers and infidels, who are equally under delusion respecting its nature.

A believer regards it as infallible in its testimony; an infidel denies even the fact of the phenomenon. A believer regards with peculiar veneration, the imaginary character of an

ancient seer, whose body has long ago mouldered into dust, and of whose personal appearance, not even a tradition has preserved a radiant image. The messenger of the Almighty is sufficient material for the imagination to begin with. This supereminence of calling suggests a corresponding excellence of shape, mind, and character. All that a poetic soul can conceive, and the spirit of painting inspire, is employed to produce the *beau idéal* of the legates of heaven.

And in their looks divine,
The image of their glorious maker shines,
Truth, wisdom, sanctitude, severe and pure.

This is a poetical delusion, and we are all the creatures of the ignorance or craft of it.

On the other hand, an infidel will tell you that such men as Isaiah, or Jeremiah, or Hosea, were either enthusiasts, who *imagined* they saw visions, or they were impostors who *pretended* they saw visions, or their books were not written by themselves, but by the priests to bewilder and enslave the people, or by some well meaning but fraudulent reformers to excite the people *against* the priests! All these absurdities have been brought forward by the infidel party, in their hopeless attempts to philosophize the question, and the result has only been exposure of ignorance.

Prophets have lived in all ages, men equal in foresight to the Jewish prophets, and some in many respects superior (we always except the two founders of the two great and marvellous dispensations of Judaism and Christianity). They live at this day in all countries, and may easily be discovered by the inquiring mind, and one or more is always, in succession, starting out of obscurity and calling the attention of people to his revelations. These *naturals*, if we may be allowed to use the expression, are the simple children of Nature. They were the first philosophers, and have only been thrown into the shade, by the substitution of scientific reasoning for natural impulse, as the director of human affairs. They were evidently the earliest writers, and their communications were preserved as the commands of the Almighty; printing was unknown, literary criticism unheard of; literary controversy never even thought of; books were rare, and such writings, with the public records, were probably all the books that existed amongst the early Jews. Very few of the prophets committed their prophecies to writing; many of those which were committed are lost; and what remain in the Old Testament are probably all the books that Ezra could find belonging to the Jewish nation, the entire library of the Jews. When the Jews returned from Babylon, they began to have intercourse with the Greeks. Literature was more common; antiquity beyond the Babylonish captivity was sacred. The Bible, therefore, became an ancient relic as soon as it was collected; it was sacred at once, and veneration for its antiquity would naturally prevent any addition to its contents. This we believe in the simple history of the Old Testament.

But we are not to infer from this that there were no prophets after Malachi. The *writing* prophets were the meanest of the class. Elijah has not left a syllable on record. Elisha, second to Elijah, is equally mute. John the Baptist, one of the greatest of all the prophets, is merely transiently mentioned in a few words, and scarcely even a saying of his recorded. Since the times of the apostles, the fathers enumerate many individuals possessed of gifts similar to the old prophets, preserving always a peculiar veneration for those of whom they knew nothing. St. Augustine writes very copiously of visions and revelations, and describes several individual cases very minutely. Several of the rites and ceremonies of the Roman Church were given, and the tombs and relics of the martyr discovered, by revelation, and prophecies were given and recorded in the same style as of old with such profusion that, if the Christian Church had collected all its prophecies, as did the Jews of old, the Bible would now have been so very large that no ordinary house could hold it. Many of these prophecies we have read, and some of them are really sublime; some are inferior, some superior to the old Testament prophecies. The latter have the advantage of being select, and of being translated by learned

men into a pure and correct phraseology, far superior to the original, which is very inaccurate and obscure, like the writing of the vulgar, which is always more incomprehensible and doubtful in construction than that of well educated persons. The former, that is modern prophecies have not been so favoured, and the vehicle of printing being easily obtained, they are less select, and more exposed to contemporary criticism. This has partly been the cause why they have been subdued; but the principal cause is the ambiguity and unsatisfactory nature of prophecy itself, which has lost its reputation by the mystical deception with which it invariably plays upon the faith of its receivers.

Few of our readers are aware, that there are prophecies, originally given in English, in the same style as the Old Testament, in which similar judgments and mercies are pronounced upon our cities as upon those of ancient Asia. The burden of the Lord to London, Bristol, Bath, Edinburgh, Glasgow, &c., sounds very strange to those whose knowledge of divine things is confined within the Bible boards alone; yet the writings of John Lacy, and his school, contain many such, and James Cunningham has published a large collection of those directly given in communication to himself. These men lived more than a century ago. Lacy was a gentleman of property, worth £2,000 per annum, and evidently a simple-minded man, and quite free from the imputation of craft for gain. He had also the gift of tongues, and spoke Latin, when the Spirit was on him, with great fluency. It was not good Latin; but he could speak it at no other time.

Emanuel Swedenburg, and Richard Brothers, are well known apostles of mystery. The latter made considerable stir in his day. He was visited by the first nobility of the land; and the visit of the King's brother, the Duke of Gloucester, so alarmed Mr. Pitt, that, with the assistance of the Attorney and Solicitor-General (now Lords Eldon and Reddesdale) he got the Duke of Portland (Secretary of State), to arrest Brothers as a traitor, in 1794. He was kept in confinement eleven years, that is, till Pitt died, and then liberated immediately. And pray what reason have we to believe that the ancient prophets were different from Brothers? Their treatment was similar. It is imagination alone that makes the difference.

Since Brothers' time, we could enumerate many individuals of the same class; but it would swell this article to an unnecessary length. We shall, therefore, content ourselves with giving a specimen of a living prophet, the celebrated John Wroe, of Ashton-under-line notoriety, now, we believe, residing at Wakefield, in Yorkshire. Wroe is a singular man. With the good or evil of his character we have nothing to do. We are treating merely of mental phenomena, and to phenomena we confine ourselves. He has disciples in all parts of the country, in England, Scotland, and Ireland, and he has several missionaries preaching his faith. He even sent two missionaries to Vienna, many years ago, to anoint young Napoleon, as the next scourge of the Lord; but they could not obtain an interview, the Prince being hurriedly taken out of town, whence they could not follow him. This was interpreted as a sign, by some, that he was not the character meant. Wroe has given a strict law to his followers, to "bind the evil," as he himself says; and in many respects it is very effectual. Temperance is especially enforced, even the tasting of spirits used to be prohibited; tobacco was forbidden; cleanliness was enjoined, both in house and person; but a very narrow creed, and exclusive sectism is encouraged. That John Wroe has visions and revelations, we have no occasion to doubt. The visionary phenomena are too unique in their kind, for us to be deceived to any great extent; and an unlettered peasant, like Wroe, who cannot even write his own name in a legible style, and can write nothing more than his name; a man who scarcely ever read a book in his life, and, therefore, is entirely unacquainted with the history of his class, could never bring forth such a perfect imitation by mere craft. We could safely challenge the most learned and talented man in England to do so. Many of Wroe's communications are in print; the language is inaccurate, and full of provincialisms, but some of the ideas are exceedingly rich. We will extract one specimen only, almost at random. (To understand the commencement, we must observe, that when the Spirit came

upon him, he always put his hat upon his head, and took a rod of iron in his hand; if he could find no other substitute, he took the poker. We asked him once, how the Spirit came upon him—how he felt the influence? He said it sometimes seemed like the flapping of the wings of a large goose over his head. Sometimes it was merely an irresistible impulse, which overcame volition; sometimes an audible voice; sometimes vision. In vision he has been so insensible, that the pricking of needles and pins made no impression.

"Islington, London, 4th Month, 9th Day, 1829.

"The words of the Lord came unto me, saying, Yohanan (Hebrew for John), I will rule the whole house of Israel, and this shall be the sign to the house of Israel, that if Israel see the servant prophesy with the rod not in his hand, they shall pay no regard to that, neither shall they be ruled or directed by it. Whether it be male or female, they shall give account of all that has been transacted during the time that he has been their prisoner; if his head has been covered, and the rod in his hand, that shall they show to the house of Israel, and no other. * * *

And within the thousand years, which is one day, and the last of the six, and within it will I make the first (man), he shall be finished, and not be marred any more; for, within the third watch of the day will I make a final end, and every planet where man dwells will I draw out of its place; for where man dwells there will be a regular heat, and I will complete my work, every tree shall give its increase at its proper season, for there shall not be one month in the year but the fruit shall be seen hanging on the trees, neither shall ye have store-houses to lay up your fruit. If you go northward there it shall be. The children shall hand the fruit to the fathers; eastward the same, southward the same, and west the same; for every month will I water the earth with dews; one month shall not have more water than another. Every river shall overflow the lands with mist, and the resemblance must I bring on Benjamin's gate.* For, when I was making man, Satan came also and marred the man in the making, so the earth of the vessel I cast from me, that I might make another, and within six thousand years will I finish him; and I have preserved the soul of man by the angels and guards that I have set over him. Though Satan marred the shell, yet the soul that looked to me have I preserved. He has had power to toss the earth to and fro, and break the arm, and cut the leg, and wound the body, but the soul he shall not destroy, nor destroy the life of it; for those who are bound prisoners, their souls will I require at his hands after my Sabbath is over, and I will show the justice of my power before the angels and my creation, and I will show to Satan and his angels that man has served me while he has been bound. When I cast him out of heaven, then I promised to finish man within six thousand years, that he might show his power during this time with all those planets which fell with him; then shall the angels which shall minister on these planets see my justice and behold my power, for I divided every ball which I fixed in the midst of the heavens for the angels; and I said I will make man within six thousand years on these balls which fell with Satan from heaven, that he should mar the man in the making on those which fell. So it was not man that fell wilfully, but being made subject to the fall, that I might show my power. So I tell thee, and the whole house of Israel, that he has power over all the planets which he took for instruments to make war in heaven. So in the planets which fell not, are not the whole creation with the angels there happy? I tell thee, with the house of Israel, these are my heavens, with the throne of mine inheritance, so man being made subject to vanity, not willingly, and Satan being stronger than they, it was needful that I should overshadow a part of them, and make them prophets. Satan, by his power, has come forth with the same likeness, that he might make all my work void, and throw the truth to the ground. There has not been one generation, but I have sent prophets amongst them.

Hear, O Israel, I have now showed thee things which have not been showed to thee before, for I will open thine ears, and

thou shalt hear, I will open thine eyes, and give thee a heart to understand with, so that thou shalt know both the day and the hour that I will finish thee; for I will bless thee with the blessing of eternity, so that thou shalt become my sons, and know me in all things; for he who hearkeneth unto me, he shall be a branch of me; as I live, so shall he live. * * * The balls of the planets which fell will rejoice more than the balls of the planets which fell not; yet I tell thee, those which fell, shall see my justice, and give true judgment."

The above is a sort of mediocre specimen, neither best nor worst. If any one says he cannot understand it, we request him only to compare it to Hosea or Amos, or any one of the Jewish prophets.

But what is our own opinion of all this?

Our own opinion is, that authority resides in the universal church, and that prophecy through and by individuals is of no authority until received by the universal church. Were the Church to receive John Wroe, he would become authority. At present his authority is confined to his own followers.

POLITICAL DREAMERS.

We have often asserted, and still repeat, that politics are equally as mysterious as religion, and that the people are all at present under a political delusion. The whole system of government is a fallacy, and a tyranny. Taxation is injustice, and "*each man for himself*" is the mystery of iniquity. In this individualism lies all the evil. The mere laying on or taking off a tax will make very little difference, whilst individualism lasts. Things would soon come to their old level again. The world is, so far as the relative distinction between rich and poor is concerned, just in the same state in which it always was. Some think former times were better. They said so in Solomon's days; but Solomon replies, "Thou dost not think wisely concerning this thing." They say so of the weather: that the summers were hotter, and the winters colder. They used to say so a hundred years ago. They are always saying so, says Roach, in his "*Great Crisis*," in times of peace, for Nature conforms to the state of human society, and harder frosts are sent in time of war, and these hard frosts bring corresponding reactions of heat. This was said more than a hundred years ago, and the last great war-time is a somewhat curious confirmation of the assertion. If, therefore, the above writer concludes, a time of universal peace shall come, all the elements will be subdued, and play sweet concord with man's passions. It is a beautiful idea; but it is a digression from our subject, which is political delusion. Men have always been complaining, and always blaming *little trifles*. One says, taxes are too heavy; one says, rents too high. One blames paper money; another blames gold. One says provisions are too dear; another says too cheap. The whole breath of the people is spent on trifles, consequently they are just where they were. They have never yet struck at the root of the evil, viz., individualism, or the selfish system.

In order to give some positive proof of this fact, we shall quote a few passages from old writers, chiefly taken from Sir J. Sinclair's collection. We shall begin with a quotation from Jacob Vanderlint, who recommends the enclosing of commons, &c. This has been done, and still no good has followed. The following passage was written in reply to an objection, that food was too plenty, and that breaking up more land would only make matters worse. It is dated 1734;—

"If, therefore, it be not the plenty of the produce that is the cause that it is at present sold so cheap, that the farmers can pay no rent, as, I think, it is sufficiently proved it is not, it will be necessarily required to show what is the cause of so melancholy a truth as this objection is founded on. For I allow, that, perhaps, there never were so many farms quitted, and thrown on the gentlemen's hands, in England, as at this time.

"Now this cause, I assert, is chiefly, if not solely, owing to too great a scarcity of money amongst the people in general, and in order to improve this, I must show what are the signs of a sufficient plenty, and of too great a scarcity of money amongst the people.

* His own residence, near Ashton.

"Now the signs of a sufficient plenty of money are these: the houses well filled with inhabitants, the rents well paid for them, and fines exacted; as also, that the rents for lands in general be well and duly paid, and that we be not overburthened with poor, nor our roads or streets infested with highwaymen and robbers. When things are thus circumstanced, trade may be truly said to be in a flourishing state, or money, on which trade floats, may be said to be sufficiently plentiful, and more plentiful than this it never can be.

"On the other hand, since it is now notorious that the number of empty houses is very great, and, instead of fines for them, as formerly, the rents are lowered, and still falling; besides that the landlords very frequently fit them up, too, for the tenants, and our poor are so very much increased, that we are obliged to transport many of them, and our roads and streets are so exceedingly infested with highwaymen and robbers, as, perhaps, the like was never; and since the objection says the landlords can now hardly get any rents for their farms; these signs, therefore, being exactly the reverse of the former, must needs be as certain and evident proofs of a decay of trade, or, which is tantamount, of too great a scarcity of money amongst the people in general, as the aforementioned circumstances were signs and proofs of a flourishing trade, and a sufficient plenty of money amongst the people in general; nor do I know what kinds of proofs could be produced, or reasonably required besides, or stronger than these.

"For if, when the houses were well filled with inhabitants, the rents were not only well paid for them, but fines frequently exacted, and we were not then overburthened with poor, as we are now, nor our roads nor streets infested with highwaymen and robbers; if the rents for the lands were then, likewise, well paid, and raised too, as they certainly were; and if now the gentlemen can hardly get any rents for their lands, and all the contrary marks and signs are upon us, it must be plain that it is not the plenty of the produce, but too great a scarcity of money amongst the people, which hath reduced trade to so languishing a condition, that tradesmen in general can't get money to pay the usual rents for the houses, nor the farmers for the farms."

Anno 1680.—"It may be undeniably and uncomfortably observed, that whilst every one hath eagerly pursued his private interest, a kind of common consumption hath crawled upon us, since our land rents are generally much fallen, and our home commodities sunk from their late price and value; our poor are vastly increased, and the rest of the people generally more and more feel the want of money. This disease, having grown upon us in times of peace, when no foreigners have exhausted us by warlike depredations, may very justly amaze us; and the more, when at the same time we observe that some of our neighbouring nations, lately our equals, or much our inferiors (I mean the French and Dutch), are become so prodigiously rich and powerful on a sudden. Certainly these mighty productions must have some great and vigorous causes, which have been very furiously working of late years, and such as have not fallen under common observation."—*Britannia Langens; or, a Discourse of Trade*, Printed Anno 1680. Introduction, p. 1.

1699.—"Unless this can be compassed (namely, reducing the revenue of the crown to the sum of 2,300,000l. per annum), it will be found that, in no long course of time, we shall languish and decay every year, by steps easy enough to be perceived by such as consider of these matters. Our gold and silver will be carried off by degrees, rents will fall, the purchase of land will decrease, wool will sink in its price, our stock of shipping will be diminished, farm-houses will go to ruin, industry will decay, and we shall have upon us all the visible marks of a declining people."—*An Essay upon the probable methods of making a People Gainers in the Balance of Trade*. By Dr. D'EVENANT. Originally printed Anno 1699. See also his *Essay on the Balance of Power*, "I will venture to say, from the time of the Norman invasion we never had a more dismal view before us." Originally published Anno 1701; printed in his works vol. iii. p. 302.

1736.—"The vast load of debt under which the nation still

groans, is the true source of all those calamities and gloomy prospects of which we have so much reason to complain. To this has been owing that multiplicity of burthensome taxes, which have more than doubled the price of the common necessities of life within a few years past; and thereby distressed the poor labourer and manufacturer; disabled the farmer to pay his rent; and put even gentlemen of plentiful estates under the greatest difficulties to make a tolerable provision for their families. From this have proceeded those infinite swarms of locusts and caterpillars in office, who not only prey on the vitals of industry, but render even our liberties precarious, and dependent on the will of those, who have the sole nomination and direction of them. And to this we must likewise ascribe that ruinous spirit of luxury, corruption, and venality, which hath infected the whole nation, and almost effaced the very marks of frugality and public virtue amongst us."—*The Craftsman*, No. 502, 14th of February, 1736.

1739.—"What are then the circumstances of this kingdom and of France? On one side mortgaged revenues, credit sunk at home and abroad, an exhausted, dispirited, discontented people. On the other, a rich and popular government, strong in alliances, in reputation, in the confidence and affection of its subjects.—Our well-equipped fleets and well-dressed troops give, to be sure, an air of magnificence; but then it is well known that we owe almost Fifty Millions, and have been forced to apply the Sinking Fund, not to discharge that debt, but to furnish out these shows; whilst in most parts of England gentlemen's rents are so ill paid, and the weight of taxes lay so heavy upon them, that those who have nothing from the court can scarce support their families.—*Considerations upon the present State of our Affairs at Home and Abroad.—In a Letter from a Member of Parliament to a Friend in the Country*. By George Lord Lyttelton. See his Works, Edition 1774, vol. I. p. 64 and 65.

1736.—"It has been a general received notion, among political arithmeticians, that we may increase our national debt to One Hundred Millions; but they acknowledge that it must then cease, by the debtor becoming a bankrupt.—But it is very difficult to comprehend, if we do not stop at seventy-five millions, where we shall stop.—*A Journal of Eight Days' Journey, &c. in Letters*. By Samuel Hannay, Esq. Printed Anno 1736, in one volume quarto, p. 318.

1765.—"Thus much is indisputably certain that the present magnitude of our national incumbrances very far exceeds all calculations of commercial benefit, and is productive of the greatest inconveniences, by the enormous taxes that are raised upon the necessities of life, for the payment of the interest of the payment of this debt, &c. &c.—And lastly, they weaken the internal strength of a state, by anticipating those resources which should be reserved to defend it in case of necessity."—*Blackstone's Commentaries*. Vol. I. p. 328. Edition 1775.—See also Preliminary Discourse to Postlethwayte's Dictionary on the wretched state of our Finances. Third Edition, Anno 1766.

1774.—"I am grieved to observe, that we have many taxes more hurtful to individuals, than advantageous to the public revenue. Multiplied taxes on the necessities of life, candles, soap, leather, ale, salt, &c., raise the price of labour, and consequently of manufactures. If they shall have the effect to deprive us of foreign markets which we have reason to dread, Depopulation and poverty must ensue."—*Kaim's Sketches of the History of Man*. First Edition, vol. I. p. 484.

1776.—"I suppose there is no mathematical, still less an arithmetical demonstration, that the road to the Holy Land was not the road to Paradise, as there is, that the endless increase of National Debts is the direct road to National ruin. But having now completely reached that goal, it is needless at present to reflect on the past. It will be found in the present year 1776, that all the revenues of this island, North of Trent, and West of Reading, are mortgaged or anticipated for ever. Could the small remainder be in a worse condition were those provinces seized by Austria and Prussia? There is only this difference, that some event might happen in Europe which would oblige these great Monarchs to disgorge their acquisitions. But no imagination can figure a situation which will induce

our creditors to relinquish their claims, or the public to seize their revenues. So egregious indeed has been our folly, that we have even lost all title to compassion in the numberless calamities that are waiting us.—*Hume's History of England*. Vol. V. p. 475. Note B.

1776.—“Great Britain seems to support with ease a burden which half a century ago nobody believed her capable of supporting. Let us not, however, upon this account rashly conclude, that she is capable of supporting any burden; nor even be too confident that she could support, without great distress, a burden a little greater than what has been laid upon her.”—*An Enquiry into the Nature and Cause of the Wealth of Nations*. By Adam Smith, &c. Vol. II. p. 363.

INQUIRY INTO THE RELATION BETWEEN FAITH AND KNOWLEDGE.

ESSAY I.—THE KNOWLEDGE COMMON TO ALL.

By the Transcendentalist.

In the first place, let us inquire what is knowledge? We use the verb “to know” in two senses. Either we say, we *know* this or that; or we say, we know that this or that is so and so; as, for example, “I know Peter,” or “I know that Peter is an Englishman.” The first sense we will not dwell on, it merely expresses recognition.

The second sense may be called the scientific sense; all reading, all experimentalising, all speculation, are employed to acquire knowledge in the second sense of the word. The pursuer of science proceeds thus: he first takes a proposition, and then inquires into its truth. “A is B,” is a proposition of the truth of which he is not certain; at first he examines its demonstration if it be a matter of speculation, or weighs its evidence if it be an historical tradition, and finally declares that he *knows* it to be true or false.

We have now a middle state between knowledge and absolute ignorance, as we shall further explain. Suppose a man with a mathematical mind commences the study of Euclid's Elements, and proceeds as far as the fifteenth proposition,* which is as follows:—

“*Theorem*.—If two straight lines cut one another, the opposite angles shall be equal.”

Suppose he has read this proposition, that he understands its meaning, but that he has not yet read the demonstration, which proves its truth. He has a mathematical mind, by which is meant he does not admit the truth of the proposition on the mere authority of his author, but requires a rigid demonstration. What is called the middle state will be shown by a comparison between this man and another who never heard a single geometrical proposition. The student asks himself: “Are, or are not these angles equal?” The ignorant man never asks himself anything about the matter. Yet it cannot be said that the one *knows* more about the truth of the proposition than the other, for neither have read the demonstration. The student does not *believe* it to be true, because belief in an author is contrary to his disposition. All that he knows is the existence of a question of which the boor is not aware. If we suppose another who has read the demonstration, we shall have three classes.

| I. | II. | III. |
|--------------------------------------|--|--|
| Those who never heard of a question. | Those who know a question, but not the answer. | Those who know question and answer, whom we call the “men of science.” |

The supposition of a fourth person will split the second class into two divisions. This person will be one who has heard and understood the proposition, but having no inclination for geometrical studies, pursues the question no further. This man neither knows, nor ever will know, the answer, unless his mind be changed. Now, what is the difference between him and the student, since both are interrogated, that is, both have heard or

read the question? Undoubtedly, this is the difference; the student not only is asked, but *asks himself* the question, which the other never does. Intellectual education has done as much for one as the other; the tutor can never give more than what Toland (in his “Christianity not Mysterious”) aptly calls the “means of information,” unless, indeed, the answer is so very obvious, that the mere hearing of it will convey its meaning. Wherever there is the slightest difficulty, a question must be put by the pupil to himself, which, of course requires an exertion on his part.

We have now four classes, to whom, for brevity's sake, we will give the characteristic names of

| I. | II. | III. | IV. |
|-----------------|----------------------------|---------------|-------------|
| The uneducated. | The educated non-enquirer. | The enquirer. | The knower. |

Now these men, it is assumed, have all one quality in common; they have all sound minds, and none of them are idiots. They all, therefore, are aware that a thing must come under a category, or under the opposite of that category; or, to use a formula, they are all aware that A is either B, or it is not B. Where they got this knowledge, is not at present the question; we are not discussing the differences between Empirists, Platonists, and Transcendentalists, and assume as a fact, that every man, who is in a sound state of mind, will at once admit that A is either B, or not B.

For this formula may be put with a narrower signification, viz., “It is either true or false that A is B,” or even more generally, “A proposition is either true or false.”

This is a proposition which does not belong to any of the sciences, commonly so called, but which must be assumed, prior to the study of them. The whole body of scientific books do no more than give a number of propositions, and then determine to which of these two categories each proposition belongs. Not a step can be made, except from this point; no knowledge can be scientifically acquired, without a question being asked, and the asking of a question assumes the two categories.

We have gained a point from this portion of our investigation; namely, that in scientific knowledge we descend from the absolute to the concrete, and that this distribution of propositions, into true and false, far from being a part of any particular knowledge, is at the foundation of all.

True and false may be called the material qualitative division of propositions, in contradistinction to affirmative and negative, which are the formal division. Indeed, the use of affirmative and negative propositions would be extremely limited, if this axiom, or undemonstrated truth, did not lie at the basis of logic.

We observed, that the axiom, “It is true or false that A is B,” had a narrower signification than “A is either B, or not B.” Its narrowness consists in its not involving a non-B. The deficiency is supplied by another axiom:—“If it be false that A is B, it is true that A is not B,” and *vice versa*. The first axiom pronounces that there are two categories, the true or the false; the second, that the non-being of a proposition under the one, implies a being under the other. Whether these axioms are the highest logical heaven we will not say, but they are quite high enough for our purpose.

Understand, gentle readers, that when the word “high” is used, it does not mean “superior,” or “better.” These high axioms are mere abstractions, and would have no existence at all, were they not manifested in the concretions which are called “lower.” We find them occupy a necessary place in logic, that they have a kind of *logical being*, and therefore treat them with due respect, but merely on account of the service they perform in explaining what stands below. There are a number of sublime Platonic souls, who boast of the contemplation of such abstractions, which are called “Universals.” This, however, is but a sort of philosophical “Cockinism,” or a seeking to aspire, which ends in self-annihilation. The

* This proposition is selected as being one of the simplest.
T.

* The word “question” is used, because every mathematical theorem, till demonstrated, is no more than a question, though its form is enunciative.—T.

universal, apart from the particular, is a mere abstraction; the particular, without the universal, is a downright impossibility. The whole end of philosophy is to discover the universal, as manifested in the particular, always allowing the universal a primary and a logical being, which first comes into *existence* in the shape of the particular.

This subject is so interesting, that I shall pursue it for some time, and consequently shall interrupt my dialogues. Interrupt, did I say? I am not sure of that. The grand tendency of my dialogues was to show that each member of a relation, taken by itself, is a mere abstraction, and these essays will, I fancy, come to no other end. In one sense of the word I may be called "bipolar;" but my bipolarity differs from that of many others, inasmuch as I treat more of the point of union between the two poles, of that which is neither non-A nor A, but non-A in a state of becoming A. Thus, by the flowing, as it were, of one pole into another, instead of a sharp line of demarcation being drawn to separate them, I show that the high Being, who is above both poles, is not a mere logical abstraction, but a perpetually manifested existence.

I will just give the point to which my dialogues had arrived, that when I resume them, my readers may know how to take them up. I had come to a "striving," as the only state in which activity could be manifested. From this I had intended to deduce time and space as being naturally generated by a struggling power, and what I said in refutation of Zeno's theory, was to oppose any objection which might be made to the possibility of generating time, on the assumption that an infinite number of points must be passed through.

PATIENT READERS,—who have taken the trouble to peruse the dialogues, read these essays also; if the first were to your mind, so likewise will be the second.—Your loving friend,

THE TRANSCENDENTALIST.

A DIVINE NATURE THE PRIMARY CONDITION OF SOCIAL IMPROVEMENT.

In the present pre-occupied state of society, when nothing but bustle and activity prevails, it may not be impracticable to inquire, why the arrangements for social improvements, long since proposed by benevolent individuals, and continually brought before the attention of "*the people*," have never yet been adopted? or why *the people* themselves have never listened to the schemes so ably designed for them, with an intention to put them into practice.

Is it that the people are satisfied with the objects that they are at present pursuing? or is it that they are not enough dissatisfied with themselves to desire a personal reform? Or shall we say that *the people* have never been in the position to raise funds sufficient to make the experiment.

We think that the savings' banks, friendly union societies, and clubs of various descriptions, by which money to an immense amount has been collected, is a sufficient evidence, that *the people* could, if they would, have secured clean abodes, wholesome food, instruction for themselves, and their children, at a less money cost than the cost of their present miserable condition.

Why, then, we again ask, have the people not adopted improved social arrangements? And we propose, as an answer, that their pre-occupations are so intense, and their individual pursuits so imperative, as to prevent their feeling the immediate destitution in which they are, which consequently precludes the possibility of seeking an efficient remedy; or that the people are too strongly attached to the low objects of their present aim to leave them for that which alone can essentially improve them.

If we carefully examine the end proposed by philanthropists, we think, we shall find that a *severe self imposed* moral discipline is the price demanded for improved social conditions.

It does not rest with us to determine whether the price is too high for the promised advantages, to be secured to us, and to our children, but to ask whether the people are willing to pay it.

If it is allowed that the people are not yet in a state seriously to attend to the good proposed to them, we may ask is it *possible* for them to be brought to listen to the new plans for their improvement, and secondly how is this listening state to be awakened in them?

In attempting to show that the people are not in a state to accept an improved manner of life (or mode of living), we have simply to ask, what are the conditions prescribed for them by the philanthropist, and we shall find that the requisite state to receive wholesome food, clean abodes, orderly habits, scientific arrangements, and other social enjoyments are a love of, and desire for temperance, chastity, order, science, music, &c. &c.

But as these conditions are so generally wanting, where is the stock of goodness from whence the new community is to have its beginning?

Let us, however, suppose that social arrangement are forming which shall be in harmony with the wants of the people, and that they are imperceptibly advancing towards the end proposed, and inquire what *must* be the necessary consequence (and if we take a correct view), we shall find that every improver from Plato down to Fourier and Owen, stands merely as an individual example of the divine and human conjunction, or instance of peculiar genius, and that in almost every age has arisen some such genius *in real being*, so far in advance of the general mass; who seeing heights, lengths, and depths, beyond the people, has always some scheme to offer for the general good, which is more pure, more true, and more real, than the people are prepared to believe, or to practice. Such a genius points to the higher and true way, and it were well for the people if they followed the direction; but being tied and bound by the chains of their prejudices, and occupations, they have no mind left for a like association. Probably, such men will continue to appear, who are fraught with celestial blessings, to allure the people from their gloomy drudgery, striving to get in them, an upward tendency, that richer blessings still might unfold themselves, should there be found people worthy of them; and although some few in all ages have accepted the superior attractions, the people *collectively* have never yet been in a state to receive the same. And thus it appears that it is not possible to bring the people into a state to accept the generic guidance of individual genius, unless a higher nature than the more human is superinduced into them.

Shall we then give, all hopes of ever seeing the human passion submitting to be governed by the divine spirit, because we presume that we have proved that the work so intensely desired by Philanthropists, can never be brought into light, or active energy, by *their own efforts*?

We know that the Infinite Spirit in the philanthropist is always working a new character into the age, superior to the present character of the people, and ever will be superior to the views *generally* conceived, in every stage of exterior civilization. In other words, that, as the physical body, is always in arrear of moral beauty, so are the external forms of society always in arrear of the ideas originated by the spirit, and must ever be so, inasmuch, as the effect is lower than the cause, the act inferior to the actor.

Hence we may venture to assert that the present social state is the expression of the present *voluntary* state, with respect to the spirit; and that *if it were possible* to change the social form, it would soon assume a confused, and more unnatural appearance, than it does at present, and disorder greater than such as we now suffer from would be the result; but in truth, the forms and the tastes cannot long materially differ.

Or, to say the least, would not a superior scientific culture produce increased want and misery, as long as it was not used to amend those passions, which the spirit seeks to substantiate to sustain properly the whole outward activities.

Is it not for this, that Jesus Christ always avoided to recommend formal doctrine? did he not perceive, with much more intense force than we do, that a *new well being* was needed, and not new outward circumstances, and that good conditions would as naturally result from the good in the moral being, as expressing result from, and must take the form prescribed

to it by the will, in the intellect, that the good in the characters will soon produce good beings, and good circumstances.

The will, when free, rejects all forms not in accordance with that which makes it free.

The people progress just in proportion as their character is in relation with the improving spirit.

Instead, therefore, of giving up as hopeless the government of the passions, shall we not endeavour to show how man can receive the new nature, that will govern the old, and out of the old conditions, make the new that are suitable.

SHELEMIAH.

SOCIAL IMPROVEMENT—THE PRIMARY CONDITION OF INDIVIDUAL IMPROVEMENT.

OUR readers will perceive from Shelemiah's letter that we have a host of opponents upon us attempting to prove that it is necessary to be good and comfortable inwardly before you can be so outwardly, that you must go to rest first, and make your bed afterwards. Our own idea is, that it is necessary first to anticipate by imagination, and prepare by mechanical skill a place for sleeping comfortably, and after that to go to bed. As to morality, in a state of society like this, it is delusion to think of it. We do not consider temperance or chastity all that is necessary; we know many rogues who are notable for both virtues. Most of the happiness or unhappiness of life depends upon what is called temper; and all the world knows that temper is best managed by outward circumstances. If the acid of apples set your teeth on edge, do not eat apples. Is not this the lesson of wisdom? Does not Shelemiah teach this himself when he recommends moral conduct? What is moral influence but an outward circumstance acting inwardly? "Oh, but," says Shelemiah, "a man must be sober inwardly before he is sober outwardly!" Indeed! this is a great discovery! We allow it—he has got the resolution to be sober. But how did he find out that sobriety was a virtue? Because a certain material substance deranged his immaterial intellect. Had this not been an outward fact, he never would have known what sobriety was. The people, we do allow, can, if they please, become sober. They may cease to drink spirits or beer; they may learn to live upon bread and water, but they can never learn to obtain good wages for labour by this virtuous process. The question thus divides itself into two, and we hope Shelemiah will attend to it—*first*, what the people can do; and, *second*, what they can not do.

Shelemiah would do well to consider the effect of such an assertion as this:—"The present social state is the expression of the present voluntary state." He infers from it that if the present formal state were changed, society would fall back into its old confusion—i. e., if a poor man, in a dirty house and clothing, were to receive a fortune, he would soon fall back into the dirty house and clothing. No! the poor man would receive a new voluntary feeling instantaneously with the money. In a moment, in the twinkling of an eye, it would come. He would retain much of the old man; but new tastes, hitherto suppressed, would begin to germinate and grow according to the capacity of the individual to receive them. Who does not know this? We sketch from Nature.

If this poor man were previously a drunkard his fortune might ruin him. "Hear, hear," says Shelemiah. This we consider the only rational objection, and if we could not provide against it, we would instantly allow, that before we can produce a good moral state we must make men sober. But nothing is so easily cured as drunkenness. If we can find no other means, we can withhold the material. You cannot prevent murder thus—you cannot make men kind and affable thus—you cannot regulate the sexual passions thus—all these must be under moral training—but drunkenness is the offspring of distillation, and lack of entertainment. If there were no gin, there would be no gin drinking. But we maintain that moral training would cure drunkenness, and moral training is an outward process.

Shelemiah has fallen into the vulgar Christian notion, that Jesus Christ taught no new plan, therefore no new plan is necessary; but Shelemiah should remember that Jesus Christ

maintained that the world would get worse and worse, and that his no-plan of regeneration would be inefficient. Experience has confirmed this. We can expect no greater individual attempts at holy and virtuous living than have already been made, to the great sorrow of society, for individual proselytism is always destructive of general peace. Time and experience have stamped "impossible" upon the scheme of reforming man thus. Modern times have suggested a new process, viz., a universal process—the reformation of society *en masse*. This alone has not been attempted. It is a new idea to the people. The great mass of the people have never heard of it, or heard of it only through the ridicule and satire of the public press, which represents every thing as a chimera that is not urged upon it by a pressure from without. About ten years ago the ballot was a delusion all over the press, now one half of the press is calling for it. It rose from the people, and is now spreading over society. There are many other notions now rising which a few years will bring to maturity and vigour.

If Shelemiah read Jesus Christ as he ought, he would find the Saviour say, "Come unto me;" and, "If the son of man be lifted up, he will draw all men unto him;" and how are they to come? "Inwardly and individually," says Shelemiah. Why, that is the very way they have preferred for eighteen hundred years. We have all our lives been sickened with it. All our friends, and relations, and acquaintances in youth, all the pulpit orators we were accustomed to hear, all told us to seek Christ inwardly and individually. All the Christian fathers are full of this mode of coming to Christ. But scarce a syllable can we find in one of them about reforming man *en masse* upon Christian principles. We maintain that Shelemiah's method has been tried, and tried, and tried a thousand times over and over, and demonstrated to be impossible. Moreover, we maintain that it is Antichrist, the very spirit that cannot come to Christ, because its essence is division or individualism, it begins with parts, and never can embrace the whole. It is an *a posteriori* process. Ours is *a priori*, beginning with the whole, and embracing all at once.

That the good must be in the framers of a good constitution we allow, but it is not necessary for the people to be more than passive to it. We thus acknowledge the spiritual to be the root and the branch, the beginning and the end.

DEVILISH LOVE.

SPECIAL attachments are not inconsistent with social love, but we are sorry to say that they are frequently experienced, in the very strongest and most feverish degree, by the most unworthy persons, and have their root in the basest selfishness. *Devils can love*, but they love *selfishly*. It is *angels* only that can smile on all, while they dont on one. Where are they? We have seen mothers, whose love to their own offspring was so selfishly intense, that they looked with jealousy and hatred on every other child. We have seen lovers, whose attachment was so strong, that they were unhappy in each other's absence, and manifested their unhappiness by rudeness and incivility to all around them. We have even been disgusted with the hatefulness of mutual love; but it was *self love*, unsanctified by *social love*. Self love is not an evil in itself. It is only evil when confined to mere self, or one's own little coterie. It is the wild root of virtue. It is the radicle of the seed—social love is the plumula.

As twigs, ungrateful to the planter's care,
On savage stocks engrafted learn to bear;
So different virtues do from vines shoot,
Wild Nature's vigour working at the root.

TO CORRESPONDENTS.

A Constant Reader.—We do not know, and do not care much. Transcendentalist.—As T. is now writing for us, and not for "the salt of the earth," we hope he will make his letters as simple and morally useful as possible.
I. G.'s errata in our next.

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 27, Vol. III.]

SATURDAY, DECEMBER 30, 1837.

[PRICE 1½d.]

TO THE OWENITES.—SOCIAL REFORM.

SOCIALISTS.—The subject of this address is the "Religion of the New Moral World," read by us long ago in your weekly periodical, but lately put into our hands by your worthy Father, in the shape of a bill or tract. If it be a mere formal production, it ought not to be circulated: if not a mere form, but an everlasting truth, it is a subject of very great importance.

To us the subject of religion is of very great interest. There is none of greater. There are two reasons for this—first, a personal reason, which we pass over as an individuality, a feeling which we cannot well communicate, or make intelligible to those who have it not; second, a social reason, because it seems to belong to human nature, and is cultivated, under various aspects, by the great majority of mankind, the wisest and the best.

It is, therefore, a powerful circumstance, and we have no doubt has hitherto been found such by you, in your strugglings for social amelioration.

Religion has hitherto proved a very great curse to society. Many, therefore, are tempted to conclude, that it is a curse in itself, under every aspect; but has not wealth proved a curse? has not intellect proved a curse? Every lever of power has been abused in the old immoral world. The argument of a curse, therefore, is not conclusive for the entire removal of religion.

But what is religion? Is it a mere matter of expediency only, or is it the fountain of all true philosophy, and all sound morality. St. Paul says of his religion, "In Christ are hid all the treasures of wisdom and knowledge." A true religion is the foundation of all truth. It is the Atlas, which supports the intellectual and moral being.

We have given your religion, in another part of the *Shepherd*. We do not mean to oppose a single article of it. In general, we think it very excellent, and unexceptionable in so far as mere form of expression is concerned, and feel disposed to wink at any trifling imperfection, which might suggest itself to our own peculiar and individual views. We do not regard ourselves as authority, and, therefore, cannot presume to be hypercritical; but there is one immense vacuity not filled up, which is of so universal a nature in Christendom, or, indeed, any where else, that we are confident we are not speaking as individuals when we make allusion to it. It is this very universality that emboldens us to address you. We mean to speak the sentiments of millions of the wise and the good, the rich and the poor, the learned and the unlearned, the young and the old, of both sexes.

Well, then, we say, that a system, which acknowledges the being of a God, whether matter or spirit, for we cannot say much that is definite or intelligible about the nature of either, cannot be called a religion, unless it recognizes the Providence of God in the works of creation. God being omnipresent and omnipotent, is omni-active at the same time. He has, therefore, been actively engaged in every event or occurrence which has taken place in society.

Being the sole source of the laws of Nature, he is the sole source of wisdom. Having the power to manifest that wisdom,

all his works must end in wisdom, and all the means employed to effect his ends must be the inspirations of wisdom.]

According to the Religion of the New Moral World, he has resolved to consummate the progress of society in a system of universal justice. The process, therefore, by which he has resolved to lead men to this consummation, must be a process of wisdom. The apple is sour before it is sweet, it is green before it is clothed with its roush colouring. All growth is gradual, and all maturity the offspring of incipient weakness.

Thus it is with man. Thus it is with human society. But the Deity is not to be acknowledged in the ripe fruit only, but in the unripe also; not in the summer only, but in the winter, also,

Awful he,
With clouds, and storms, around him thrown,
Majestic darkness!

The acknowledgment of the directing counsel of God in all things is not an article of faith only, but an axiom of philosophy. To bring in the Deity, therefore, in a vague and inactive sense, like the Epicureans of old, without giving him an active office to fulfil in the government of his own creation, is perfectly superfluous. Atheism would be as philosophically correct. If the world can do one hour without God, it may do for ever.

It is a philosophical, we may call it a scientific fact, that God is the Governor of the world; that its revolutions have been directed by him, and its institutions appointed by him; and that they form a great and unique system for the formation of human character; that such men, therefore, as Moses and Christ are, in an especial sense, divine commissioners, not because they wrought miracles, but because they formed men's characters.

To deny, therefore, the divine mission of such characters, is an error in philosophy. It is a departure from that very reason which you claim as your especial guide.

Nor does the acknowledgment of the divine mission of Moses and Christ imply the continuance of any system established under their name. The process of human discipline is a succession of stages for the development of different features of humanity. One gives place to another; and though all do walk in darkness, the last was foreseen and foreshown in the first. From the very commencement of the great mystery of religion, it has been predicted, in dark and mysterious language, that a time should come, when righteousness would flow down our streets like waters, and the poor should be satisfied with bread; and during the continuance of these preparatory and transient systems, however dark and ambiguous the style, this positive truth has always been announced, that they were not final systems, but temporary corruptions, for the manifestation of evil—heralds of a better and a more enduring system to come. The very reception of the faith of these systems is the strongest impulse for bringing them to a close.

Now we do not treat this subject as your Christian-evidence gentlemen treat it, by quoting from the fathers and the historians; we deal neither in history nor fable, Greek, Latin, nor Hebrew. Such reasoning is mystification to the poor and

the unlearned, and is not necessary with the people. For, to make the argument complete, if you quote from one father, you must quote from all, and you must give text and context also; and when you have quoted them, you must then find out from whom the fathers themselves did quote, and you lose yourselves in a cloud of witnesses, and make out a case so long, that both jury and counsel are puzzled to connect its innumerable links. We reason from mere facts—the present existence of Christianity, as the successor of Judaism, and the prediction, in both these religions, of the very religion you wish to establish. They have been predicting your coming for thousands of years. The mode of prediction we overlook; the general fact of the announcement of a new era, a new earth, wherein dwelleth righteousness, is all we assert.

What objection, therefore, can you have to acknowledge the faith of these two systems? Do they throw any obstacle in your way? They predict their own downfall for your sake—their own absorption, by your universal system of peace. Do you imagine that the corruptions of priesthood would receive confirmation from an acknowledgment of the divine mission of the churches? Must an apple always be green, and a gooseberry always sour? or do you imagine you would lose your liberty by such an acknowledgment? You would gain it, and you would gain authority. What is the authority promised to the Church, that is, the company of those who are gathered together upon the principle of Christian charity? "the keys of heaven and earth." "Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven." Ye are under no law, "for love is the fulfilling of the law." Say we not right, therefore, that you will, gain your liberty? You become the representatives of Christ, and act in his name; and to him all authority is given, and no earthly power can deprive him of it.

But, then, you say this is an imagination. We reply, your religion is an imagination, there is not an article in it which is less imaginative than this we have taught. Do you want certainty? Have you got it in your own system? You foresee a system of peace; it is a plausible hypothesis. You teach a doctrine of the formation of character; it is a beautiful theory, but your practice has not yet substantiated it. You inculcate the doctrine of non-responsibility, but still it is problematical whether you can ever act up to it. You are pretty well acquainted with imagination, and deeply conversant with fanciful doctrines like ourselves. They who live in glass-houses should not throw stones. Moreover, you teach phrenology sometimes, and you divide the mind, the indivisible consciousness, into faculties, and you sometimes say that one faculty sleeps whilst another is awake, like the eyes of Argus when he watched his flock. You give instructions in geology, and you tell us what the earth was thousands of years ago, and what climate this island was placed in, and how the poles of the earth must have altered, although you know not but this island is a moon that fell into the ocean when Noah was on his voyage to Mount Ararat. All these things you take upon credit, and we do not blame you, they are good things, and useful knowledge; but still they are largely mixed up with faith and imagination, and not a whit more certain than the fact we have presented before you.

Do you want to get rid of mystery, therefore, shake it off, and cast it from you. Here is a science with a beginning, a middle, and an end. Why do you reject it? why do you prefer a state of darkness to one of light? why do you require more certainty on a point of this nature than on any thing else? why do you believe in an unmeaning hypothesis, and reject a plausible and definite hypothesis, because it is not yet certified with sensible demonstration? Are you always so very prudent in judging? Is your inactive unprovidential God more intelligible, or less hypothetical than the one we have now described. Is there any superstition in ours which does not belong to yours? and is not yours somewhat useless and ridiculous, sitting omnipresent in Almighty indolence, letting everything go to confusion as it may; whilst ours is an ingenious intelligent power, leading us through the wilderness of confusion into the haven of eternal justice, guiding our steps as a father doth his children, and saying unto us, in a still small

voice of faith, "Fear not, I am with you." Ours is a better philosophy. It is more true, more rational, more cheering, more inspiring, more free, for our Father has told us, that when we come of age he will remove the devil, our tutor, and give us our liberty.

Talk about mystery! where is there greater mystery than in your own minds! Have you not clothed all things in obscurity except politics, which we give you credit for reforming? You have given us a new earth in politics, why not adopt the new heaven in religion? You say you have got charity. This is not enough. Moreover, it cannot be complete if your philosophy be based on an erroneous principle, which kills faith and hope, the sisters of charity. Faith is charity in prospect, and hope is the same. You say your system is Christianity realized. Why deny, then, the mission of Christ, and his faith? Do you not kill your own system thus, and diminish its authority by casting off the Christian philosophy, whilst you keep its moral spirit? What harm does the philosophy do you, that you fear it so much? What conjuror has alarmed you, by raising the devil in the one, and not in the other? Let us know, for truth's sake let us know, and let us discuss the subject in a friendly way for a little in the *Shepherd*, and the *New Moral World*. We do not know what good may result from it. Truth can never suffer. It is a universal question, and your success is deeply involved in it. Mayhap we can show you something you do not know. You cannot excuse yourselves now by saying you do not wish to enter into religious controversy, for you are deeply involved in it, and yet you are not touching the question, for when you prove every miracle of the Bible a falsehood, you gain nothing at all. The Catholic Church rests on a higher authority than mere Scripture or miracle, so that you have a tough battle to fight, even when you are done with the Protestants, and there are many giants to overcome before you begin your second campaign. You may save yourselves a great deal of trouble. You may appropriate the learning of the Church, just as you appropriate the wealth of the rich, and the taste of the great. You will act in consistency with your principles in so doing. But you have a poor prospect before you if you engage in historical controversy about miracles, and the external evidences of religion, which, if the Church had a mind to enter seriously into the conflict, it could pour down in water spouts and inundations upon you.

But why you want to get rid of miracles is more than we can understand. You say your system is Christianity realized. Why are you ashamed of the interposition of heaven in its favour? Do you think it the bastard son, the son of the bondwoman, and want to lower the legitimate to your own level? or what do you mean? Surely it is an honour to your system to know, that when it was first taught by Christ, it was ushered in by a power divine. We know no party more interested than you are in defending the miracles of Christ, and the constitution, and divine authority, of his Church.

But you say they are unnatural! You know this no doubt! This is a fact! O socialists, foolish socialists, Satan hath bewitched you!

But are we not as great fools as you are? quite so. We would weigh much about the same in a pair of scales. We have done, said, and written, many foolish things, attempted things beyond us, waded out of our depth, left unfinished many presumptive attempts. But in this address we are not speaking for ourselves, we are speaking for Christendom. The great majority of enlightened Christians would acknowledge the above truths. Fanatics, of course, would complain, but these you do not care for.

You must have your system universalized, and if you cannot imbibe some such principle as this, the consequence will be that it will be imbibed by some other party. It cannot be put down by reason, nor philosophy, nor matter-of-fact, nor common sense. We cannot imagine any thing sober and intelligent that can scratch the cuticle of such a perfect philosophy, on which the most sublime conceptions, the most poetical superstructure of feeling, can be raised in perfect unison with the perfection of moral and religious liberty.

We propose, therefore, the addition of the following article to your new religion:—

"That the dispensations of Providence in the history of mankind, constitute a connected series of training for the formation of human character, ending in the establishment of a system of universal justice, foreseen and foreshown in mysterious language by divine commissioners from the beginning in all ages, but, more especially by Moses and Christ, whose successive systems, instituted by an extraordinary manifestation of power, have afforded all the experience necessary to enable mankind to reconstitute society upon equitable principles, and unite the Gentile and the Jew in one great family."

This article contains vitality. There is a science in it. It does not meddle with the social system. We do not mean to interfere with outward arrangements. We may talk or chat a little about better and worse, and give various views; but this is our plan—to Christianize the social system, or to sanctify it; to consecrate it to God, to faith, hope, and charity. This is our object, our only object. This is all our ambition. We are merely a disembodied spirit seeking a body, hovering over the surface of the waters, like Noah's dove, and looking for a place of rest.

We recommend the Owenites to study this article well, and discuss it, and take time to it; but, more especially, we invite the editor of the *New Moral World*, or any of his talented correspondents, to discuss the matter with us in the two periodicals, for the mutual good of all. It cannot divert the attention from other proceedings, being purely internal and social.

RELIGION OF THE NEW MORAL WORLD.

The Religion of the New Moral World, consists in the unceasing practice of promoting the happiness of every man, woman, and child, to the greatest extent in our power, without regard to their class, sect, party, country or colour.

And this religion every child born in the New Moral World will be taught to practise from its birth, through life: and every one will easily acquire, and act upon, it.

Human knowledge is not sufficiently advanced to enable the children of the New Moral World to express more than probable conjectures respecting the supreme power of the universe; conjectures derived from the known laws of Nature.

From these laws the following conjectures are deduced as probable truths:—

- 1st. That an eternal uncaused existence has ever filled the universe, and is, therefore, omnipresent.
- 2nd. That this eternal, uncaused, omnipresent existence possesses attributes to govern the universe as it is governed.
- 3rd. That these attributes, being eternal and infinite, are powers which are incomprehensible to man.
- 4th. That these eternal and infinite attributes are probably, those laws of Nature, by which, at all times, in all places, the operations of the universe are incessantly continued.
- 5th. That it is of no importance whether men call this eternal, uncaused, omnipresent existence, MATTER OR SPIRIT; because such names alter nothing, explain nothing; and man knows the qualities of those existences around him, only so far as his senses have been made to perceive them.
- 6th. That if this power had desired to make the nature of its existence known to man, it would have enabled him to comprehend it without misery or doubt.
- 7th. That, as this knowledge has not been given to, or acquired by man, it is not essential to his well-being or happiness.
- 8th. That human nature has been formed to be what it is by this power; and the object of man's existence is the attainment of happiness.
- 9th. That the power which composes and recomposes all forms from the materials of nature cannot be changed in its eternal course by the request or prayer of man, or any created being.
- 10th. That all dissensions among men, on these mere speculative matters, are the greatest mistakes they have ever made, and are now the most formidable obstacles to their progressive improvement and attainment of happiness.
- 11th. That, for the convenience of discourse, it is necessary

that some concise term should be adopted, by which to designate that Power, which unceasingly composes, decomposes, and recomposes, all forms of existences throughout the universe: and that, the term God is, perhaps, as unexceptionable for this purpose as any that can be employed, because it has the recommendation of general use in its favour.

12th. That, therefore, the creating power, or powers of Nature, will be universally called God in the New Moral World.

The whole duty of man to this power, or these powers, is to be happy himself, to make his fellow beings happy, and to endeavour to make the existence of all formed to feel pleasure and pain, as delightful as his knowledge and power, and their nature, will admit.

There will, therefore, be no worship—no forms and ceremonies—no temples—no prayers—no gloom—no mortification of the flesh or spirit—no anger on account of religious differences—no persecutions,—but friendship, and kindness, and charity for the Jew and Gentile. All that will be required by man for the glory of God, will be to make himself, and all other living things, as happy as possible.

In the New Moral World, to produce happiness will thus be the only religion of man; and the worship of God will consist in the practice of useful industry, in the acquisition of knowledge, in uniformly speaking truth, and in the expression of the joyous feelings, which a life in accordance with nature and truth will be sure to produce.

Thus will a religion be established which will offend no man, be adopted first by the intelligent and rational of all sects in all countries, and afterwards by the human race, when it shall become one nation and one people, having one language and one interest, and when truth, or the knowledge of nature, shall cover the earth as the waters cover the sea.

THE POPULATION SCARECROW.

MALTHUS has devoted a chapter in his celebrated work on population, to the refutation of Godwin's Social System of Political Equality and Community. His principal argument is, the increase of population beyond the means of subsistence; and he draws a very striking picture of the progress of this *beau-ideal* system of Godwinism, until, by the operation of "the inevitable laws of Nature alone, and not from any original depravity of man, it degenerates into a society constructed upon a plan not essentially different from that which prevails in every known state at present." He says, that were such a state of society instituted, there would not be one woman in a hundred, of twenty-three years of age, who had not a family. Now we dispute this *in toto*. There are stronger causes than the fear of provision for a family, which prevent women from having families. What is it that causes so much celibacy amongst the aristocracy? What is it that causes such paucity of children amongst women of intellectual pursuits, and highly gifted minds? Only open up a field of honourable, intellectual employment for the female sex, and you would see a phalanx of women, as numerous as that which now pines in solitude, eagerly and enthusiastically engaged in useful pursuits, from whom the population terrorist would have little to fear. Campanella has got some views upon this subject, of considerable importance, which have been employed by no modern Socialist, that we know of, except M. Fourier. He says that Nature has created barren women, on purpose to prevent this evil; that they hold a very important station in the great household economy of Providence, a station similar to that of Female Communes at present. But theory, upon such a subject, is vain. We know not the resources of Nature, until we try the experiment, and the experiment must and will be made. We certainly must allow that if the present system of education prevailed, and all fear of having a family were removed, population would either rapidly increase, or mortality would increase, to keep it down. But there are some fears, which are better than others: some of a higher, and some of a lower order—the fear of mere want is, we believe, the least common of all preventives of population. Moral causes are most common. These latter operate on all the educated classes. There would be a positive decrease

of population, if the ratio for the higher classes were universal. The increase comes all from the uneducated. A prolific lady is a rarity. Our late Queen Charlotte, no doubt, was an exception; but she never was accused of blue-stockings. Zuccherò, the painter, could not get his picture of the Royal family finished, so rapid was the succession of baby after baby, to be introduced into the group. The poor artist, in despair, exclaimed, "Mein Gott, mein Gott!" and threw down his pencil. But *fine* ladies are not all Queen Charlottes. A baby is a rarity with the largest proportion. But they are neither to be praised nor blamed for this. It is not a test of merit or demerit. We state it merely as a fact, and an important fact, too, which Sadler, in his reply to Malthus, has, we think, demonstrated, that well-educated people are less prolific than those whose intellectual natures are not highly cultivated.

At all events, it must be very evident, that the argument of Malthus against a change of system is merely theoretical; and as it is his principal, if not his only objection, it amounts to nothing, until we have positive experience to ascertain its value.

We have the universal testimony of all ages and nations, to the hope of a change of system. Jew, Christian, Pagan, all agree in anticipating a period when a new law will be delivered to mankind, and a new order of things established. The return of the golden age is the song of all the poets, and is, more or less, incorporated with all religions; and, above all, with that religion of which Mr. Malthus himself was an ordained minister. The possibility of the new order, therefore, ought not to be opposed by a Christian clergyman. There must be provision somewhere, in the divine resources, for that system of things foretold, when God will "clothe the priest with salvation, and satisfy the poor with bread." It is not to be supposed, that any new laws of Nature will be enacted, but only opportunity afforded for the development of those laws which have hitherto been suppressed. It is remarkable, that an infidel should have more faith in the promise to the FATHERS, than even a Christian clergyman!

The world itself is not likely to last for ever. Why should not mankind have a thousand years' experiment of community, before it be destroyed?

OWENIAN TRACT.

THE following is one of the tracts circulated by the followers of Robert Owen, which we have selected in order to give our readers an idea of the present prospects of the party, as well as their mode of address.

OBSERVATIONS Upon Political and Social Reform, with a Sketch of the Various and Conflicting Theories of Modern Political Economists.

TO WORKING MEN AND WEALTH PRODUCERS OF EVERY CLASS.

FRIENDS,—You are the source and origin of all wealth; your hardy hands dig from the earth its hid treasure; you build our houses, cultivate our fields, weave our garments, and produce all the comforts and luxuries with which society abounds—and yet you are poor! Indigence and affluence grow up and flourish together; industry starves in the midst of plenty. How shall we account for so strange an anomaly? If we ask our doctors of law and divinity for a solution of this social enigma, we shall be told that it proceeds from our *corrupt nature*! that man is a greedy, avaricious, and selfish being! reckless of consequences to others, so that he can but gratify his own inordinate desires, and appropriate the best of everything to himself! "The strong," say they, "oppress the weak; the wise overreach and defraud the simple! What can be done with so perverse and mischievous a creature, but to 'abandon him to his own heart's lusts, and let him fall a prey to his own devices?'"

Go next to STATESMEN and LEGISLATORS, and hear what they say to the matter. They will tell you that it is a *necessary result of civilization*!—that without the spur of competition we should for ever have remained savages!—that without inequality of rank and fortune, emulation could not have been excited,—that the only incentive to high and lefty enterprise,

the only stimulus to human improvement and human progression, is PRIVATE PROPERTY. If, then, private property and competition for wealth are to exist, it follows that some must be *poor* and some *rich*; some *abound* and others *want*. "We may slightly," say they, "ameliorate the condition of the *working millions*, but cannot considerably improve it. The wit and ingenuity of men have been exercised in all ages to discover this *desideratum*, but in vain! their *theories* have proved *fallacious*. Look," say they, "to your boasted land of liberty and equality, AMERICA! there the people are invested with political power; there they have 'universal suffrage and the vote by ballot.' And are these FREE MEN happy? Are the *labouring population* well housed, well clothed, well fed? Is there amongst them 'no leading into captivity? no complaining in their streets?' Assuredly there is! There, as elsewhere, *competition* keeps down the money price of labour to the lowest scale of subsistence, 'and it is right,' say they, 'that it should be so! Cheap labour produces cheap clothes and cheap bread.'

Come we now to WHIG, TORY, and MALTHUSIAN political economists. These are very pious men, and cheerfully acquiesce in the ways of Providence! "The Author of Nature," say they, "has wisely ordained that a growing and luxurious population should be continually scourged and kept down by pestilence, wars, poverty, vice, disease, and premature death. Were it not for this wise ordinance, men would multiply like rabbits. Like the CATERPILLARS of EGYPT, they would soon 'eat up every green thing,' and at last be driven to the necessity of following Dean Swift's advice, and of devouring their own offspring."

Let us lastly descend to the new school of RATIONAL OR SOCIAL REFORMERS. A class of politicians thus described by the glowing and elegant pen of Coleridge:—"We turn with pleasure to the contemplation of that small, but glorious band, whom we may truly distinguish by the name of thinking and disinterested Patriots. Accustomed to regard all the affairs of men as a process, they never hurry, and they never pause. Theirs is not that twilight of political knowledge which gives just light enough to place one foot before the other; as they advance the scene still opens upon them, and they press right onward with a vast and various landscape of existence around them. Calmness and energy mark all their actions. Convinced that vice originates not in the man, but in the surrounding circumstances; not in the heart, but in the understanding; they are hopeless concerning no one. To correct a vice, or generate a virtuous conduct, they pollute not their hands with the scourge of coercion; but by endeavouring to alter the circumstances, would remove, or, by strengthening the intellect, disarm the temptation.

"The unhappy children of vice and folly, whose tempers are adverse to their own happiness, as well as to the happiness of others, will at times awaken a natural pang, but they look forward with gladdened hearts to that glorious period when

* If in England we hear less of stagnation in the commercial circles than we did a few weeks ago, the lament has not ceased in America; they are, perhaps, not yet used to it as we are; and as a specimen of the existing state of things in New York, we quote the following from the "New Era," published in that city:—

"At no period of its history has there been so great a degree of general distress in this city as there is at this day. Of its mechanics, and other working men, at least 10,000 are now without employment, and the wives and families of these, which amount, upon a low calculation, to 10,000 persons more, are suffering want, many of them heart-rending want. The letters which abound upon our table from commercial clerks, state that there at least 2000 of that educated class who have been dismissed from their occupations, and whose previous scanty salaries allowed them to make little, if any, provision for so sudden and distressing a contingency. Of seamstresses, book-folders, bonnet-makers, and other industrious females, we are assured, from sources likely to be well informed, that 3000 are at this moment in pining destitution, and exposed to heartless temptation and seduction."—*New Moral World*, Vol. iii., No. 44.

justice shall have established the universal fraternity of love."—*S. T. Coleridge. The Friend.*

Of this class of reformers the benevolent Owen is the head and leader. These philosophers tell us that men have hitherto egregiously and most lamentably erred,—that they have been ignorantly attempting to contravene the immutable laws of their nature,—that priests and legislators, mistaking the materials they had to work upon, like unskilful mechanics, have spoilt that which they intended to improve. They contend that MAN is not *naturally vicious*, but just what *circumstances*, acting upon his *organization*, conspire to make him,—that it is possible to take any number of infants from the *breast*, and train them up to be industrious or idle, learned or ignorant, virtuous or vicious,—that so powerful is the influence of early association, so indelible the impress of education, that they may not only be *given* any habits and any opinions, but be made obstinately to adhere to them—and, with few exceptions, pertinaciously to retain them through life. "Could we not," says Mr. Owen, "take an infant of *Jewish parents*, and make a good *Quaker* of it? Could we not take children from this country, and, by placing them in the islands of the Pacific Ocean, make them *cannibals*? If we had been taken from our parents when young, conveyed to India, and brought up in Hindoo families, can we doubt that at this time we should have been true believers in, and devout worshippers, of the god JUGGERNAUT—ready to throw ourselves under the heavy and crushing wheels of his stupendous chariot, as a sacrifice most acceptable to him?"

If man be thus the creature and the slave of circumstances, "Why not," say they, "remove from him every deteriorating and pernicious influence, and surround him with such circumstances as shall improve and elevate his character, and make him a wise, virtuous, and happy being?" "COMPETITION," say they, "ever has been, and ever must be, the fruitful source of vice and misery; it exhausts the energies of man in fruitless and unnecessary toil, corrodes and cankers the mind, and engenders the worst passions of which human nature is capable; it loads the few chosen favourites of fortune with excessive wealth, and keeps the bulk of mankind in indigence and want; it creates a bloated and unnatural monster of monopoly on the one side, and, on the other, starvation and death; and science, in its progress, will increase the evil; it will sharpen the edge of competition and multiply its powers of mischief until it has borne down and destroyed the present system of society altogether."—*Remarks on Rational System.*

"Would you then," say they, "rid yourselves of all the evils which at present afflict you? Would you emancipate your children from poverty, vice, and misery? Abandon COMPETITION and go into COMMUNITY. Do you doubt its practicability?—Look at the AMERICAN CO-OPERATORS! They have tried the system for many years, and find it not only *practicable*, but highly *beneficial*." Mr. Mellish who, accompanied by Dr. Isaac Cleaver, visited the community of RAPPISES in 1811, gives us the following account of their origin and successful progress:—

"The Harmonists, or Rappites, are a colony of German emigrants who settled in America in the year 1803. When the society was first established the whole of their property amounted to only 20,000 dollars. The present stock of the society we estimated as follows:—

| | Dollars. |
|---|----------|
| 9,000 acres of land, with implements | 90,000 |
| Stock of provisions for 900 persons, one year | 25,000 |
| Mills, machinery, &c. | 21,000 |
| Dwelling-houses and public buildings | 18,000 |
| Horses, cattle, and 1,000 sheep | 16,000 |
| Stock of spirits, manufactures, &c. | 50,000 |

220,000

They possess about 9000 acres of land, 2500 acres of which are cleared. The society now consists of about 800 members. It is impossible to convey any adequate idea of the diligence, industry, and perseverance of this extraordinary people; wherever we went we found them all activity and contentment; but they have every inducement to perseverance—they are all

on an equal footing; every member is equally interested in the good of the society. The moral deportment of these co-operators is highly praiseworthy,—there are no vicious habits amongst them. As to lying and cheating, so common in competitive society, they have no temptation to it. As individuals, they have no use for money, and no fear of want."—*Mellish's Travels in the United States in 1811.*

This flourishing COMMUNITY, as well as those of the Shakers, have lately been visited by one of our most eminent political economists, who gives the following account of them:—

"COLONY OF ZOAR."

"The capital of this colony is estimated at 137,400 dollars, about 34,300*l.*, which is altogether clear profit; for the settlers had not a single shilling of their own when they first embarked in their association. Their constitution is as follows.—The chief management of the colony, the keeping of the accounts, correspondence, and direction of Divine Service, have been unanimously intrusted to their leader, M. Baumbler, who had acquired the confidence of the whole community while they were living in Germany. He is assisted by three directors, who are chosen for three years, but one of whom is obliged to resign every year. The election is by ballot, in which every person of the age of twenty-one has the right of participating. Each director has his own department of agricultural, domestic, and administrative economy; they meet every night at the house of their leader, consult upon matters affecting the welfare of the community, and determine the labours of the following day. On the following morning, such persons as have no stated employment assemble upon a given signal, and each of the directors chooses the person whom he considers best qualified for his particular business. The directors are, however, obliged to take a personal share in the most difficult part of their labours, and to excite their workmen by their example.

"With abundance of food and other necessities, it may be truly said that a person may live free from all care in Zoar. Every child too, from the ages of three or four, is sent to the general public school, which is superintended by three females. The children are instructed in easy labours suitable to their age; the girls, for instance, in spinning, and the boys in plaiting straw; so that each has a fixed task, at the termination of which they are turned into the play-ground."—*Penny Magazine.*

"Our first visit to the Shakers," says Miss Martineau, was at their establishment two miles from New Lebanon, Massachusetts. There are 700 members at Lebanon, and 300 at Hancock, not far off. The Lebanon establishment is in possession of about 3000 acres of land, which are cultivated to a perfection seen nowhere else in the United States, except at Mr. Rapp's settlement on the Ohio, where community of property is also the binding principle of the society. This principle seems to us to have acted most beneficially, wherever we have seen it in operation; and this is not to be wondered at, since there is an absence of all that makes people reckless, and a presence of all that stimulates them to do perfectly what they have to do. His kind affections, too, are engaged to do his best for others who are doing their best for him. Nothing has been seen to equal the perfection of the Shaker and Rappite arrangements, in their fields, vineyards, gardens, and homes. They have the best crops, the best wines, the best provisions for the table, the best medicines, furniture, house-linen, roads, fences, and habitations in the country, with an enormously increasing amount of wealth, and a very moderate labour.* They are free from the operation of nine-tenths of the penal law; from all that relates to the protection of property. They have all that they want, and have the means of obtaining all that they can ever wish for. They are free from all temptation to theft and fraud; and the enormous mass of law which relates to the maintenance and transference of property bears no relation to them. I believe no member of these societies has ever been charged with any breach of the laws of the country.

* "The RAPPISES," says Miss Martineau, have an abundance, so much beyond their need, that it is surprising that they work, except for want of something else to do."

"The road through the settlement had not a stone bigger than a walnut upon it. Not a weed was to be seen in any garden, nor a dunghill in all the place. The collars of the men, and the caps of the women, were white as snow. The windows were so clear, they seemed to have no glass in them. The frame-dwellings, painted straw-colour, and roofed with deep red shingles, were finished with the last degree of nicety,—even to the springs of the windows, and the hinges of the doors. The floors were as even, and almost as white, as marble. The wood was put up in piles, supported by stone corner-posts; and not a chip was astray, not a log awry. The shop was stocked with the surplus of their manufactures; linen and woollen drapery, knitted wares of every kind, sieves, baskets, boxes, cordage, casks and pails; medicines, confectionery, and toilette luxuries. They command a very extensive sale for all their productions; especially garden seeds and medicines, of which they send large quantities yearly to London."

Working Men! Will you see this PARADISE before you, and within your reach—and yet quietly and supinely dwell in abodes of poverty? Will you for ever continue to "spend your money upon that which is not bread, and your labour for that which satisfieth not?" "FORBID IT HEAVEN, AND FORBID IT MAN."

My friends! the time and money which you spend in *political contention*, and useless strikes, would carry ANNUALLY several hundreds of your unemployed or ill-employed brethren into peaceful and successful community. Be ye then no longer the tools of hollow and selfish POLITICIANS—their interest is not your interest! If they court your favour, it is that you may carry them on your shoulders to *place* and *emolument*. Take, then, "your own affairs into your own hands."—Club your means together, and institute for yourselves, as the Shakers and Rappites have done, and as the Socialists of Manchester are preparing to do—INDUSTRIAL COMMUNITIES.* Then shall you inherit the boasted prerogative of your nature, and be indeed "*Lords of Creation*." Then shall every one of you "sit down under his own vine, and under his own fig-tree, and none shall make you afraid." Then shall you, and your children after you, enjoy peace, plenty, virtuous contentment, and happiness.—S. C.

* A congress of delegates from various bodies of SOCIALISTS throughout the United Kingdom met at Manchester, May 1837, to consider of and adopt the best means of bringing the COMMUNITY SYSTEM into successful operation in this country. After taking the best legal advice on the subject, it was finally agreed that they should at once enroll themselves under the title of "National Community Friendly Society," according to Act of Parliament, 10 Geo. 4, cap. 56, sec. 11. Their objects are thus stated:—"The objects of this Society shall be to raise funds for mutual assistance, maintenance, and education, which funds shall be applied for the purchase or rental of land, whereon to erect suitable dwellings, and other buildings; wherein the members shall, by united labour, support each other, and arrange the powers of production, distribution, consumption, and education, so as to produce among the members feelings of pure charity and social affection for each other, and practically plant the standard of 'peace and good will on earth,' towards all men."—*Rules*, p. 11.

The amount of subscription required from each member is one shilling per week; which in the four preceding months has produced a fund of 500*l*. This success, added to the liberal offers which they have received of pecuniary assistance as soon as they shall be ready to commence upon LAND, has led some of their more sanguine and enthusiastic brethren to desire that practical operations should be immediately entered upon. Fortunately, however, a great majority of their members, more cool and calculating, are opposed to any rash or precipitate attempt, and are determined to wait until they have made sufficient preparation to commence with *certainty* of success. Mr. Owen, writing from Munich in Bavaria, September 28, observes, "I am much gratified to hear of your progress in Lancashire, Yorkshire, and Cheshire. Go on and prosper; but do not yet suppose you are ripe for *sound* and *successful* action. Spread the principles with firmness and moral courage, as widely as

possible; increase the desire to apply them to practice, but inculcate the necessity for a full preparation of money and industry, with temperance in all things, before that practice be commenced."—*New Moral World*, Vol. iii., No. 52.

Those who desire further information on this most interesting subject, or wish to aid, by subscriptions or otherwise, this noblest of all human undertakings, are requested to apply personally, or by letter, to the Managers of the National Community Friendly Society, at the office, Great George-street, Salford, Manchester; or at the London Branch, 69, Great Queen-street, Lincoln's-inn-fields; where lectures are delivered, and where this, and other pamphlets and books, illustrating the NEW VIEWS OF SOCIETY, may be obtained.

MYSTICISM AND SCIENCE.

A SCIENTIFIC man is one, who affirming that he explains Nature and Nature's laws, in reality, hides and confounds all perception of that which upholds Nature and Nature's laws, and without a due regard to which they cannot be comprehensively understood. A MYSTIC is he, who charged with hiding and confounding all real ideas, alone ventures to speak openly and directly of Nature and Nature's laws, and of the law-maker.

To speak indistinctly and distantly to give out obscure hints of a power and life beyond dead matter, is the office of science. To declare clearly and affirmatively, to assert openly and undiluted the reality and activity of such power and vitality, brings down on such boldness and freedom, the contemptuous epithet of Mysticism.

Here, as in numerous other cases, the words should be transposed, in order to express truly the popular idea; but for the popular expression of the true idea, the words will do very well as they are. All that is necessary is for the Mystics not to be afraid or ashamed of being so called. Then the word would soon resume its ancient, its honourable and correct meaning. The word would do very well for the men, if the men would endeavour truly to deserve the word.

This personal literal introduction serves to let you know that one at least is willing to brave the sneerful use of the word "Mystic," in the hope not only of successfully recalling a good word from bad ideas, and false, degrading, associations, but of audibly declaring the existence of a valuable reality, where the merely scientific man who now possesses almost exclusively the favourable ear of the public, asserts that no truth can hopefully be sought. In spite, however, of the scientific man's endeavour to keep us from investigations which he avows an incapability of clearing up, these questions do and will, somehow or other, occur to and agitate every mind whether learned or unlearned.

Why our scientific men act this churlish part of the dog in the manger, unable themselves to manifest the truth, yet denying the power to others, is only reconcilable with a state of mind I should be sorry to attribute to any one individually. Of a class, however, I have less hesitation in saying that they appear to be influenced by the narrow-mindedness of sectarians, and the mental idleness, the imitiveness, the submission to authority and precedent, which reproachfully distinguishes England above all other European countries.

I may be allowed to add that the Mystic has this superiority over the scientific, that the former comprehends the latter. The Mystic is an essentially scientific man, but the scientific man does not reach to Mysticism; just as the algebraist covers the arithmetician, and goes much farther; while to the mere calculator, the mathematician is an incomprehensible Mystic.

It is therefore clearly not within the province of the scientific man to dogmatise on the assertions of the Mystic. Above all, when he spontaneously declares that "the language used is without a meaning to him," p. 191. The Mystic is in no such difficulty with respect to science; he can find at least a relative in every proposition, theoretical or practical.

Is it not almost enough to drive the Mystic for evermore inward to communion with his own teacher, and to make him cease regarding the progress of the human race, when the very occasion upon which he was writing, the only idea he wanted to

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bring prominently out, is so defectively done, that the most acute and lively mind can overlook or mistake it? No wonder that Mystics are generally chargeable with shutting themselves up, when at the moment one declares the inutility of the teacher, the confusion of the author, the mischief of the priest; it is supposed that he has in view some "peculiar process of education," p. 191. Or when he avows the necessity of a something beyond, and besides all that is figured forth under the ideas of redemption, or regeneration, or renewal, he is accused of wanting "first to renew the nature of man, and, secondly, to renew the forms of society," p. 189.

How is this difficulty to be surmounted? For the Mystic must not to give up his mission merely because he does not immediately succeed to the extent which would perhaps more gratify an obtrusive self-pride. On the contrary, failure must double his energy to discover his own defects, and quadruple his humility to acknowledge them: especially under the circumstance of free speech so friendly allowed in the pages of the *Shepherd*.

Suppose a native of some distant land where the art of painting, as a generic or ideal expression is totally unknown, were to visit Europe, and, returning home, used every effort which language will allow to explain to his fellow countrymen, the enchanting art which had excited his deepest admiration, what chance would such a one have of being understood? Let him endeavour to give utterances for realities which he had seen and felt, and, which in fact, he himself is. Forced, as necessarily he must be, to use the expressions which his neighbours constantly and exclusively used to other and lower facts, or at best, to mingle the individual words in new combinations, would not the happy shepherds of such enlightened regions exclaim, "he uses language without a meaning to us?" We know very well what it is to put a red mark upon our sheep, or to brand the hide of any animal; and we suppose he means some refined and improved mode of doing this. But if all the sheep were well daubed over to day, would not to-morrow's rain wash off every vestige? And as one scabby sheep mars the whole flock, what security have we for even a momentary continuance of this new mode of colouring sheep?

The traveller has to reply, "No, no, you mistake the affair altogether; it has nothing to do with a system of re-colouring what is coloured already: for, if once done, it lasts for ever; or, indeed, so long as the sustaining substance lasts. But, in fact my friends, I perceive it is my inconsideration which has led to this confusion. Either you must go to Europe, and see these works, and see the way in which they are produced; or some specimens must be sent here, that you may be at least convinced of their existence. To what source you may attribute their origin will be another question. I can only in the mean time verbally assure you, though I perceive the futility of it, that the things I speak of, are real in themselves, and are also made to be representative of realities much higher than themselves."

And with this appearance of arrogance, must he give up the subject he had endeavoured to introduce to their comprehension, lucky if 'he escape with whole bones from the matter-of-fact, and common sense indignation of themselves or their flocks; especially of those sleek, well behaved black rams with their densely logical spiral horns.

A few of the natives, however, are docile or curious enough, seeing he is an honest man, to imagine that the traveller is attempting to describe something which he really has seen and felt. They, therefore, meet him privately, and though himself no artist, he endeavours, by means of such rude materials as lie about, to develop in them some intuition of the fact of their being such an art; leaving it to themselves to allow the art to unfold itself in them, or in other words, to be added to their present extent of being.

In by no means so good a position as this supposed traveller, is the man amongst us who asserts, in a direct manner, the existence of a yet unacknowledged, unconscionable addition to our being. To the frigid formula of words alone can he apply for means of communication. The desire to know more by personal and more intimate (mystical, if you will), modes, is more rarely his good fortune, than to be passed aside as the reviver of old dogmas and doctrines said to be long since crushed under

the wheels of the modern giant "steam power," or evaporated by the admirable discoveries of all-dissolving "chemical-agency."

Still it must be patiently declared again and again, in language of all kinds, that this additional nature to the human nature is to take place.

All analogies and illustrations, however vividly they may picture, to the author's mind, the point he wishes to enforce, cannot be otherwise than defective in some material point. In the case where a thing unknown to the hearer is illustrated by a thing known, the figure must necessarily be objectionable on another ground that it has a tendency to keep the mind to dwell on the illustration, instead of going onward to the thing itself.

Man's mind we all perhaps perceive, and admit to be so far comparable to a tree that he has his period of germination, his leaf season in youth, his summer blossoming, his autumn ripeness. All which is in the natural order from below upwards. Thus in man the expansion of the body is followed up by the bloom of intellect, and succeeded by the ripeness of morality. But all these processes, whether carried on in the open air, or in the forcing house of college erudition, can only faster and faster, or more and more extensively push the earth born nature of the plant or of the man. The crab-apple will remain a crab; the natural man will continue a natural man. Before the tree can produce any other than crab apples, the orchardist must come and graft, or bud, a new species into or upon the old stock. It is clear that no alteration of position of the trees with respect to each other nothing that the trees could do, each for itself, or to its fellows, could produce any such result. If they could succeed by any self effort in purifying or increasing their growth, it could only be with the nature that they have, and not with the nature that they have not. This would end in producing more and more of the acid, crab, principle, which is the very one to be suppressed—not reformed, or augmented.

Thus Education may expand our external powers, may stimulate our intellect, may enlarge our moral feelings; but totally in vain, as to any special alteration of our being. The orchardist must be allowed to come and prune away all these forced growths; and, grafting the new species upon the concentrated sap of the single stock, suffer to grow a new life, with new leaves, new blossom, and new fruit similar in name, only to those which grew in conformity to the old life.

A MYSTIC.

REPLY TO THE PRECEDING ARTICLE.

THIS is the old story over again about regeneration—piecemeal too—that is, one at a time. There is really a great deal of this regeneration in the world. It assumes a great variety of shapes. A woman not long ago told us her son was taken with the new birth, and could not work; he lay in bed all day. She herself and husband have had it a long time. She feels God within her, has strong impressions, cares for no knowledge of any kind; she very calmly says, "My God will teach me what is necessary for me." But what is very singular, she has a very great aversion for another individual in the same state with herself. Of all clames in society there is not one which is more divided in heart and soul than the mystics, or the regenerate. The fact is, that individual regeneration is an impossibility. What is called the new nature is a mere fancy. Every man gets a new nature by conversion of any kind. Make a Christian into a Mahometan, he gets a new nature, a new inward being, and feels it too. When a man begins to ride a hobby he gets a new nature. We know an old gentleman who was once a most inordinate drinker, and had no command of his appetite for liquors, who at last found a substitute in the study of botany; he is now a most inordinate botanist, and has informed us that there is scarcely a plant, or even a weed in the country, of which he cannot give the name, both vulgar and scientific. This man has got a new nature. He is now a sober regular living man, and keeps time like the seasons. He has found an addition to his nature. A man may find a new nature by the study of any subject; but it neces-

sarily happens that the study of "God" produces a peculiar effect, different from that of vulgar science, because God is a living conscious being, and botany is a dead subject; the man who muses upon God, therefore, necessarily concludes that he has the deity within him, just as the old gentleman above alluded to has botany within him. But the old gentleman can give us a proof of his skill. We have walked over fields for a whole day with him, and heard him lecture on the virtues of plants, and give their individual names and histories. Here was proof positive. What can the divine-natured man show us? His science costs him very little. We know some who have put it on in a twinkling, and found it a very convenient excuse for ignorance. They talk about a thing they know nothing of, and cannot explain, for nobody can understand them, and they cannot understand themselves. They merely assert, and blame the hearer's unconverted nature for not comprehending them. If this be not quackery, we should like a correct definition of quackery. Robert Owen informs us that nobody understands his system but himself. Indeed, we have heard him say publicly that it requires a man to be regenerated to receive and fully appreciate it, and, in one sense of the word, Robert Owen is right, for every man who undergoes a remarkable change of principle, and acquires fixity of mind, instead of doubt and irresolution, is regenerated in a certain degree. But all these new-natured people are remarkable for this, that their own sweet selves are the standard for others.

Now we have no such presumption. Our motto is, "God in the whole." Individuals are devils necessarily, devils to society, and devils to one another. The individual spirit is a fractional spirit. We say unto men "unite, and let the universal spirit of God that is in man reorganize or regenerate society." We do not prescribe to them what they are to do after this. Whatever the whole does we submit to. There will then be only one patient to heal. By the system of our friend there are millions of patients, and new ones daily appearing as the old die off, and everlasting apostacies with seven devils, where there was only one before. When society is united apostacy is impossible.

Our correspondent's observations respecting scientific men do not apply to us. We suspect he reads only his own articles in the *Shepherd*, or he would not falsely accuse us. Our principle has always been that the positive acknowledgment of God is the first axiom of philosophy. All philosophy without this is delirious. There is nothing more insane. But we have taught that science is twofold, negative and positive. Vol. i. p. 394-5. The first treats of proximate causes only, the second of the universal cause. We will quote the passage, just to convince the reader of the inaccuracy of our correspondent. After showing that science negative treats of minor causes, as heat is the cause of evaporation, &c., we speak of the positive thus:—

"The positive system employs the word God as the great uniting principle, which combines in one all those proximate secondary minor and disconnected causes which the negative system pursues. It gives a unity to all this multifarious scene of nature which science examines in detail. It views the whole with the bird's eye prospect of a generalizing mind, and by the help of those discoveries which the negative system brings to light, it dives into the plans and mysteries of universal nature, revels in the sublime and intellectual contemplation of its unique intelligence, and anticipates the future destiny of man from an analysis of the present and the past, and the analogy of the whole and its parts. Moreover, there is this peculiarity about the positive system, that it connects the whole history of the species by one great intellectual link of conscious purpose. It rejects the unphilosophical and absurd idea of chance or incidental occurrences, by including all systems of religion and politics within the machinery of nature, not as fortunate or unfortunate coincidences having a passive origin, which is a most insane idea, but as movements originating in an active will."

Thus wrote the *Shepherd* in 1835. It has never contradicted it since. But we dislike all cant. We like positive axioms to be laid down, and we like to adhere to them; but the man who talks much of his divine nature, makes himself unneces-

sarily a suspicious character. Jesus Christ said, "Tell no man who I the son of man am." Be not your own trumpeter. Let your actions speak, and your words testify. But, for wisdom's sake, let them be intelligible. We hope our correspondent will answer the following questions:—

Has he himself got this new or additional nature? and what is its fruit? and how is it distinguished from self-conceit?

INTELLECT AND MORALS.

"We know," says Dr. Channing, "nothing so fitted to the advancement of society, as to bring its higher minds to bear upon the multitude, as to establish close connexions between the more and less gifted, as to spread far and wide the light which springs up in meditative and sublime understandings.—On the faithfulness of great minds to this awful function, the progress and happiness of men chiefly depend. The most illustrious benefactors of the race have been men who have risen to great truths, have held them as a sacred trust for their kind, and have born witness to them amidst general darkness, under scorn and persecution, perhaps in the face of death. Such men, indeed, have not always made contributions to literature,—for their condition has not allowed them to be authors,—but we owe the transmission, perpetuity, and immortal power of their high thoughts, to kindred spirits which have concentrated and fixed them in books."

"Some may think that we are exalting intellectual above moral and religious influence, that the teaching of moral and religious truth by the comparatively weak and foolish, is the great means of renovating the world. This truth we indeed regard as 'the power of God unto salvation.' But let none imagine that its chosen temple is an uncultivated mind, and that it selects as its chief organs the lips of the unlearned. Religious truth is, indeed, appointed to carry forward mankind, but not as conceived and expounded by narrow minds,—not as darkened by the ignorant, nor as debased by the superstitious,—not as subtilized by the visionary, nor as thundered out by the intolerant fanatic,—not as turned into a drivelling cant by the hypocrite."

TO CORRESPONDENTS.

The Omnivorous Animal will be inserted next week; but we mean to exclude one page, which is very much calculated to destroy its effect with all but those few to whom the writer has no occasion to explain himself. We assure him, that in so doing, we merely impose upon him the same restrictions which we have long ago imposed upon ourselves. We must concede much to others, if we expect concessions from them. Feeling should never be explained or exposed. She is a veiled nun, and will fly from those who attempt to draw the veil aside. She loves those best who say least about her, but wrap her up in pictorial images, and send her, unseen, but felt, in all kinds of vehicles and commodities. Descriptive poets are her favourites. They are the best mystics. We have dived into many mystic writings, but sweeter, and holier, and purer feeling, we never found in one, than in Goldsmith's "Traveller," "Deserted Village," or "Edwin and Angelina." Those who attempt to describe the indescribable, and lift the veil of Isis, commit an act of violence, which Nature never fails to punish some way or other. It is a pity to kill the goose that lays golden eggs, merely to survey the centre where the eggs were generated. This was done by the very noblest minds of antiquity, the modern Platonists, Ammonius Saccus, Proclus, Plotinus, Amelius, Jamblichus, and Porphyry, who were like men climbing huge precipices, and leaving the people to stand and gaze on their extraordinary daring. It is better to take your gifts down to men, than to go to the tops of cliffs and mountains, and hold them out for their acceptance. "Who is a wise man, will understand these things; prudent, he will know them."

Three Hundred Maxims for the Consideration of Parents—we will notice them next week.

In page 189, for "latter part 26th verse," read 18th verse.—Page 190, for "Deut. 1, 41," read 1, 41 to 45.

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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UNIFORMITY AND VARIETY—IN SYSTEMS.

Deh fate un corpo sol di membri amici.

"Oh make one compact frame of friendly members."

Tasso—Jerusalem Delivered, 1, 31.

WE think it is Hutchison, who makes uniformity and variety the standard of beauty. Whether they be the standard or not, we shall not stop to inquire; but certainly we regard them as essential ingredients of a state of happiness.

Along with uniformity we include unanimity, as the source from which uniformity proceeds. Unanimity, with variety of mind, is therefore co-existent with uniformity, and variety of external arrangements. We prefer the words expressive of the outward forms, because they address themselves more clearly to the understanding.

It has been the ambition of legislators and moralists, in all ages, to produce unanimity of mind upon many important topics, and especially upon religion. Laws have, therefore, been enacted for the limitation of thought; vainly attempting to accomplish by force, what can only be efficiently done by conviction. But the consequence has been violent irritation, and infinite division of opinion, which, perhaps, is greater now than at any former period, because now authority is destroyed, and each man thinks for himself.

Along with this division, however, has grown up a greater outward display of toleration, so that variety is more pleasing than formerly. Where once a difference of mind would have led to blows, the result is now a hearty laugh, or a good-natured smile, with the free-minded; but with the stern disciples of the old theological schools, it goes no farther than a good hearty scowl, and a word of admonition. There is certainly a little progress towards perfection in this, more especially when it does not originate in indifference towards truth, but merely in a tolerant and intelligent spirit. Much of it, however, at present, arises from indifference. A constant tendency to throw serious subjects into ridicule, is the peculiarity of very many modern liberals. This is not right. It is prejudicial to truth. It has the effect of repressing much sanctimonious folly, but it counterbalances all the evil it destroys, by that which it creates. This is not liberality, but intellectual licentiousness. Such people will sport with the finest truths, and prostitute moral and intellectual beauty, with a reckless unconsciousness of the influence of their conduct upon the moral feelings of society. But it is a law of Nature, that laughter never can ultimately command respect. Gravity, even accompanied with ignorance, is more respectable than wit and learning, under the direction of levity. It is the moral sense of mankind, which establishes this law. There is a sort of "Divine Instinct," as the author of the "Three Hundred Maxims" expresses himself, which never fails to give its final verdict in favour of sobriety of mind.

Sobriety is generally consistent with itself, and has an attachment to truth. It is the ruling power of society; but it is a vicious power, in a state of tutorage, or imperfection. All bigotry lives and fructifies in it. Gravity is the peculiar feature of partisanship, especially religious; and attachment to principle is often carried to so fearful an extent, that the laughter-

loving witting, or giggling fool, is often, by way of contrast to his sober counterpart, denominated a fine fellow, and a boon companion. We are not surprised at this. The man of principle, as he is called, will too often quarrel or combat over a word—he will rebuke, correct, admonish, and even frown, for a very subordinate offence, or an insignificant error of judgment. Co-operation with such men is impossible. Yet, although the former are more social, they are less trustworthy and constant; less hearty in the pursuit of a definite object.

Here are two great evils, therefore. On the one hand, a sort of negative indifference to truth; and on the other, a disagreeable, unsocial, hammering of crude notions, under strong antipathies for their opposites. The former party is the most social; the latter the most intelligent. But the most intelligent of all is a party which cannot well be formed until society be altered, which combines the sober research and ardent attachment to truth of the one, with the good-natured indulgence and toleration of the other.

But even this party must have a principle of unanimity by which to unite, or party it cannot be; and that principle must be some universal and heart-searching proposition. Any subject is heart-searching, which is deemed of vital importance. The eating of pork was once heart-searching. It caused many bloody wars, and violent persecutions. But there is no religious principle more uniting in its influence, than that which regards God as the author of all that is—the sole source of good and evil. This necessarily puts an end to religious strife, and leaves man at liberty to act for himself, as the sole judge of good and evil relative to himself. The will of God becomes then synonymous with the will of man, and the true word of God becomes then the living, active spirit of the present generation of men, and government becomes a theocracy. This principle would put an end to all religious strife. There would be many minor differences, but they would all be temporary. Happiness would be the test of the value of a principle of action. At present the test is an old book, written God knows when, and translated and retranslated by men who neither knew the language well, nor understood the subject; or the test is a string of articles, written nearly three hundred years ago, in the midst of bloodshed and strife, occasioned by the very doctrines insisted upon. Happiness is out of the question; good works are not taken into consideration; the satisfaction of the poor is not regarded as a criterion. The test of truth is a scholastic notion, a grammatical formula, a mathematical proposition, in which the heart has no necessary interest, but in which a sort of artificial interest is created, by connecting it with worldly possessions, honours, emoluments, power, fear of God and the devil, hell, heaven, judgment, and eternity,—thus causing a discord to exist between happiness here and happiness hereafter, and testing the value of a doctrine or system by a vain imagination, instead of a present and felt reality.

Under the guidance of such a theological proposition, we say uniformity and variety would act most harmoniously, for the variety would be the result of peculiar tastes, and could excite no bigotted antipathy in consequence of religious zealotry.

But it will be many generations before all men could be brought to the acknowledgment of such a proposition, and under any other it would be impossible to reconcile a nation to a social system, without variety amounting to discord. We shall suppose, for the sake of illustration, that the British nation resolved to adopt a social system, such as that of Owen or Fourier, and to establish communities all over the country. We think it very probable that a large proportion of all sects and parties would have no objection to the community of property. The high and low Calvinist, the Armenian, the Anabaptist, and Pædobaptist, &c., could see nothing in the mere community of property to do violence to their creeds, and the poor of every persuasion would hail the advent of such a system as a great deliverance. This is a uniformity principle, therefore, supposed to be already gained. But there are minor considerations, vital with all, but in different senses, which would create rival and opposition communities immediately. The marriage question is one, public worship is another. We should have Baptist communities, and Pædobaptist communities, and Wesleyan, and Calvinist, all agreeing upon the uniformity principle of community of goods, but living at enmity upon the variety principles of doctrine and opinion. But a very great advantage would be gained by such a separation of sects. We should then be able to determine, which at present we are not, which species of doctrine is best calculated to constitute a system of peace. It is very probable that such a trial of worth is determined upon in the councils of heaven, it is impossible to divine futurity in minute particulars, but we can positively say that the means of observation, and of judging, under such circumstances, would be more perfect than they now are, when the various sects are lost amid the ocean of society, and never can be viewed or judged collectively.

Had Owen proposed a system of this kind in 1817, he would probably have had many more friends, but he would then have concealed his own ulterior plan, which is one of the plans to be tried by experiment. It is better as it is. Government was very much disposed at that time to make an experiment, but was alarmed by the pecuniary demands of Mr. Owen, and as the tide of public opinion soon turned against him, no additional motive was furnished to induce it to yield. Had the experiment been made, it would have been sectarian, and being made with paupers, would have arrayed the prejudices of honest pride and independence against it. Now, Owen's plan is an additional sectarian plan—that is, it is the plan of a party, and would, in a universal system like that we are describing, compete with the rest.

Nay, there are so many eccentric beings in society, that if scope were allowed, we have little doubt that there would arise communities of bachelors and maids, like the Catholic monasteries. The number of individuals who pursue a solitary life from choice, cannot be determined, under present circumstances. Many old maids are grievously wronged by a harsh judging world, which sets them all down in the list of disappointment, as foxes grinning at grapes. It is our own opinion that immense cohorts of genuine devotees to celibacy would be found—in every nation—to whose peculiar services society would probably owe more than to any other party. The world is already greatly indebted to celibacy. The monks, with all their faults, were the intellectual nobility of the dark ages. They have not only faithfully preserved their precious deposits, but spent immense labour and time in collating manuscripts, composing indices, illustrating obscurities which render the study of ancient history, literature, philosophy and theology comparatively easy to the modern student. From such communities we could not expect poetry, novels, and romances, or such aerial productions; but heavy, hard-headed labour, deep research, invention, and discovery, would be found to court their society. We should have communities of light-headed people—vigorous in body, and jolly in behaviour, devoted to the dance and the song,

Married to immortal verse,
Such as the melting soul may pierce,
In notes with many a winding boat,
Of linked sweetness long drawn out, &c.

We should have communities of artists congregating for mutual

benefit and inspiration; then dispersing throughout society for the distribution of their talents, and the reward of their merits. We should have communities of philosophers, all ultras in their views, who, tired of the common-place modes of vulgar life, associated together to elevate their minds into infinities and eternities, and build their eyries in inaccessible cliffs, where minds of ordinary wing could never accompany them. These, and a thousand other varieties, might all exist upon a principle of uniformity, comprehending nothing more than community of landed interest for the material department, and toleration of variety of opinion and discipline for the spiritual, or mental and moral department. The most attractive would be the largest, and the most successful in the ordinary business of life and production of common-place enjoyment.

Taking this view of the prospects of the social question, it is almost immaterial what particular party have the start, provided others follow in succession. But as the agitation of the question in its first movements, is the hardest labour of all, and surrounded with the greatest difficulties; it seems to us, that the most universal and popular views compatible with liberty of opinion, are most likely to prosper. But should any individual party succeed, another party will assuredly follow upon a different principle; and every succeeding attempt will be different from its predecessor. Uniformity, without variety is impossible, under any view of the question. For even a national movement must give way to the prejudices of sects. All this variety, foreseen, and certain, results almost entirely from the religious principle. Were that unanimous, the variety would be very trifling, consisting chiefly of eccentricities, which would be productive of much social satisfaction; but with sectarian opinions, or fundamental theology, it is vain to hope for social uniformity, without a long experimental trial of the comparative merits of each system, for each party must necessarily believe itself best fitted for the exercise of the social virtues.

Take any view which you please of the subject, it is a religious subject; the struggle, is a religious struggle, and deeper and deeper must its combatants dive into those all engrossing questions, which always have ruled, and now bear sway over all civilized and barbarous nations. The battle is greater and nobler than the people imagine. The present is a material age, it is not the last, it will soon be over, and a battle of principle will supersede it. But there is one thing which may be urged in favour of the materialists at present, and that is, that the battle of principle may be fought after the material question is settled. This is true, the material question must be settled first, but we never can confine ourselves solely to one question; we must always have a variety of questions before us to direct our judgments in the settlement of one. No question is insulated, and no man can give a judicious verdict upon a case, who does not perceive the consequences of his verdict. We look beyond the material question of mere territorial community. We always have the ulterior idea in view, and the more so, because, others neglect it. We should, probably, say less of it, if others said more. The importance we attach to it, comparatively to the other, is not to be determined by the frequency of allusion to it. We are merely filling up a vacuum, which we perceive in the investigation of the subject. We are calling the attention of our readers to that, which others neglect or despise; and were the material question altogether overlooked, we should probably, devote ourselves for a season, almost wholly to it, till we found a coadjutor to enable us to take up the spiritual counterpart. The mind is the being to be consulted; the feelings are the parties for whom we ought to legislate; both these are invisible principles; the invisible, is the source and the seat of all happiness, the beginning and the end; the visible are merely media of enjoyment. These media are of immense importance; but they are good or bad only as the invisible spirit feels them. It is the spirit which selects them, and the spirit that enjoys them, and uses them. It is all a question of feeling, of spiritual feeling. Here it begins, and here it ends, and here it rests in the spirit for ever.

THE OMNIVOROUS ANIMAL.

SOME weeks since there were inserted in the *Shepherd* various observations, *pro* and *con*, relative to the comparative merits of the several kinds of human diet. I do not think the subject was much, if at all cleared up, but it seems to have been lost sight of. On reference to the former numbers, it appears that the discussion was suffered to be extinguished by a sort of jocular attack. Now, I like a joke very well myself in its proper place, and of all the serious subjects for man's consideration, I will admit his belly may bear satirising as well as any. Yet we must not be thrown aside from the deeper value by a horse laugh.

I dare say I may be very singular in my fancy, but to me the matter is of much importance, and if you will tolerate it, I will endeavour to give some facts connected therewith, or, in short, the experience of my own case.

I know that the sensual man can settle the debate at once, by a successful appeal to the fact of his own gratification, his pleasurable sensations, his happiness, as he calls it. I also know that the scriptural man can continue to justify his sensualities by quotations, to the effect that "not that which goeth into the mouth defileth a man," &c.

Yet I think, looking at the subject candidly and fairly, on religious, or on moral, as well as on scientific grounds, it is exactly of that kind which is open to question and investigation, and that in the mixed state of existence wherein we now find ourselves immersed, it should be questioned and investigated. For though in itself it is one of a lower character, it has connections of a high character, and I venture to assert, that in a mediate mode, its relations are of the highest kind.

After several changes of my interior position, as from logic to action, from action to feeling, and so on, mostly leading to a deeper unfolding of the interior life, I resolved a few years ago to make the trial of abstaining from animal food, with all its usual accompaniments. I was in but middling health at the time, but my chief impulse originated in the perception that some friends, who had for many years adopted that plan, were always in a state of mind and body so much more free and elastic than myself.

The most immediate results of the experiment worth remarking, was the fresh outbreathing of an eruptive acid disease of which I had been previously cured, and which the continued stimulation of what is called good living kept temporarily concealed; thus justifying the theory, or rather explaining the facts of those medical men who recommend stimulating diet in cutaneous and glandular diseases. Almost every kind of food I took underwent such immediate fusion, if I may so describe it, as to show some powerfully bad quality in the stomach, which I would designate as excess of acid. Perhaps, if any state would excuse the use of animal food, it was mine. I, however, persevered, even to an extreme, that I need not enter into. Employing the medicated vapour bath to take off the old refuse, I have gone through the difficulties with such success, that at the present moment I am thankful to say I am better than I have ever been since my dyspeptic days commenced.

These are the physical facts as compressed as I can narrate them. Probably they are too brief, but they must submit to brevity for the sake of the more important mental facts.

What do I gather from this experience? First, that I would not recommend to any person over forty years of age to attempt such an alteration in his system, unless he be prepared to meet ultimate consequences. If any of that age be resolved, then temporary excitements of a purifying nature, such as bathing, gymnastics, and the like, may be adopted, until the new system is found to work harmoniously. Far, however, are to be preferred excitements of a moral and intellectual nature. It is a known fact that an imprisoned convict requires more food, especially of the animal kind, than does the free labourer in the open fields. The benevolent Howard ascertained this, and the poor law investigations have shown it to be the customary state of things. An increased dose of mental occupation is, therefore, necessary for such as resolve to make light of the body. All which you perceive harmonizes very well. For

the time and money saved by the abstainer, enable him to be *sin* to edge off from his mechanical work if he be a poor man, and thus he gets more time to think and to act for the higher ends of his existence. He can afford to cease that excess of heavy labour, which is necessary in order to find the means of keeping his stomach in subordination, or rather in pacification, under the high-pressure system.

If in a state of life where money is not a great object, how much good could be done in the time thus saved? In the families of the rich and middling, towards the conclusion of a heavy breakfast, with its super-addition of eggs, ham, &c. &c., comes the important question.—"Well, my dear, what shall we have for dinner to-day?" Half an hour may be consumed in this discussion; then, "When can you be at home to have it nice and hot?" Off goes the lady to spend the morning in the agreeable and highly intellectual task of ordering the articles of the various tradesmen. Then, wherever he may be, or however engaged, the husband must put off every thing to be at home with his appetite at the appointed time. The necessary repose for digestion completely blocks out the whole of the participants from any further interior efforts for the day. The belly has them tight to the table, and there he keeps them. Hence you find that music, or what goes by that name, is so fashionable. It requires scarcely any mental exertion to play over what is known, and none at all to hear it.

After all, be it observed the actual support of the body must come from the inside. The soul's health and strength must support those of the body. And who will dare assert that the mind's health is the result of the body's eating and drinking? The universal mind must maintain the individual mind, and not backwards from the individual to the universal: the individual mind, by its body-derived health, sustains the body, and not the body sustains the mind. The body imbibes and uses the food in obedience to the healthy mind, and not by any self-power, and the food does not otherwise strengthen the body of a living person, any more than it would if crammed into a dead body, which is demonstrable in diseased persons.

There is perhaps no result of abstinence more striking than this, clearer realization of the distinction between body and self. Many of your readers will at this festive season be cracking their nuts round the family fireside. If they perceive a nut a little larger than ordinary, rather darker in the shell, more glossy and fat looking, they may conclude that the fruit-eater has omitted to throw away one of the bad ones. Let it be cracked, no very difficult matter, and they will probably see that the kernel, or what should be the kernel, is a soft much enlarged, but much diluted, worthless mass, adhering nearly all round more closely to the shell than to itself; and the living germ will be sought therein in vain. Such a fellow was not a meat eater, but he very well describes the state of one so far as a confusion of man's two distinct natures is concerned. But a good sound nut will rattle in the shell before it is cracked, and declare by the tone that he is sound.

On which it may be observed that we have had very many clear sighted intellectual men, not only among the flesh eaters but even among the great drinkers.

I would say in reply, that I think you may smell out the channels through which the ideas of every man come, by a comparison and investigation of their works. Not to occupy too much of your space, I will leave that proposition to your better-read contributors, and merely name two well known individuals, very much alike in their public pursuits. Both were vehement politicians, both wrote for education, both wrote and spoke largely on general topics. I mean Sheridan and Cobbett. The former a wine-bibber; the latter a milk-sop. While the stimulated man could rise no higher than a mere pronouncing dictionary, the temperate furnishes us with grammars, full of acute reasoning. While one writes plays of doubtful morality; the other brings forth permanent essays on finance arising out of the topics of the day. One involves himself in debt by personal extravagance, the other by his public attempts for man's amelioration. One dissipates his personal energies in court vices, the other concentrates them in agricultural plans. I am not unaware that the better of the two was not faultless; but remember, he was not an abstainer. Though abstemious, he

argued warmly on the beer and bacon side of the question, and had a vast deal to much of that kind of mental colour.

Much more remains to be said, and above all, we must not fail to allude, so far as propriety will allow, to the hymeneal consequences. So that you are likely to receive another note from

A MYSTIC STUDENT.

Christmas 1837.

[Our correspondent confounds the two Sheridans.]

INQUIRY INTO THE RELATION BETWEEN FAITH AND KNOWLEDGE.

By the Transcendentalist.

ESSAY II.—WHAT FAITH IS NOT.

In our first Essay we have found, that, previous to all inquiry, two categories must be known, viz., true and false.

Now there are two states, one of decision, another of scepticism. For action, the first state is requisite; the second is merely prior to the first state, or, if persisted in, produces nothing but positive inertness. The state of the mathematical student, mentioned in our last, is merely one of temporary scepticism; this lasts while he is examining the demonstration, which being done, he pronounces his decision, namely, that the proposition is true. Scepticism of this kind is the very reverse of inertness; it renders the student impatient, and stimulates him to action, namely, to the search after truth. The scepticism of the man who does not inquire, is a state in which he chooses to remain; as it does not stimulate him, it is a lasting proof of his inertness in a particular branch. Understand, by scepticism is here meant the refraining from placing a proposition under either of the categories of true and false.

Our student has hitherto been considered a mathematician, the pursuer of a science which guides to *certainty*. Let us now take an historical student, who can, at best, only arrive at a probability more or less strong. Suppose him investigating the truth of some ancient tradition; that he finds two reasons for believing it to be false, and five equally strong reasons for believing it to be true. He would be sceptical to a certain extent, that is, he would not *know* under which category to put the proposition, but still he would say, "If I must put it somewhere, I will put it under the category of true."

We will now leave students, and consider *practical* men, whose energies are not directed to the mere acquirement of knowledge, but to the performance of some act, in consequence of a previous knowledge, or conviction. A man of business, for instance, goes in the morning to his banker's. The propositions which he assumes to be true are that the banking-house has not been burned down the night before, that it has not stopped payment, &c. &c. He cannot prove the truth of any one of these propositions, cannot produce the slightest chain of evidence; all that he can rely on is the fact, that a house on fire is more uncommon than a house not on fire, and hence, as he has to assume one of the two to be true, he decides on the latter, and walks to town accordingly. The student, who is merely pursuing knowledge, stands in quite a different position from the man of business; the former may, if he like, remain four or five years in a state of scepticism as to whether there really was a King Sesostrius, and may employ all that time in weighing the evidence. Not so the man of business; nine o'clock comes, and off he must go, for he cannot stop to wade through the *Times*, *Herald*, and *Chronicle*, to see if there has been a fire, but he at once assumes there has not, and he starts to business accordingly.

Now we see the use of our reducing all investigation to an inquiry under which of two categories a proposition should be put. Were there more than these two categories, scepticism would be triumphant, and one of the greatest springs of action would be stopped. The argument, *ad absurdum*, would be crushed at once. This argument merely proves that a proposition is *not* under one of the categories, and from this it is immediately inferred that it must come under the other. Suppose (if it be possible to suppose a logical contradiction), that there were a third condition, besides being "safe," and "unsafe," in what a situation would the man of business be! It not being

proved that his counting-house is unsafe, he at once assumes it is safe—it must be, or the other. But suppose the non-predicating "unsafety" of his counting-house did not necessarily involve safety, the check to action would be extraordinary, the non-proving one case would leave open two others, one great species of argument would be annihilated, and scepticism would reign triumphant over action.

But to what does all this lead?—To the following point. Scepticism cannot long be the state of a man of action; if he were forced to scrutinize every proposition with the minuteness of a speculator, the whole world would be speculating, and nothing would be done. Promptness, we have further shown, depends on a man being able to say "either this or that;" the smallest balance of evidence is enough for practical purposes, or the non-proof of a proposition being under one category, is sufficient to assume it under the other, and off starts the practical man, guided by never so small an advantage in either of the scales.

The chief spring of the practical world is, as we see, not knowledge in the mathematical, and scarcely in the historical sense of the word. Ask any one, if his friend So-and-so is alive, and he will answer "Yes," merely because he has seen him a fortnight before, and has not heard to the contrary. If you press him, and say, "Do you *know* he is alive?" he would answer, "No, but I *believe* so."

This word "believe," which here means no more than a placing a proposition under one of two categories, on probable, but not certain evidence, has been, and will continue to be, the cause of warfare between the faithful and the infidels. The infidel attaches no more meaning to the word "faith," than is here attached to "belief," in the mere worldly sense of the term. "Belief," says a note to Shelley's Queen Mab, "is utterly distinct from, and unconnected with, volition; it is the apprehension of the agreement or disagreement of the ideas that compose any proposition." If this were an adequate definition of "faith," there is no doubt the infidels would be invulnerable; it is absolutely impossible that a man can be guilty of any wickedness, merely because he requires a longer chain of evidence to admit a proposition than another. The question that remains is, whether this definition be adequate. The consideration of this point will occupy our next essay; however, we will venture to anticipate the result, namely, that the mere deciding in favour of the greater of two probabilities, is NOT faith, in the religious sense of the word.

Some readers will ask, what use has been made of the four classes mentioned in our last essay? To which we answer, none as yet; but in considering faith, we shall move in a circle, till we meet with them again.

THE TRANSCENDENTALIST.

THREE HUNDRED MAXIMS FOR PARENTS.

(Darton and Clarke, 58, Holborn-hill. Price 6d.)

THIS is a curious little volume, and is certainly worth more than the money as a mere curiosity; but it is valuable, moreover; it contains many useful, and some very excellent precepts; but there is a third class, which is marvellous and extraordinary, beyond any thing we ever saw in print. Of this third class we shall say nothing; it refers to an unspeakable subject, of which, as an Apostle says, it is not lawful for a man to speak. We leave it to the reader to cogitate thereon, but we fear the words will disturb his own interior thoughts. The school is evidently mystic, but still there is a grain of practical truth to be found, which we have picked out:—"Let the beneficial influence of the master act upon the girl, and the soft influence of the mistress upon the boy," is bringing moral instruction home to the understanding and the feelings, which can never be divided. We recommend the principle of this precept to Shelemiah. Perhaps it, better than we, may teach him the beneficial influence of an outward circumstance. But "never let the child look outward for the ground of its conviction," would puzzle one of Daniel's angels to expound. What is a ground of conviction, that robbing a bird's nest is wrong? Our feelings? These are moved by the plaint of the injured

bird, and would not be experienced, did we not perceive symptoms of a sensitive injury. The grounds of conviction are *always* double, *outward* and *inward*, and never, in any single case, inward only, or outward only.

We consider that this little book might be made very useful, by means of the pruning knife, and a little additional graft of the understanding. The sermons of stones and trees, and actions, and circumstances, are a thousand times better than those of words. Indeed, we think a dumb parent can bring up his children as morally as a talkative philosopher. Who has not felt the eloquence, of a look, a shake of the hand, a step, a gesture, an attitude, an act? All these are outward symptoms of inward feelings. They do not deceive; words often deceive. We wish to God the moralist would endeavour to bring about a system of *dumb moral instruction*, and leave the sciences to the tongue and the pen. The author of the "Three Hundred Maxims" evidently has something of this in view, but he begins at the wrong end. We wish he had a school or a family to instruct, that his lectures might be experimental. He would find outward things more useful than he imagines.

Matter is the book of God. It is the house of God—the temple of God; and its arrangements by man are the ceremonial worship of God—now, henceforth, and for ever.

"Never venture to determine what thy child shall become, but by the inner determination find out God, who is determining it."

"It is impossible that a corrupt generation should generate a better one, without purifying itself."

"Never behave childishly to a child, but treat the child with a childlike heart."

"Let your child be alone only after having been in good company, for when it comes from worldly company, it will always be *bad* company to itself."

"Words are not at all the means of conveying ideas from one to the other, but only the means of representing ideas."

"Talk not to your child about the *motives* from which you act, but let your *actions* be in correspondence with the highest good, and the child will itself be aware of the good that is in your motives."

"Never tell the child that you act out of love, but really put so much love into the act, that the child will be sure to find it out from its *loveliness*."

"Never think that you will dispose your child by *words* to what you have indisposed it by facts."

"Never *reason* with your child on that which it should believe from divine instinct alone."

"All that is *above* the child is a subject of the child's belief."

"All that is *below* the child is an object of the child's reasoning."

"Never exhort your child to love, for a commanded love is but a lifeless image of love."

"Never exhort your child to gratitude, for thanks which are *extracted* will be patches of excess or defects."

"Never claim the attention of your child when you feel disposed to *preach* moral, but be always ready to *aid* it, when it addresses you for the sake of its moral elevation."

"As soon as the child sees that you do not care about the occupation to which its *nature* leads it, it will not care about the occupation to which you would lead it."

"Gratify not your own vanity by the exhibition of your child; let its blushing cheek be a lesson to yourself."

"Never propose to your child any character, and the least of all your own, as the model, according to which the child is to form itself."

"Do not prove to your child the truth of revelation by the miracles operated at the time of its introduction on the earth, but let the child find the *real miracle* in its own person."

"The child's spiritual nature is not bad in itself, but it becomes so if you waste it, and neglect that good which shall become the ruler of it."

"The difference between the sexes is no *inequality*, for there is not less certainty in the *feelings* of a woman than in man's *understanding*."

"Let the peculiar character of each sex be developed in the interior life, and that will better secure them than walls or doors."

"To let the peculiar character of the sexes be freely developed, you must, as much as you possibly can, bring them up together."

"Let the *beneficial* influence of the master act upon the girl, and the soft influence of the mistress upon the boy."

"Do not shut up your daughter from the exercises and liveliness which prevails in the society of boys."

"Do not shut up your son from the grace and loveliness which prevails in the society of girls."

"Do not allow the *feelings* to occupy the whole of your daughter's existence, but cultivate her understanding with relation to the Spirit."

"Do not offend the Spirit in the feelings of your daughter, by submitting them to the scourge of the *understanding*, for woman in her feelings *beholds* the Spirit which man often hardly understands."

"Surround your daughter with the sphere of *natural* existence, for the good which she will develop in an artificial existence can never be understood by her, nor any one else."

"Do not allow the understanding to be the whole of your son's existence, but direct the good in his feelings to the Spirit."

"Your son will never elevate himself above the personal tendency of *individual* truth to the *universal* tendency of moral dignity, if you do not allow the *good* in his intellectual life to be co-associated with the *good* in his feelings."

"He who is made able to see that the beauty in Nature, the Eternal Will in man, and the goodness in God make the *one great harmony*, is the *only* religious, the *only* happy man; in him the divine germ has fructified, and God's image is restored unto him, of faith, 'for Christ dwelleth in his Spirit.'"

The following are somewhat curious and equivocal:—

"Let the child arrive by degrees to the consciousness, and to the free use of his physical, moral, and divine capacities, and thereby find out how its interior vocation is related to love."—[But if by trying to *let* it you *prevent* it, what then? We should like to see this ideal education realized.]

"Let the child never witness a bad effect, without inquiring after the end that has disturbed the cause."—[We should like to see the mother who could practise this droll precept.]

"Never *give* the child a motive, but let it *find* the mover himself within its own will."—[That is, never *speak* to your child.]

"Never tell the child how it must behave to any person, but allow the child to feel its true relation to the centre, and from it find how it is to behave to all."

"Let not your child waste its moral strength in doing that which has no moral end."

"Never cause the child to make any *exterior* atonement for its transgressions, but let the voice of its conscience, confirmed by your reproof, be an *interior* atonement."—[Why an exterior action should not be treated with an exterior reaction, is beyond our comprehension.]

"If the child's moral will be too weak to produce moral action, *never punish the child*, but assist its moral nature to recover strength."—[Bachelor's children are nicely brought up. So says Mr. Owen; but neither of the two is a practical teacher.]

"Never exhort the child to anything upon the ground of example, since the same action is altogether different when proceeding from a different origin."—[Showing a good example must be equally useless; thus belying the maxim—example is better than precept.]

"Let the child freely display and fully enjoy the beauties of art in so far as they manifest the in-forming spirit, which pervades human consciousness and human freedom."—[This has mystry written on its forehead.]

"Never make great exertions to provide enjoyments for your child: cast it upon the Spirit, who will provide all that it needs—*true* enjoyments."

"To diminish the irritability of your child, let it be interiorly concentrative: for the more concentration takes place at

the centre, the less it is liable to be overcome at the circumference."—[A very good prescription for nervous people, if they could prepare it.]

"Let not your child have any other relaxation than that variety which will relate him to unity."—[It would require one of Daniel's angels to explain this.]

"Before you think of gathering exterior means for your child, take care that it gathers the interior substances for itself."—[How doth it gather them but by observation?]

THE HORRORS OF A COTTON MILL.

Extracted from MARTIN'S "*Annals of Crimes*," and reprinted by W. M. Clarke, Warwick-lane. 1837.

RECURRING to the description given me by Robert Blincoe of the dreadful state of thralldom in which, with a multitude of unvenial companions, he was involved at Litton Mill, I am instructed to say, that, as excessive toil, the want of proper time for rest and the absence of nourishing and wholesome food, gave rise to contagious disease, [so a liberal supply of good provisions and a cessation from toil quickly restored many to health; but instead of taking warning by the results of these terrible examples, no sooner were the invalids sent back to the mill than the system of over-toil, boundless cruelty, starvation, and torture, was at once resumed. Let it not, however, be supposed that anything in the shape of dainties had been dispensed to the sick: wheaten bread, coarse pieces of beef boiled down in soup, or mutton for broth, with good milk or butter-milk, sparingly distributed, formed the extent of those indulgencies. This diet, luxurious as it was considered in Litton Mill, did not surpass the ordinary standard of the daily fare that Blincoe had enjoyed at St. Pancras workhouse, as well as during the latter period of his stay at Lowdham Mill.

I have not yet done more than mention the cuffs, kicks, or scourging to which, in common with many other of his unhappy comrades, Blincoe stood exposed; since by his account, almost from the first hour in which he entered the mill, till he arrived at a state of manhood, it was one continued round of cruel and arbitrary punishment. Blincoe declared, he was so frequently and immediately beaten it became quite familiar; and if its frequency did not extinguish the sense of feeling, it took away the terror it excited on his first entrance into this den of ignorance and crime. I asked him, if he could state an average number of times in which he thought he might, in safety, say he had suffered corporeal punishment in a week. His answer invariably was, his punishments were so various and so frequent it was impossible to state with anything approaching to accuracy. If he is to be credited, during his ten years of hard servitude his body was never free from contusions and wounds, inflicted by the cruel master whom he served, by his sons, or by his brutal, and ferocious, and merciless overlookers.

It is already stated that he was put to the back of a stretching-frame when he was about eleven years of age, and that often, owing to the idleness or the absence of the stretcher, he had his master's work, as well as his own, to perform. The work being very coarse, the motion was rapid, and he could not keep up to the ends: for this he was sure to be unmercifully punished, although they who punished him knew the task assigned was beyond what he could perform! There were different stretchers in the mill; but, according to Blincoe's account, they were all of them base and ferocious ruffians: Robert Woodward, who had escorted the apprentices from Lowdham Mill, was considered the worst of these illiterate, vulgar tyrants. If he made a kick at Blincoe, so great was his strength, it commonly lifted him off the floor: if he struck him even a flat-handed blow, it floored him; if with a stick, it not only bruised him, but cut his flesh. It was not enough to use his feet or his hands; he must wield a stick, a bobby, or a rope's end. He and others used to throw rollers, one after another, at the poor boy, aiming at his head, which of course was uncovered while at work; and nothing delighted the savages more than to see Blincoe stagger, and to see the blood gushing out in a stream! So far were such results from deterring the monsters, that long before one wound had healed similar acts of cruelty

produced other wounds; so that, on many occasions, his head was excoriated and bruised to a degree that rendered him offensive to himself and others, and was so intolerably painful as to deprive him of rest at night, however weary he might be. In consequence of such wounds, his head was overrun by vermin. Being reduced to this deplorable state, some brute of a quack doctor used to apply a pitch cap, or plaster to his head. When it had been on a given time, and its adhesion was supposed to be complete, the terrible doctor used to lay forcibly hold of one corner and tear the whole sculp from off his head at once! This was the common remedy; and I should not exaggerate the agonies it occasioned were I to affirm, that it must be equal to anything inflicted by the American savages, on helpless prisoners, with their scalping knives and tomahawks.

This same ruffian, Robert Woodward, who, by the concurrent testimony of many sufferers, stands depicted as possessing that innate love of cruelty which marked a Nero, a Caligula, or a Robespierre, used, when Blincoe could not or did not keep pace with the machinery, to tie him up by the wrists to a cross-beam and keep him suspended over the machinery till his agony was extreme. To avoid the machinery, he had to draw up his legs every time it came out or returned: if he did not lift them up, he was cruelly beaten over the shins, which were bare. Nor was he released till, growing black in the face, and his head falling over his shoulder, the wretch thought his victim was near expiring! Then, after some gratuitous knocks and cuffs, he was released and instantly driven to his toil, and forced to commence with every appearance of strength and vigour, though he were so crippled as to be scarcely able to stand. To lift the apprentices up by the ears, shake them violently, and then dash them down upon the floor with the utmost fury, was one of the many inhuman sports in Litton Mill, in which the overlookers appeared to take delight: frequently has Blincoe been thus treated, till he thought his ears were torn from his head; and this for very trivial offences or omissions. Another of their diabolical amusements consisted in filing the apprentices' teeth! Blincoe was once constrained to open his mouth to receive this punishment, and Robert Woodward applied the file with great vigour! Having punished him as much as he pleased, the brute said with a sneer—"I do this to sharpen thy teeth, that thou mayest eat thy Sunday dinner the better."

Blincoe declared, that he had often been compelled, on a cold winter's day, to work naked, having no covering on him besides his trousers, loaded with two half-hundred weights slung behind him, hanging one at each shoulder. Under this cruel torture he soon sunk, when, to make the sport last the longer, Woodward substituted quarter-hundred weights, and thus loaded, by every painful effort, Blincoe could not lift his arm to the roller. Woodward has forced him to wear these weights for hours together, and still to continue at his work! Sometimes he has been commanded to pull off his shirt and get into a large square skip, when the savage, being sure of his mark, and that not a blow would be lost, used to beat him till he himself was tired! At other times Blincoe has been hoisted upon other boys' shoulders, and beaten with sticks, till he has been shockingly discoloured and covered with contusions and wounds.

What spinners call a *draw off*, at one of those frames at which Blincoe worked, required about forty seconds: Woodward has often insisted upon Blincoe cleaning all the cotton away under the whole frame in a single draw, to go out at the farther end, under pain of a severe beating. On one of these occasions Blincoe nearly lost his life: being caught between the faller and the head-piece, his head was jammed between them. Both his temples were cut open, the marks of which are still to be seen, and the blood poured down each side of his face! It was considered next to a miracle that he escaped with his life. So far from feeling the least compassion, Woodward beat him cruelly, because he had not made *more haste*! Blincoe says to the best of his recollection, he was twelve years of age when this accident happened!

It is a fact too notorious to be denied, that the most brutal and ferocious of the spinners, stretchers, rovers, &c., have been in the habit, from mere wantonness, of inflicting severe punishments upon piecers, scavengers, frame-tenters, winders, and others of the juvenile class subjected to their power, compelling

them to eat dirty pieces of candle, to lick up tobacco spittle, to open their mouths for the filthy wretches to spit into; all which beastialities have been practised upon the apprentices at Litton Mill! Among the rest, Blincoe has often suffered these indignities. What has a tendency to display human nature in its worst state, is, that most of the overlookers, who acted thus cruelly, had arrived in the mill as parish apprentices, and, as such, had undergone all these offensive inflictions!

There was, however, one diversion which, in all my inquiries as to cotton-mill amusements, I never found paralleled: of this, Robert Woodward, if I mistake not, has a claim to the honour of being the *original inventor*. It was thus executed—A tin can or cylinder, about three feet high, to receive the rovings, and about nine or ten inches in diameter, was placed in the midst of the alley or wheel-house, as the space is called, over which the frames travel at every draw, and pretty close to the race. Upon this can or hollow cylinder Blincoe had to mount, and there to stand upon one foot, holding a long brush extended in the opposite hand, until the frame came out, about three times in two minutes, invariably knocking the can from under him, when both fell upon the floor! The villain used to place the can so near the race that there was considerable danger of Blincoe falling on it; had he done so, it would probably have lamed him for life, if it had not killed him on the spot: the victim had, with the utmost celerity, to throw himself flat upon the floor, that the frame might pass over him! During this short interval, the amateurs (Robert Woodward, Charnock, Merrick, &c.) used to set the can upright again; and it required no small share of ingenuity in them to keep time. The frame being returned, poor Blincoe had to leap on his feet, and again to mount nimbly on the hollow column of tin, again to extend his arm, holding the long hair brush, and again sustain a fall, amidst the shouts and yells of these fiends! Thus would the villains continue to persecute and torment him, till they were tired, notwithstanding the *sport* might have been his death. He ran the risk of a broken bone, or the dislocation of a limb, every time he was thus thrown down; and the hours the monsters thus wasted, they afterwards made up by additional labour wrung from their wretched victims!

Another of their diversions consisted in tying Blincoe's hands behind him, and one of his legs up to his hands: he had then only one leg left free to hop upon, and no use left of his hands to guard him, if he chanced to fall; and if Blincoe did not move with activity, the overlooker would strike a blow with his clenched fist, or cut his head open by flinging rollers: if he fell, he was liable to have his leg or arm broken or dislocated. Every one conversant with cotton-spinning machinery knows the danger of such diversions; and of their cruelty, every one can judge.

There seemed to exist a spirit of emulation—an infernal spirit, it might with justice be designated—among the overlookers of Litton Mill, to invent and inflict the most novel and most singular punishments. For the sake of being the better able and the more effectually to torment their victims, the overlookers allowed their thumb and fore-finger nails to grow to an extreme length, in order that, when they pinched their ears, they might make their nails meet—marks to be seen!

Needham himself, the owner of the mill, stands arraigned of having had the cruelty to act thus, very frequently, till their blood has run down their necks; and so common was the *sport* it was scarcely noticed. As it regarded Blincoe, one set of wounds had seldom time to heal before another set was inflicted; and the general remedy that Blincoe applied was the oil used for the machinery. The despicable wretches who thus revelled in acts of lawless oppression would often, to indulge the whim of a moment, fling a roller at a boy's head, and inflict deep wounds; and this, frequently, without even a shadow of a fault to allege, or even a plausible reason to assign in *justification*! At another time, if the apprentices stood fair for the infliction of a stripe, with a twig or the whip, the overlookers would apply it, with the utmost vigour, and then, bursting into laughter, call it a—*good hit*! Blincoe declared he has, times innumerable, been thus assailed, and has had his head cut severely, without daring to complain of the cause. Woodward and others of the overlookers used to beat him with

pieces of the thick leather straps made supple by oil, having an iron buckle at the end, which drew blood almost every time it was applied, or caused severe contusions.

Among Blincoe's comrades in affliction was an orphan boy, who came from St. Pancras workhouse, whose proper name was James Nottingham; but better known as "*Blackey*," a nickname given him on account of his black hair, eyes, and complexion. According to Blincoe's testimony, this poor boy suffered even greater cruelties than fell to his own share! By an innumerable number of blows, chiefly inflicted on his head! by wounds and contusions his head swelled enormously, and he became an idiot! To use Blincoe's significant expression, "*his head was as soft as a boiled turnip! the scalp on the crown pitting everywhere on the least compression.*" This poor boy, being reduced to this most pitiable condition by unrestrained cruelty, was exposed to innumerable outrages, and often plundered of his food, and was at last incapable of work. Melancholy and weeping, he used to creep into holes and corners, to avoid his tormentors. From mere debility he was afflicted by incontinency of stools and urine! To punish this infirmity, conformably, as Blincoe declared, with the will of Ellice Needham, the master, his allowance of broth, buttermilk, porridge, &c., was withheld! During the summer time, he was mercilessly scourged! and in winter he was stripped quite naked, and slung, with a rope tied round his shoulders, into the dam, and dragged to and fro till he was nearly suffocated. They would then draw him out, and set him on a stone, under a pump, and pump upon his head, in a copious stream, while some stout fellow was employed to sluice the poor wretch with pails of water, flung with all possible fury into his face. According to the account I received, not alone Blincoe, but several of the Litton Mill apprentices, when these horrid inflictions had reduced the poor boy to a state of idiotism, his wrongs and sufferings, his dismal condition, far from exciting sympathy, only increased the mirth of these vulgar tyrants! His wasted and debilitated frame was seldom, if ever, free from wounds and contusions; and his head, covered with running sores and swarming with lice, exhibited a loathsome object! In consequence of this miserable state of filth and disease, poor Nottingham has many times had to endure the excruciating torture of the pitch and scalping-cap already noticed!

Having learned, in 1822, that this forlorn child of misery was then at work in a cotton-factory near Oldfield Lane, I went in search of and found him. At first, he seemed much embarrassed; and when I made inquiries as to his treatment at Litton Mill, to my surprise, he told me "he knew nothing whatever about it." I then related what Blincoe and others had named to me, of the horrid tortures he endured. "I dare say," said he, mildly, "he told you truth, but I have no distinct recollection of anything that happened to me during the greater part of the time I was there! I believe," said he, "my sufferings were most dreadful, and I nearly lost my senses." From his appearance, I guessed he had not been so severely worked as others of the poor crippled children whom I had seen: as well as I can recollect, his knees were not deformed, or, if at all, but very little! He is much below the middle size, as to stature; his countenance is round; and his small and regular features bore the character of former sufferings and present tranquillity of mind. In the course of my inquiries respecting this young man, I was much gratified, by hearing the excellent character given him in the vicinity of his lodging. Several persons spoke of him as being serious and well inclined, and his life and conduct as being irreproachable.

We frequently, said my informant, had our best dinner on a Sunday, and it was generally broth, meat, and turnips, with a little oat-cake; the meat was of as coarse a sort as could be bought. This being our extra dinner, we did not wish to part with it too soon; therefore it was a general practice among the apprentices to save some of it till Monday, leaving it in the care of the governor of the apprentice-house, each one to know his own: the practice was to cut some mark in the oat-cake, and lay it on the wooden trencher. It happened one Sunday we had our dinner of bacon, broth, and turnips, with a little oat-cake: this Sunday, Thomas Linsey, a fellow apprentice

thought he should like a snack early in the morning; he, therefore, took a slice of bacon between two pieces of oat-cake to bed with him, and put it under his head—I cannot say, under his pillow, because we never were allowed any. The next morning, about three or four o'clock (as it was a usual practice in the summer time, when short of water, for a part of the hands to begin their work sooner, by which contrivance we were able to work out our full time, or nearly so), Linsey was found dead in bed; and as soon as some of the apprentices knew of his death, as they slept about fifty in a room, there was a great scuffle who should have the bacon and oat-cake from under his head: some began to search his pockets for the tin he used to eat his victuals with; some had pieces of broken pots, as no spoons were allowed! It was reported that this Sunday's pig had died in the Lees, a place so called at the back of the apprentice-house. There was no coroner's inquest held over Linsey to know the cause of his death. I shall leave the reader to judge for himself this distressing sight, at so early an hour in the morning. This occurred at Litton Mill.

It might be supposed that these horrid inflictions had been practised in Litton Mill unknown to the master and proprietor; but the testimony, not of Blincoe alone, but of many of his former associates, given without his knowledge, is decisive on this point: the latter, like Blincoe, described Ellice Needham, the master, as equalling the very worst of his servants in cruelty of heart! So far from taking any care to stop their career, he used to animate them by his own example to inflict punishment in any and every way they pleased. *Mr. Ellice Needham* stands accused of having been in the habit of knocking down the apprentices with his clenched fists, and kicking them when down; beating them to excess with sticks, or flogging them with horse-whips; seizing them by the ears, lifting them from the ground and forcibly dashing them down on the floor, or pinching them till his nails met! Blincoe declares his oppressors used to seize him by the hair of the head, and tear it off by a handful at a time, till the crown of his head had become as bald as the back of his hand! *John Needham*, following the example of his father, and possessing unlimited power over the apprentices, lies under the imputation of crimes of the blackest hue, exercised upon the wretched creatures from whose laborious toil the means of supporting the pomp and luxury in which he lived were drawn. To the boys he was a tyrant and oppressor! To the girls the same, with the additional odium of treating them with indecency as disgusting as his cruelty was terrific: these unhappy creatures were at once the victims of his ferocity and lust!

For some trivial offence, Robert Woodward once kicked and beat Robert Blincoe till his body was covered with wheals and bruises. Being tired, or desirous of affording his young master the *luxury of amusing himself* on the same subject, he took Blincoe to the counting-house and accused him of wilfully spoiling his work! Without waiting to hear what Blincoe might have to urge in his defence, young Needham eagerly looked about for a stick: not finding one at hand, he sent Woodward to an adjacent coppice, called the Twitchell, to cut a supply, and laughingly bade Blincoe strip naked, and prepare for a *good flanking!* Blincoe obeyed; but, to his agreeable surprise, young Needham abstained from giving the promised flanking! The fact was, the poor boy's body was so dreadfully discoloured and inflamed by contusions, its appearance terrified the young despot; and he *mercifully* spared him, thinking that mortification and death might ensue if he laid on another "flanking." Hence his unexpected order to Blincoe to put on his things! There was not at the time a free spot on which to inflict a blow! His ears were swollen and excoriated; his head was in the most deplorable state imaginable; many of the bruises on his body had suppurated; and so excessive was his soreness, he was forced to sleep on his face, if sleep he could obtain in so wretched a condition!

Once a-week, and generally after sixteen hours of incessant toil, the eldest girls had to comb the boys' heads, an operation that, being alike painful to the sufferer, and disgusting to the girls, was reluctantly endured and inefficiently performed: hence arose the frequency of scald heads, and the terrible scalping remedy! Upon an average, the children were kept

to work during a great part, if not all, the time Blincoe was at Litton Mill, sixteen hours in the day: the result of this excessive toil, superadded to hunger and torture, was the death of many of the apprentices, and the entailment of incurable lameness and disease on numerous others.

The store pigs and the apprentices used to fare pretty much alike; but when the swine were hungry, they used to squeak and grunt so loud that they obtained the wash first, to quiet them: the apprentices could be intimidated and made to keep still. The fattening pigs fared most luxuriously, compared with the apprentices! They were often regaled with meal-balls made into dough, and given in the shape of dumplings! Blincoe and others, who worked in a part of the mill whence they could see the swine served, used to say to one another—"The pigs are served; it will be our turn next." Blincoe and those who were in a part of the building contiguous to the pigsties, used to keep a sharp eye upon the fattening pigs and their meal-balls, and as soon as he saw the swineherd withdraw he used to slip down stairs, and, stealing slyly towards the trough, plunge his hand in at the loop-holes, and steal as many dumplings as he could grasp! The food thus obtained from a pig's trough, and perhaps defiled by their filthy chops, was exultingly conveyed to the privy or the duck-hole, and there devoured with a much keener appetite than it would have been by the pigs: but the pigs, though generally esteemed the most stupid of animals, soon hit upon an expedient that baffled the hungry boys; for the instant the meal-balls were put into their troughs they voraciously seized them, and threw them into the dirt, out of the reach of the boys! Nor this alone: made wise by repeated losses they kept a sharp look out, and the moment they ascertained the approach of the half-famished apprentices, they set up so loud a chorus of snorts and grunts, that it was heard in the kitchen, when out rushed the swineherd, armed with a whip; from which combined means of protection for the swine, this accidental source of obtaining a *good dinner* was soon lost! Such was the contest carried on for a time, at Litton Mill, between the half-famished apprentices, and the well-fed swine.

I observed to Blincoe, it was not very rational to rob the pigs, when they were destined to bleed to supply them with food as soon as they grew sufficiently fat! "Oh! you're mistaken," said he, "these pigs were fatted for master's own table, or sold at Buxton! We were fed upon the very worst and cheapest of Irish-fed bacon." There was, it seems, a small dairy at Litton Mill; but the butter was all sent to his house: the butter-milk alone was dispensed, and but very scantily, to the apprentices. About a table-spoonful of meal was distributed once a-week to the apprentices, with which to wash themselves, instead of soap; but in nine cases out of ten it was greedily devoured, and a piece of clay or sand, or some such thing, was substituted: such was the dreadful state of hunger in which these poor children were kept in this mill.

TO CORRESPONDENTS.

The disguised and unfeeling Toryisms of Shelemiah's letter is such, that we cannot insert it. We are exceedingly sorry to think that a good disposition, which the writer evidently possesses, should be so strangely perverted by a neglected understanding. We doubt not that the writer means well, but his letter would be much better suited for the Church of England Magazine, or perhaps the Evangelical Magazine, than a paper like ours, whose object is to lead the understanding to outward action, and not to set the soul asleep with bewildering phantasms. To satisfy the reader, we will quote two passages:—
"From the existence of the realities thus imperfectly hinted at, we observe, that it is utterly useless to propose to the people good circumstances, before they themselves are constituted good moral beings; at all events, the first attention should be given to the being, and not to his circumstances."
"If the people do not make good conditions, they have not the better nature." Can such ignorance pretend to teach? Does not Shelemiah know that we devote all the attention to the being; the circumstances are used for the sake of the being, and for his sake only.

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVINETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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THE CHRIST.

"The path of the just is as the shining light which shineth more and more unto the perfect day."

Di lui si fècer poi diversi rivi
Onde l'orto Cattolico si riga
Sì che i suoi arabuscelli stan più vivi.

Dante, Paradiso, c. 12.

From him do many streamlets go,
That o'er the Catholic garden flow,
The little trees more lively grow.

All nations are familiar with the idea contained in this word. It is a divine and complete deliverer. But there is a vagueness about creeds of churches and individuals, respecting this deliverer, which requires a few more observations.

All power (and Christ is a power,) naturally and simply, divides itself into physical, intellectual, and moral. The physical, being the lowest, is first developed; the moral, is the end and object of all government. Intellect may be largely developed under an immoral system.

Saint Augustin, had a similar view of Nature, when he divided Vision into three kinds: *corporalis, spiritalis, and intellectualis*. But his definition of "intellectualis," corresponds to our "moral." He illustrates it by the precept, "love thy neighbour." The sight of these words, is the corporal vision, and has no moral virtue. The remembrance of these words, or the image of the precept in the mind, is the spiritual vision, also without virtue; but the "love" itself, is the "*intellectualis*," or the conscious love feeling. This word has now assumed a different meaning; but it is evident, that St. Augustin and we are treating of the very same divisions of being, under different names. There is no other division to think of. Words may change; but the universal facts, are eternally the same. The revelation of these eternal facts in time, is man's sphere of inquiry and his school for wisdom.

This is the natural progress of growth: Christ being the new creator, or governor of society, the overturner of the old, and the builder of the new government, according to the law of nature, has a threefold development.

First—The physical or bodily Christ, or Christ in humiliation, a worker of bodily miracles—possessing the authority derived from such miracles; a preacher of righteousness, but only a preacher, not exercising any delivering power in renewing the moral nature of man, or ameliorating the condition of society—a mere material Christ—God manifest in the flesh, handled and seen, but not enjoyed, bringing death to himself, and to all that followed him.

Second—We have the spiritual or intellectual Christ; that is the doctrinal Christ of theologians; whose nature has been discussed, analyzed, and depicted with all the ingenuity and skill of man, in whose cause the most profound learning, and the most marvellous talent, have been employed for many successive generations. This Christ is the ruling Christ of the churches and creeds of Christendom. He is the spirit and power of the former, and is discovered in the former, and his being and character are deduced from the former. He is much

more exalted. The other was in humility, this in exaltation and glory. The other was a local being. This is supposed to have an omnipresent being. It is the omnipresence of this spiritual Christ which forms the basis of transubstantiation, and as a man who tastes one drop of sea-water tastes the whole sea, and one who inhales a small portion of atmosphere knows the virtue of the whole, so he who takes the consecrated host, takes the whole logos in a partitive sense. This spiritual Christ, we say, is an extension of the former. But it is not the final fruit. It has produced division, and has not yet redeemed the world according to promise. Still, the work of germination and Christ's growth is going on—another stage is yet to come, and that third stage is the moral re-union of all the scattered fragments which the intellectual power has dispersed.

Intellect is naturally a contentious power; argumentative people are always quarrelsome. There is no satisfying their hypercritical nicety. Excellence, with them, seems to consist in an assent to certain propositions, or a submission to certain intellectual formulas. Hence the origin of creeds, which are all the offspring of this intellectual Christianity, and are all fruitless in a moral sense, and utterly deficient in attaining the object originally aimed at. When we consider that *the Christ* is at present only in his second or middle stage of progress, this is not to be wondered at. It is a fall—the fall of man—and the depth of the fall is increased in proportion to the number of professors, or the number of minds, which regard the intellectual assent as a criterion of worth, and hope to reform mankind by metaphysical arguments. This is Anti-christ. It is the fall or humiliation of the Christ in his spiritual offspring. We were told it would so be, and so it has been, and seems still to be going on; men still vainly hoping by means of Antichrist and his intellectual wranglings, to save themselves both here and hereafter.

Third—The moral, or perfect Christ.—This is the consummation of the progress of the church, and it becomes a perfect unity when it arrives to this state. Jesus of Nazareth, the seed germ, or type, of this great and universal Christ, was a perfect and upright man; an individual image of the universal Christ to be revealed in the world, and in man at a future period. He was a God-man, and a worker of wonderful works, by means of the Godhead revealed in him. The third revelation of the Christ in the universal man, or men collectively, will produce greater perfection than his, and do greater works. Moreover, it will do what has never been done before, it will redeem society. "The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and we (the people) shall reign on the earth."

From this view of *the Christ*, it is evident enough, that his final revelation has not yet taken place; that that final revelation is a moral re-union of society knit together as one man, and beautiful in moral excellence and in *healing* power, even as Christ the individual type is represented to have been.

This latter idea of Christ is the universal Christ, or the true Saviour—the former only save nominally, as heralds, or forerunners of the latter. The Individual, or physical Christ, healed physically; the spiritual Christ heals ideally in the imaginations of the devout; but neither of the two produces the

real fraternal charity or love, which alone sufficeth to cure the diseases of society. They are therefore insufficient saviours; and the systems erected upon them, are what the Scriptures call Antichrist, or in other words the Division of the Church and the hatred and repulsion of its members. Hence the spirit of the age has a tendency to cast them off. Infidelity takes this leap out of the pale of the Church, and sets up a tabernacle of its own without the gates. Infidelity errs in doing so, not because it is wrong in denying that the corporeal Christ, or the spiritual Christ, has failed to fulfil the promise of deliverance, for in this denial infidelity is right; not because it is wrong in denying that the doctrinal creeds about the spiritual Messiah of the Church are erroneous, for in this also infidelity is correct; but it errs in not perceiving the process determined upon in the councils of Providence, as the natural growth of the Christ from one individual perfect man, up to one universal perfect man. There is no occasion for going out of the pale of the Church; the duty of every man, now is, to complete the universal man by a re-union of fraternity, and thus reveal the Godhead in society by the creation of universal brotherhood. The spirit of this universal brotherhood is God the Son.

In the progress from the individual to the universal Christ, we see the fall of man beautifully, or rather awfully, developed. Like the first Adam, the second Adam was perfect. He could not be otherwise. He was free. He was under no law. He was the son of the woman. When Adam was put in the garden, he also was blameless; but Adam was put under a law, he was made a bondman. Being made a bondman, he fell; for every man who is under an outward law will break it. He is a fool if he do not. Adam was no fool in this respect; he ate of the tree of knowledge. Evil increased after him, in proportion as his children multiplied, as intellect and interests multiplied. A grand system of outward law was set up; sacrifices and types of outward forms, wooden gods, stone gods, a vast temple of outward things—the world of the bondman and his children. Oracles and prophets were sent to keep it up, and they kept it up till Christ came, and then they gradually ceased.

Now who was Christ? a new man altogether. A man who was not under the law, and could not commit sin, because he was not under the law, and for that reason only. The seed of the woman was free. His law is the law of love, not an outward law. He is a perfect sovereign, an irresponsible being. God himself never will, and never can, call him to account. He is not the son of knowledge, like the man of the tree, but the son of the heart. This new man begets children, not as the first Adam, but by a spiritual relationship; and all who are united with him in spiritual relationship, that is, by acknowledgment of his sonhood, his freedom, are themselves free, and under the law of love; but they who do not acknowledge him, are sons of the bondman; they are miserable, contentious devils, hating one another, and persecuted by the universal spirit till they acknowledge the Son.

But how can or must they acknowledge him? Only as one member of a body acknowledges another—by the closest union, the most perfect possible relationship, unity of interest, unity of possession, perfect sympathy, and mutual confidence—the COMMUNION of the Saints. They must be able to repeat, with godly sincerity, and without hypocrisy, "I believe in the Holy Catholic Church, the communion of the saints." If they cannot repeat this from the conscience, without a quaver, without demurring, without a mental reservation, they are impostors and deceivers, wolves in sheep's clothing—antichrists. We care not for their creeds: we look to their hearts, and their reception of the Son of the Woman.

There is the whole gospel of the Son of God compressed in a nutshell! Let Christendom refute it, either by Nature or revelation, if it can.

Now you may call this a *mythos*, if you like. You may call it a fable; still it is a truth, a true fable, a true *mythos*, but more perfect as a history; and the brotherhood of love and

friendship is the true brotherhood; so true, that marriage, the type of Heaven, is interdicted between blood relations.

Well, we have seen the advent of this new man, this son of a woman, who is the type of love, as man is the type of intellect. He teaches a new law, the law of love. He teaches the doctrine of salvation by himself alone, the representative of love. He teaches unity with himself, as an irresponsible being, under no other law but the law of love; and he teaches unity with one another, as the subjects of love; and he promises, darkly promises, salvation, and disappears. Bodily he is not a Saviour; he has gone; but his spirit abides in the Church. The time has not yet come for organizing the universal Church. It has to learn what Christ is *not*, before it discovers what Christ is. The intellect is therefore developed. Disputation commences about what Christ is; some call him a man, with the universal Deity in him! some say a portion of the Deity! These two fight. Another arises, and says he was merely an *eon*, that is, a *being*, an archangelic being. Some say he was created; others, uncated. Some maintain that he existed before he was born, or conceived; others deny it. Some say he had red hair, others say sandy-coloured; and others, no doubt, believe his hair was black and comely! All these hate each other. Then they begin to investigate the nature of the relationship between the Son and the Father. Some say he is eternally *being* begotten; others say that he was begotten from eternity, and *not* eternally being begotten. These are furious opponents, and doom each other to perdition. Then they discuss the process of sanctification by the Spirit. Some say the water of baptism regenerates; others deny this. Some say sprinkling will do; others maintain that there must be a complete immersion. Some say children may be baptized; others say adults only. Then they discuss the presence of Christ in the eucharist. Some say bodily, others spiritually; some totally, others partially. All these abominate each other. The reader may imagine a thousand more extravagances. All this constitutes the grand apostasy. Still it is necessary that this process be gone through, because, if these questions were not thoroughly investigated by the human mind before the moral of Christ's salvation were adopted, they would destroy the moral entirely, and introduce war in Heaven. Indeed, they have done so already, for the Christian Church began with community, but was obliged to give way to the intellectual spirit which set the whole communion of the saints in uproar.

This intellectual strife is now dying. Religious controversy has been tamed. Experience has convinced the majority that intellectual Christianity is the devil. Many throw off Christianity, and the name of Christ. They wrong Christ and Truth itself by doing so, and they shall not prosper. Christ is the heir, and to him and to his alone can the earth belong: "All kings shall fall down before him, all nations shall serve him."

What, therefore, is the next process—the final act of receiving the son of the woman in spirit and in truth? *There is no other mode but the entire absorption of the selfish in the social feelings, giving up all and following Christ.* Go back to him whom you have left; "Turn ye! turn ye! why will ye die?" It is in vain to seek Christ in yourselves individually. That is not Christ, it is the devil; it is antichrist. You can only see Christ in one another. It is the *mutual* feeling that binds society together, and makes all, "The one." Our Transcendentalist has been seeking the one intellectually; and cleverly he has ranged the woods of infinity in search of it. Where he meant to place it we know not; but here is our *one*, here is our saviour—the moral sympathy between man and man, the communion of the saints; not the communion in yourself individually, whilst you are quibbling, and wrangling, and debating about infinities, and eternities, and formulae of logic, and diving into Hell's deep profound in search of him who is unsearchable, daring the father's frow by attempting a self correspondence with him; not the mystic communion of a *solitaire*, who, in selfish retirement from the members of his body, his flesh and his bones, affects the attainment of a new and regenerate nature, amid the social ruins of society, and the dismemberment of his species. No, no; "The one" is full communion. Realize it bodily, and leave the rest to God. He will come and dwell

with you. Build him a temple; not a stone temple, but one of flesh, and you will soon find a spirit, who will visit it. You want the spirit *first*, do you? It is time enough to seek the priest, when you have provided the temple.

But yet it must be a temple. We do not want a factory, a theatre, a public-house, or a farm-house. We want a temple. There must be a provision for the religious feeling. This is the work of the intellect, and this is the use we make of the intellect at present in maintaining the necessity for the reception and acknowledgment of the son of the woman. This is all that is necessary. By this acknowledgment you declare that you build a house for God. Your house becomes a temple.

But then the mystic comes forward and tells us he has already God within him, and he sees his beauty and his glory in solitude. Then let him be content with his God. He will never save him; but he will bewilder him; he will play with him, even as a cat playeth with a mouse, and eternally deceive him with the riddles of omniscience.

And the intellectual Christian, who is the opposite extreme, will contend that this doctrine is right, and that is wrong; that we are saved by faith, or saved-by works; that prayer should be uttered with the lips, loud, long, and tuneful; that we should pray kneeling or standing, and never sitting, with a thousand other absurdities. Such a man cannot enter the temple of God. He is a Canaanite, one of the old inhabitants of the land. Let him pray till his knee bones are bare, he will rise a greater child of the devil than before.

But what will become of the sacraments? They will all be held sacred and dearer, dearer than ever. They will be *consummated*. What is the Lord's Supper but the *communion*? The English Church holds it monthly, and the Scotch Church half-yearly, and in some places it is held yearly, and a shabby blasphemous institution it is! an insult to the name of Christ! We will hold it *without ceasing*. Ours will be an *everlasting communion*, and the literal body of the Lord himself, the God of love will be there, and we will eat it, and we will drink it, and *know* that it is he. We will need no books, and sermons, and critical exercises to prove it. And baptism shall be there, and whenever a man enters the Church by baptism he will be regenerated, for he will have been translated from self-love to the communion of the church, by which alone regeneration is effected.

These are sublime and magnificent truths, truths that will stand every test. We call them omnipotent. They will conquer at last. We know it. They are laws of Nature—universal facts, rapidly progressing towards a public manifestation. They are partially taught in every Christian country, and portions of them constitute the peculiar feature of every system of reformation. But they can only be fully brought out by a Christian, for, without the name of Christ, they never can have even an ideal being. The very idea of such a system, is a temple for the name of Christ to enter. He cannot be excluded. He rushes in like air into a vacuum. The philosophy of Christianity is a necessary ingredient of community. With Christianity community is indeed divine. Without it we leave it to its fate—we shall never enter it. But those who do shall have our good wishes, and we shall always rejoice in their happiness. They may improve their condition, and find reason to rejoice that they have forsaken the atmosphere of selfishness for a more genial clime. To us a mere improvement of condition is a paltry consideration. Eating, drinking and sleeping, we hope to procure in the old world, and if we cannot find food for the hungry soul, and drink for the spirit that thirsteth, we will remain where we are.

MYSTICISM AND CO-OPERATION.

"We have enlightened the world, you know. That devil's crew, they pay no attention to rule. We are so wise,—and Tegel is haunted, notwithstanding!"—*Goethe's Faust*.

Co-operation is the lowest and most outward birth of mysticism. Yet co-operation, like many other children, before it has arrived at years of maturity, disavows its parent, and wishes

to cut off all connection with its origin. When it shall have grown a little older it will arise and return to its father, and, falling upon his bosom, say—"I have sinned against the truth, and have acted in opposition to your influence, and I fear you will not re-accept me."

Measuring age, not by a progress in time, but by progressive education, by mental activity, by the growth of consciousness, the mystic fulfils his duty by promoting that development, and by the kind of agitation these observations may excite.

In all written works on the subject of a co-operative state of society, from Robert Owen, and other modern advocates, there is at their root an unreserved avowal of a horror of all mystery. The mottoes, the heads of chapters echo this feeling, "*without mystery*, or fear of man," and the like expressions. There seems also to be some mental connection, in the writer's vision, between mystery and every error which the world has yet exhibited. At all events, they draw closely together the doctrine of responsibility and mystery.

I think we should advance the good cause by an inquiry of the nature pointed out in the assertions made above. If the ignorant disciples, and formal imitators of mystics, find in their mental position a difficulty in acceding to co-operative practices, while the co-operator meets his greatest stumbling-block in the existence of mysteries, and it be true that these two apparently opposites are related as I assert, a better thing could not be done than to make such relation evident. Let us try.

The oldest mystic of whom we have any authentic personal record, is, I think, Pythagoras. Of his deeply mystic state there can be no doubt on the mind of any man who takes the pleasure of looking into the subject. Those who have not so done, will conclude, from common report, that he was full of dark sayings, and of truths and facts folded over by double language from the comprehension of the idle vulgar.

Well, then, what says history of his opinion of social forms, and of his practice? Did not he and his disciples make one common stock of their worldly wealth? When any rebellious, or unworthy, or unteachable pupil, exhibited his true character, the community expelled him, giving him double the amount of wealth he had brought into the general fund. The turning out, I am aware, was not a co-operative mode of amending the bad, but external co-operation was not the primary design of the school. I am now only endeavouring to show that the tendency of mysticism has always been in a direction quite away from individual acquisition of wealth; and, consequently, so far in the direct road to a co-operative state of society. By and by I think I shall show, that by mystics alone can a truly and permanently just state, a co-operative, united, harmonious form of society be carried into practice. That none but mystics ever have entertained the idea in a lively manner; that none but mystics have made any approximation to it in practice; that none but mystics or their descendants are now living in such a state, and that as they recede from mysticism, they recede also from co-operation.

The most eminent and famous mystics of the western world have been Plato and Jesus Christ. Need I write one single word to show that both these were the most hearty co-operators in thought, word, and disposition, that ever opened a truth to mankind? Yet where shall we find a greater mysticism than in the words of both?

Co-operative publications frequently contain comparisons of Plato's doctrines and designs, with those of Robert Owen. Mr. Owen himself acknowledges the expansive idea and sublimity of Plato's Republic, his educative views, his moral principles. Plato's Republic, and Owen's Co-operation, are too similar in outward form to justify an advocate for the birth and adoption of the New Moral World, to cry down mystery, or mystics, without further consideration. Yet mysteries and mystics are constantly exclaimed against by this party, as strongly as by the clerical advocates for the continuance of the old immoral world.

The co-operator will reply by showing that neither Platonism, nor Christianity, nor mysticism in any form, has yet produced a communal or co-operative society, or in any way evolved a decently comfortable state of existence. Which position is true, or nearly so. Not, however, because mysticism, or the

Platonic, or Christian life, would not develop it, but because there have been too few mystics, or Platonists, or Christians.

Does not every one who opens his mental eyes perceive that "Christianity is yet nowhere?"* Scriptural, as well as non-Scriptural men, are in this perception and admission. No one is now so inconsiderate as to condemn the Christian mysteries, because pretended Christians act in opposition to them. No one will argue against the soundness of Mr. Owen's doctrines, merely because of the many tradesmen who admit their truth and justice, not one is found to carry them out into practice.

All that I am called upon to show, is, that the decided tendency of mysticism is towards the most just and true forms of society. Indeed, it must necessarily be so. Mystic being only another expression for a man who acts in obedience to justice and truth; the form of society wherein such men have sway is as consequently just and true as the human skin is the shape of the body it enveloped.

Be it remarked, however, that I do not admit any yet proposed co-operative scheme as the just and true form. I am, of course, for leaving the form to be manifested by the existence; conceiving, that to prepare a form first, and to seek the animating spirit afterwards in such form, is no less absurd than to look into empty egg-shells for the chick-germ.

Take it which way you will, either that a mystic must necessarily act justly and truly, or that a just and true man is necessarily a mystic, my position is, I hope, perceived, if not proved, that by mystics alone can the new moral world be exemplified.

I also say that none but mystics ever have held communal ideas, or have attempted to practice them. Not mystics according to the above definition only, but also according to the ordinary acceptance. I will refer to the whole history of the commercial spirit, from the earliest times until the present, as a demonstration that the kind of mind which is farthest removed from co-operation, is also at the greatest distance from mysticism. Those men, who have stood high on the royal exchange of life, have been the greatest hinderances to both mystic and co-operative progress. The perpetual recurrence of "What shall I get by it?" acts not more mortally against the latter than against the former. Whether by their own direct force, or the influence of their brilliant and tinsel example to the minds of weaker men, the self-acquisitive in commerce, in war, in fame, have been the great obstacles to human improvement. Not because they were mystics, for mystics cannot have such propensities, and dare not have such pursuits.

On the other hand, observe, the great number of communities, small and great, which the Roman Catholic mysteries evolved. It is no answer to say, that a life of celibacy was so large a fault as to abrogate all their advantages. I am not caring to show their perfection, nor even their propriety. All I wish is to show, that the principle of community, of brotherly love, of the New Moral World, is incomprehensible by any other than the mystic mind. In the degree that he is mystic, is it comprehensible. Of Mr. Owen himself I would say, so far as he is conscious of his work, he is a mystic. He hesitates not to declare that few or none understand him, even among his immediate supporters. Is he not, then, a self-acknowledged mystic?

In proportion as this ancient feeling of universal, unselfish justice died away, nunneries and priories diminished, or were turned to bad purposes, by those who were more enlightened and scientific. Not knowing, not caring to know, anything of the true basis of such establishments, modern intellect suffers their decay.

Net that I mean to be understood as upholding the mental condition of these religious communities. The inmates themselves, generally speaking, were not conscious of the universality which lay at the bottom. The possibility of such an accident happening to a co-operative community is not inconceivable, just as the modern free-mason has fallen out of that bond of unity which held his predecessors, and has become a mere conventionalist. Still, these examples, and many more which could

be adduced, serve strikingly to show, that, unless the mysticism exist in some degree or other, unless the deep inward feeling reigns throughout the man's being and conduct, it must be at least acknowledged as a reality, or co-operation cannot be substantiated. I will not go the length of saying it is a vain attempt, because it is difficult to prove a negative; but I appeal to recorded facts, I refer to the abortive attempts of our own time; and still more, I appeal to every man and woman to search themselves for a corroboration of my position, that they have yet a want of something besides wealth to enable them to co-operate. Call it faith in our fellow-men, call it universalism, or love, or mysticism, call it what you may; science cannot give it, the supply of every intellectual and animal want cannot give it; lectures, books, knowledge, cannot give it.

Now let us turn to the latest abodes of the communal idea. On the other side of the globe, speaking geographically; at the other extreme of the world, theologically viewed, have risen up various associations, wherein mysticism and co-operation have been as closely associated as in the old world.

The Harmonists, Rappists, Shakers, &c., in America, of whom highly favourable accounts, as to physical means, have recently been made public, are quite as mystic as the old Catholic communionists. Which, coupled with the fact that scientific, unmystified co-operation, when tried on the very same spot, with equal means and advantages, in all other respects, failed even under the hands of its great master, is enough to shake belief in the assertions of the dangerous nature of mysteries. If not sufficient to convince the reason, it should at least make us pause before we condemn.

A MYSTIC.

SUBSTANCE OF A LECTURE ON POETIC GENIUS, AS A MORAL POWER.—By J. A. HERAUD.

MR. HERAUD's talent is well known, and needs no praise of ours. Both personal praise and blame are exceedingly repulsive to us at all times; we shrink from each with equal intensity of feeling; but occasionally individuals come in our way, as the personal representatives of principles and opinions, and demand a few strictures, for the sake of universal propositions. For the sake of universals only, however, would we ever pen a line upon an individual character, or put his name in print. Mr. Heraud is a poet and an orator of a very high character; but he is peculiarly partial to *mythos*.* He has stripped himself bare, and with tarlike courage dived into the pool of eternity—out of place and time—a bottomless pit! the bottomless pit of thought: the attempt to explore which reminds us of some beautiful language in his "Judgment of the Flood," where he speaks of

"Imaginations awful, unexplored,
Begot incessant on the evil heart;
Dire brood of mind rebellious, bold to scale
The height of Heaven, and dare the brow of God."

With the exception of "*evil heart*," this language is, in our humble opinion, strictly applicable to every attempt, in or by man, to pass the limits of space and time, and speak a language to man for which God has not given him a capacity, and for which the human heart cannot find a response.

We have neither *space* nor *time*, at present, to enter into a review of the various subjects of the lecture, which was delivered some time ago, in the Milton Institution, Cripplegate, and of which a literary gentleman once spoke to us as follows, in the British Library:—"Do you know Mr. Heraud? What school is he of? I do not understand him." We are not so very dark. But still we think that Mr. H. is soaring above the sphere of general usefulness. Were he to adhere to his favorite proposition, that the language of Nature is the subordinate word of God—we call it the word of God—we would be satisfied; but his Luciferian attempts to escape from the purloins of time and space, puzzle himself, and therefore, much more puzzle his

* A word, by the bye, which is not poetical, though frequently used by Heraud.—"Mythi of mixed creeds and systems new;"—"Mythi following one another," &c.

* Vide—"New Sanctuary of Thought and Science."

hearers. He calls the genius in man a higher order than the language of Nature. This smells of Atheism. It is man's intelligible genius, certainly. It is the human Logos; but it is the mere child of the former, the member of its body. Of these things we shall not speak at present; leaving the lecturer to have it all his own way, we come to the following observations.

In the ode which is appended to the lecture before us, we find the following beautiful lines, to which our heart responds with full consent:—

“ Father Eternal, whom no angel sees
Nor hears, nor archangelic dignities
Know, save in the *Eternal Son*.”

What is the meaning of this?—Why, we ask, should not the creature know the Father but in the Son? We can give an answer, and a very simple answer. The Son of God is *God in Time*, or God brought into creation, and made perceptible to the created mind. All imagery in and by which feeling is conveyed, is, in the poetic sense of the word, God the Son. But the awful and incomprehensible universalities, *infinity* and *eternity*, are God the Father, to whom no man can approach, but in the purlieu of time; that is, in and by images of created things.

“ Defined anon, and growing visible,
A shade, a shape, a symbol it becomes.”

The Father looks with wrath upon every daring attempt to approach him through any other channel. He is a bottomless pit, a hell to every mind who dives into his eternal and infinite bosom, without this accompanying mediator. That mind is lost and bewildered, and finds itself at last, after a vain and fruitless pursuit of a haven of rest, plunged headlong, without rudder or compass, in the Slough of Despond. Any little consolation it derives, it finds by an unconscious retreat, and submission to the Son, whom it proudly and presumptuously attempted to defy. We have nothing to do, but merely open Heraud's own poems at random, to prove this, if required. The Father is inaccessible directly. Time is the sphere of man, both in this world and the next, for the next is also a world of time. Creation is time, and every creature is a *time-piece*, and the Son, the God of time, is eternally begotten, or being begotten, which is succession.

When Mr. Heraud, therefore, in the passage we have quoted, applies the following language to Campbell, the poet:—“ False and injurious predictor of a state when faith shall be lost in sight, and in which hope can have no part, since hope requires time for its condition, and has no place in eternity!”—we say, Mr. Heraud is going beyond his sphere. If he means to say that to God the Father hope does not belong, we have no objection; but if he means to assert, that to the Son, or the Church, hope shall ever cease; that we deny. For the Son is hope, and faith, and love, and time, and succession, and place; and when these cease, creation ceases, and all individual being is annihilated. This is the bottomless pit—this is the Slough of Despond. Faith shall never cease to eternity, and hope shall travel to eternity with time in the heart of every created being. What theologian, we ask, could have taught the poet of hope, that hope was mortal? Who is the bold interpreter of Heaven, that dares to say so? We know that the rhymster, who paraphrased Paul's beautiful description of charity for the Scotch Church, for the sake of his metre has thus expressed himself:—

“ Hope shall to full fruition rise,
And faith be sight above.
These are the means, but this the end:
For saints for ever love.”

But he had no warrant for it in the text, which distinctly says, “ now abideth these three, faith, hope, and charity; but the greatest of these is charity.” The fact is, that the three are one, and cannot be separated. Faith is charity in prospect, resting upon a promise, thus *looking back*. Hope is charity in prospect, but *not looking back*; and Charity is the substance itself, the thing hoped for. Now, in a state of the purest love, there must always be love in anticipation, as we rise in pro-

gression “ from glory to glory.” In the one state of glory, we look forward to the other—that is, hope; and we hope in faith upon the Divine promise. Destroy this trinity, and “ you dare the brow of God,” by rejecting the Son. We defend the Poet of Hope, who makes the everlasting goddess fearlessly and exultingly light her torch at the funeral pile of Nature itself; that is, this present system. God has inspired poets long ago to call Hope immortal, and Mr. Heraud is not able to take her life. We are poor champions for the injured dame, but we shall never see a poignard levelled at her breast, without thrusting out an arm to caution the assailant of his mistake, for it is only a mistake; no evil is meant. But it is bad philosophy, bad theology, and bad poetry.

But have not men often taught that faith would cease with enjoyment? Yes! we have said so ourselves. But if enjoyments never cease, there must be a succession of faiths. Faith in a promise exists till the promise be fulfilled; but we neither can conceive, nor do we believe in any state, beyond which we cannot look, both in faith and hope, to a higher. Therefore, as one faith is realized, another is begotten, for ever. Absolute faith never ceases. No good theologian would ever teach this. It is a vulgar error—a very vulgar error indeed.

We have several more observations to make upon this lecture, but we cannot occupy more space at present. We therefore close, with a sincere expression of our admiration of the talent, the beauty and the eloquence of the composition, as a whole; and were we not certain, that poets are the most intractable of all men, being led more by an afflatus, which they deem infallible, but which blows upon them merely as wind on an Æolian harp, we should advise Mr. Heraud, if he aims at being useful, generally useful as a poet, to worship God the Mediator, and “ dare the Father's brow” no more. We would advise him to paint shades, shapes, and symbols, imagery divine, and pour out his inspiration in forms, and expressions, and graces, which are the appointed vehicles of the Father's invisible and omnipresent life. There is no greater apostate than him who overreaches Nature, the spouse of God. But we must do Mr. Heraud the justice to say, that he has not neglected this imagery. His “ Judgment of the Flood” is full of rich delineations of the works of God. It is a work which never will die. But unless he is resolved to fall from henceforth, he will tread the green sward of Sion's mount, and leave the devils to dip into the bottomless pit. Coleridge has passed as a shadow. He will be little read, and seldom quoted. Society has slipped through his fingers. He had intellectual power to take hold of it, but the fellow feeling was wanting. He did not understand the movements of Providence so well as ordinary minds. Soaring too high, or sinking too low, is equally destructive of a man's utility. High and low, in Nature, are synonymous; they are both digressions from the *juste milieu*, in which all action and instruction are carried on. The high-minded theorist, and the low-minded theorist, are brothers in trade—teachers without pupils, masters without servants, and pompous critics, who can find fault with every thing, but do nothing. The common-place minds, in the mean while, are walking the earth, and fixing the character of successive generations. What a pity it is, that so much valuable mind and moral is lost to the world, from a presumptuous pride of scanning the Deity! We could sometimes almost weep over it. But this world is the devil's. This is actually our consolation, and the cheering thought restores our tranquillity, and we rejoice in the hope of the glory of God. Curse the earth, and let it go from us. We care little about it; and who need care? Who will or can live long in it? It is not a home: it is merely a pilgrimage. But while we are in it we should conform to its laws, and these laws are the laws of corporeal and mental being in union. We should do all the good we can in it, in spite of hate, in spite of friendship, in spite of every thing but conscience, and that Divine power that lives in conscience, and points, with uninterrupted hope, to an eternal progression of being in time and space. Let who will dip unescorted into the bottomless abyss, we hail the Son, and humbly approach the Father through the Son alone.

The following is an extract:—

Byron is in nothing more distinguished from Wordsworth than in this. An unwilling believer in a Supreme Power, and reluctantly yielding to the universal genius as recognisable in the divine logos, he is, nevertheless, not the possessor of, but the possessed by, his own individual and private genius. It was his tyrant, he its slave. Never at one with his conscience—never on a level with her—but under her;—to him she seemed to sleep—but she had mighty dreams—has ever—and at some crisis makes herself known to man in whispers more terrible than peals of the sternest thunder. No man can say, and least of all the poet, I will never have anything more to do with conscience! I mean not to say, that Byron was the most criminal of men, or his verses the most sinful of poetic compositions; but I declare that from failing to satisfy the demands of his conscience in his personal character, he was mastered by his conscience, which, as a tyrant, is the genius of his productions. Hence in all things, he was as clay in the hands of the potter; and as a poet represents the passive aspect of the living verb. The best portions of his poetry are due to circumstances. Though he abused Wordsworth, he imitated him; for Shelley had made him read him or hear him read. He was passive to impressions, and then reacted on them. Byron was a man possessed, but not by the Spirit of God—he was a demoniac. He was a conduit pipe, as it were, of inspiration. Woe to him who is possessed by, and possesses not, his genius. There is too much poetry of this quality. The merely intellectual or sensual poet is a madman. Milton speaks of the trencher fury of a rhyming parasite with contempt; yet it is with bacchanalian songs and amorous ditties that the public is most taken, and in which it is most politic, in a worldly view, for a young poet to appear. Why is this? because the public mind, from congeniality of culture, sympathizes more with the defects of genius than its excellences. Let a poet come before you protected in complete armour, perfectly arrayed in finished panoply, and on that very account ye shall give him churlish welcome! Witness the late acceptance that Wordsworth and Shelley have received at your hand. Had Byron's later and better compositions, written under the influences of the poetry of the one, and the conversation of the other, been published first, ye would have rejected them; indeed, in spite of his name, they were unwillingly received.

That the public sympathize with the defects of genius is clear from the character of Byron's imitators. Mannerism in every artist is a defect—the prison limit within which his genius is confined. This the imitators alluded to adopted—for this they loved him: here, in fact, they thought his merit rested. Absurd error! which places the material necessity above the moral liberty. Of all poets, the highest moral poets are the least popular.

One thing is observable in all the poetry of Byron, that in his classical associations he scarcely ventures out of the school-boy tracts, and deals with the objects he meets as a traveller stored with the common-places of education. In all this he transacts as an intellectualist with the past, and as a sensualist with the present; with conceptions and sensations:—but when his poetry rises, as it sometimes may, into the ideal and eternal, you find that he is overruled and driven on by an impulse which he vainly resists, and at best manifests only a passive agency. "When I am very fine," he said to Captain Medwin, "I don't pretend to understand myself." He was simply the medium of an afflatus which, when once uttered, might have been nonsense for aught he knew.

We have now to do with the poets who exercise *activity*. Being, we have said, must act—in the neuter and passive; we have detected its *eternal* operation. But it operates in time also, and is diligent in reference to sensible ultimates. It is here that the third class of poets are active. Pope, and Campbell, and Rogers, are anxious only for the sensuous form—the channel of expression in which their thoughts shall flow. They prefer act in its lowest spheres to being in any. Unconscious of the neuter, and despising the passive, they interpose a set form of speech, and, to do them justice, never dream of publishing themselves for men inspired. If they approach the purlieu of the eternal and the ideal, they are sure to blunder. Hence Campbell, at the conclusion of his poem, lights the

torch of hope at Nature's funeral pyre—an error of which any theologian might have admonished him. False and injurious predicator of a state when faith shall be lost in sight, and in which hope can have no part; since hope requires time for its condition and has no place in eternity! Such poets as these are the votaries of the sensuous present only—what they remember and what they anticipate, belong both to this *present* life—scarcely to the classical past, and little indeed to the theological future. The best of them is rather an essayist on criticism, than an essayist in poetry.

Criticism prefers the form to the substance—inattentive to the creative spirit, it will condemn a poet for an imperfect rhyme or a halting verse.

In conclusion—That genius is, you know and feel—that it does, is manifest in its various creations—in the person of the poet, how it suffers I need not tell! The world blames the poet for his aberrations; wedded to truth, he is abandoned by the world. You love the poet, as I have said, rather for his defects than his excellences; the better he is, the longer you make him wait for your approbation. Has he courage to the end, then indeed he suffers! suffers the evils of fortune—a living martyrdom, poverty, and the prison—or death! If to escape from these, he becomes mischievous:—take to yourselves the reproach. Nevertheless, however immoral may be his apparent life, so much does the poetic character partake of election, that through both good and evil report the poet seems as if always compelled to perfect his appointed work. He may cease to be a poet to himself, but not to others. Sometimes, also, evils are only external agents, to make him do the bidding of his sender. Many are the poets who have been cradled into poetry by wrong. The poet may injure his worldly peace, but not his vocation; for God himself has declared that he shall bear his message to the world. Oh! how all-important is this consideration to every man of genius. But by him who is verily a true poet, a poet both in word and deed, this warning is not wanted. He is constitutionally prevented from the danger against which it is designed to guard. If he suffer, he accepts injury as the world's wages, which all the truth-utterers have received from it, as the appropriate guerdon for their interference with its wrong-doings. Knowing also that virtue is of such rare excellence, that nothing but herself can adequately reward herself; he solicits only the self-contained reward which accompanies obedience to her precepts. He will bear in mind that genius is nothing less than the development of that moral law which is the life of the human being; and that genius then most truly is, when in harmony with truth as true being—truth, not as a thing, but a person, as the truth, the way, and the life. When the poetic is at one with that brightness of the Father's glory, which is the life of men, it will participate that light in which there is no darkness at all. Poetic genius must live in an atmosphere of purity and music—in an element of the love and the beauty of holiness. Poetic fancy, in its excellence, can only exist in minds which are perfectly serene, and loftily abstracted from the influences of sense. It is in this elevated point of view, that Collins, in his before-quoted Ode on the poetical character, considers the subject, and magnificently identifies the creation of the Cestus of fancy, with that of Nature herself.

A CRY FROM THE CHIMNEYS.

THE following extract is taken from a lecture by Samuel Roberts, on the affecting question of Chimney Sweep Slavery, which is called by him an integral part of the total abolition of slavery throughout the world:—

Do not tell me then of your abhorrence of the inhumanity of the AMERICANS in retaining slavery, while you yourselves tolerate something even worse. Their slave markets, it is true, are vile enough. It is true that young children of seven or eight years of age, are *sometimes* there sold and sent away from their parents to be domestic or field slaves, in distant places, but *their* labour, in either case, is not often either oppressive or unwholesome. Now what is the case here? Not that little beings, born slaves, of a different colour, and considered scarcely human, are bought and sold, no, but that lovely young children,

not only of the same flesh and blood, of the same form and colour but of the same nature and kindred, are commonly bought and sold—sold by whom? Incredible as it may seem—sold by their own parents; sold by their own fathers—ay, sold by the women of whom they were born, whose breasts they sucked, and on whom they were wont to smile. Sold to what, and for what? Sold to certain sufferings; to decrepitude, and probably, to early, miserable death.—What a horrible system must that be which thus inflicts inevitable misery on the innocent, feeble, helpless children, and, at the same time, tempts the parents to a crime of which the most ignorant savages never were guilty,—the bartering of their offspring, at the most engaging period of their lives, for a few pounds, to probable misery, ruin, infamy, and death.

By the merciful dispensations of Almighty God, all creatures, even those evidently designed for subsequent labour, require a youth of liberty and ease in proportion to the probable length of their lives, to enable them to attain the requisite growth in stature and strength of body. Human beings require it too for the strengthening of the mind and faculties. Even young plants, if forced to bear premature fruit, become good for nothing. Who but fools ever work young colts? Liberty seems in a peculiar degree the birth-right of youth, and is of itself the highest source of bliss. A child in chains, would be, of all sights, the most horrible, and the cries of such child the most heart-rending, while the rapturous exuberance of liberty in such, is to every benevolent heart the most delightful. The compelling of children to excessive labour was a crime almost unheard of till the adoption of this accursed practice. Unhappily it hath since been followed up by others almost as cruel, and still more extensive.

It may be said that a deal of this is exaggeration. It is nothing of the kind, so far from it, a tithe of the truth has not been told. A friend states to me,—“I remember that about half a century ago, when what is now called Sheffield-moor, was really a moor, at the top end of which we lived. On a cold autumnal evening, some boys came to tell us that a little sweep was lying on the common—this was found to be the case—he had scarcely a rag to cover or keep him warm. We had him washed in warm water and taken care of for the night. In the morning we got Mr. Hawley, who was then the leading surgeon, to examine him—he said there was no chance of his living long, the CHIMNEY SWEEPER'S CANCER having penetrated to the vital parts. The poor child, though taken good care of, died soon after in Ecclesall Workhouse. The master, it appeared, was a tramping sweep, and finding that the poor child could be of no further use to him, abandoned him.” That dreadful, fatal disease seems peculiar to the victims of this inhuman practice—in fact, so much so, as to have given name to it. The same friend, as a member of the committee, at the request of a medical man, visited a poor young climbing boy, who had been taken away from his master by his uncle—he was full of sores on all the prominent parts, and unable to get out of bed. When a little better, he was taken before a magistrate, the master attending; he was stripped, and his sores, though much healed, were still dreadful. The master did not deny this, but in his justification boldly asserted that *such laceration in the first instance was unavoidable*. This plea the magistrate seemed disposed to admit, till the lovely boy, for such he was, finding that to be the case, so moved the court with his cries, that the magistrate gave way, and the indentures were cancelled. Is this then a task for Christians to inflict on helpless, innocent children, who are too young to be *consenting parties*? If you are not yet satisfied of the dreadful effects of this, perhaps worst of slavery, I have a *living* evidence to produce, capable, if I am wrong, of setting me right. * * *

Gentlemen and Ladies,—You see before you! I say, a fellow creature, formed by God, of the human frame and the human countenance divine, a being, who, as far as I can judge, might, but for this accursed trade, have been one of the most graceful, manly, athletic frames now in this assemblage. That frame might have done credit to his name, which is *Sampson*. He might have been more than this, as far as I am able to judge from disposition to have enabled him to have become, not only a respectable, but a highly eminent member of society,

Dwarf as he now appears from the failure and distortion of his lower limbs—his body, arms, and head, are those of dignity, grace and strength. Till he was put to this inhuman, destructive employment, he states that he was tall, straight, and active. You see, Ladies and Gentlemen, what he is now. He is no stranger among you. He was born, nurtured, and crippled for life among you. For thirty years, he has been a wretched object of compassion in your streets. He has been all that time a burden to himself and to the benevolent among you, as well as an object of severe reproach to every one who thoughtlessly or cruelly sanctioned the horrible practice. *Slavery!* what is any other slavery to this? This is no nigger. This child was not a piccaninny sold by a strange slave trader in a foreign market. No! this lovely, unoffending child, was sold when little more than seven years of age, by his own father, for two guineas, in this land of liberty, in this slavery-detesting town, sold too it may be, to one of the most ferocious beings then in existence, for one of the most inhuman and destructive purposes, that ever was assigned as an employment to any human being.

The cruelties exercised upon him during the two first years, are too numerous and revolting, to be described. It was then, when little more than nine years of age, that a journeyman under the influence of passion, by kicking him, dislocated his hip. The poor sufferer was sent to the infirmary, he remained long there, and when skill had done its utmost, you see the state in which it left him. Thus crippled, he was compelled to serve his time out, in the same state of slavery. It was a little before the expiration of his apprenticeship, that he was brought to the committee more dead than alive, naked, filthy, diseased, famished, and starved, till totally unable to work. Often sent supperless to bed, if bed it could be called, which was a soot-sack spread on a little straw in a cold ruinous out-house, till perhaps four o'clock in the winter morning.

Now then, ladies and gentlemen, is this *Slavery*, or is it not? Pray, will any one here have the goodness to point out to me any slavery more horrible than this? I know of none. There is no other species of slavery in the world besides this, attaching solely to children, none else attaching to those of the same country, accused of no crime. I know of none where the victims are sold by their own parents—of none in which the work and the usage is such as that deformity, disease, and probably death must in early youth be the inevitable consequences. These poor little slaves have not only to work for their own owners, but when they have finished *their work* for them, are lent out like any other animals or implements, to work for others. By this means it is, that the poor cripple before you, contrives to obtain a scanty, precarious, painful maintenance. He is unable to purchase and maintain a boy, so he goes about seeking jobs, and when he has obtained a few, he borrows a *brush*, as he might a brush, for which the owner receives half the earnings.

If these poor little slaves did not die off so fast as they do, there would not be employment for a fourth part of them when out of their apprenticeship. During the last thirty years, has this poor crippled victim to this accursed trade, been seen by you in your streets, by some of you in your houses, black as the chimnies he was employed to cleanse—but you never thought that you had converted him into a *Slave*, that you had crippled him, that you had made him a miserable being, a spectacle of compassion for angels and for men, during thirty years, encountering insult, pain, and want, by your unthinking cruelty. What is to become of him? Owe you him nothing? Hath he not claims upon you now that the infirmities of age, in addition to his other sufferings, are creeping upon him? Oh, how easy, how pleasant it is to execrate the inhumanity of others! The inflictors of misery on negroes are spoken of by us with abhorrence, while we are enslaving, crippling, and destroying, the most engaging and innocent of our native fellow subjects. Have we a plea to urge for this practice, that the slave-owners have not? No! we have not one, while they have some that we have not. But, am I not addressing people who believe in God? Am I not addressing an audience of *Christians*, of accountable beings, whose God is LOVE? Is there then, a being here, who can believe the God who is LOVE,

has not discarded from His worshippers *all necessity for doing evil*? The doing of evil is discarded from his government. The man that cannot obtain what he wants but by doing wrong, wants that with which he has no business, and which will never do him any good. He then becomes the servant of the Devil, to do *his* work and to be repaid, according to that which he shall have done.

To the Editor of the Shepherd.

DEAR SHEPHERD.—Feeling that your more mystical readers may not find many poems, which exactly accord with their own being, I have ventured to pen the following. Perhaps the verse may be a little defective here and there, but they will feel the difficulties which a spiritual man has to undergo, when he is encumbered by the cold forms of language.

AN ULTRA-MYSTIC.

NEW YEAR'S SONG OF A SPIRITUALIST.

Come, drink, my boys, drink from a glass of pump-water,
A liquor so sparkling, so mild, and benefic,
Let's swear to uproot with a terrible slaughter,
That sad host of vagabonds, called scientific.

They all send their boys to learn grammar at schools,
And think it's the method to sharpen their gumption,
They venture to speak and to argue by rules,
And try to be understood—Lord, what presumption!

We know understanding's a gift of the devil,
A meteor which aye will deceitfully shine,
Those *with* understanding are monsters of evil,
And those who have none must be surely divine.

And logic's the apple which caus'd Adam's fall,
It shuts out the spirit, and lets in the letter:
Let's argue without any logic at all;
And if without grammar—why, so much the better.

The dull scientifics, when they study nature,
To gaze on the sun, they look up to the skies;
With sensuous organs they test ev'ry creature:
When we study physics, we shut both our eyes.

Some think, with shut eyes, nought but darkness we're gleaning,
And, truly, we often suspect they are right;
The "cold forms of language" so ill give our meaning,
That what some call darkness, is what we call light.

As words are all humbug, and books nothing teach,
Both reading and writing must be a great sin;
We'll out them, and likewise the use of our speech,
Then surely the mystical reign will begin.

The world came from nothing, the people all say,
And we on a crisis a long time have reckon'd,
When we shall blow intellect—senses away,
And welcome the reign of great NOTHING the Second.

A LIST OF OMNIVOROUS ANIMALS.

BEING much occupied this week, I am unable to write one of my usual articles. However, the reading of the "Mystical Student's" paper has caused me to draw up the following short list:—

Æschylus is said to have written his tragedies under the influence of wine.

Sophocles was a sensualist.

Aristotle was attacked to courtezans; his Ethics were written to an illegitimate son.

Shakspeare, Jonson, and other dramatists of the time, were wine-bibbers.

Raphael killed himself by early debaucheries; Pellini was an almost brutal sensualist.

Goethe was a voluptuary in the most extreme degree; his amours were almost innumerable. Nor was this the mere accident, but an essential of his poetical character. His elegies, perhaps the best works he ever wrote, are refined pictures of the most voluptuous scenes, in which he was a principal actor. Such a dislike had he to anything super-sensual, that a conversation on a spiritual subject was to him the greatest infliction. Iphigenia, the least sensual of his works, was written under the influence of Burgundy.

Kant was an inordinate eater and drinker.

If we look over history we shall find that reflective men have often been abstemious, but that artists (in all the arts) have usually been great sensualists. Shelley will be adduced as an instance to the contrary; but his pretended exaltation did nothing but destroy that "graphic truth" which always characterises the work of a sensualist. The most licentious elegy of Goethe's is as much more valuable than the whole works of Shelley, as a naked Venus, by Phidias, is superior to a gilt gingerbread king.

THE TRANSCENDENTALIST.

N.B. The above is merely written historically, not as exhibiting any party feeling. What I have stated I can prove more at large if required.

THE SABBATH CONTROVERSY.

IN 1595, Dr. Bound published his treatise "of the Sabbath," wherein, he maintains the morality of a seventh part of time for the worship of God, that Christians are bound to rest on the Lord's day, as much as the Jews on the Mosaic Sabbath; the commandment of the rest being moral and perpetual; that, therefore, it was not lawful to follow our studies or worldly business on that day, nor to use such recreations and pleasures as were lawful on other days, as shooting, fencing, bowling, &c. This book had a mighty spread amongst the people, and wrought a mighty reformation, so that the Lord's day which used to be professed by interludes, may games, morrice dances, and other sports and recreations began to be kept more precisely, especially in corporations. All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time, in public family and private acts of devotion. But the governing clergy exclaimed against it as a restraint of Christian liberty, and putting an unequal lustre on the Sunday, and tending to eclipse the authority of the Church in appointing other festivals.

Archbishop Whitgift called in all the copies of Dr. Bound's book by his letters and officers at Synods and visitations, and forbade it to be reprinted, and the Lord Chief Justice Popham did the same; both of them declaring that the Sabbath doctrine agreed neither with the doctrine of our Church, nor with the laws and orders of this kingdom, &c. Notwithstanding all this, the book was read privately more than ever. "The more liberty people were offered (says Mr. Fuller), the less they used, refusing to take the freedom authority tendered them, as being jealous of a design to blow up their civil liberties." The Archbishop was no sooner dead than a second edition was published, 1606, with additions.—Neale's Puritans, vol. 1, c. 8.

The above circumstances are now reversed. Indeed the people are not unlike pigs, you must pull them back occasionally when you want them to go forward.

TO CORRESPONDENTS.

Shelemiah.—Shelemiah's third letter is truly awful, he has dived into the bottomless pit, and we do not care to follow him. God dwelleth in heaven, and the devil in hell, but the earth is given to the children of men. We have no objection to walk on the green grass with any reasonable and innocent person; but exploring caves and subterraneous gulfs, ballooning and parachuting, we leave to the adventurous, who take a pleasure therein. Shelemiah is a prodigal son, we fear. He is feeding on husks which the swine have left, let him go back to his father, and to his own inheritance. He is not happy.

An Old Subscriber.—The fall and rise of the Church is a species of rebound, not a destruction. When a ray of light is falling down, it has not imprinted on the earth the image of the object it represents, but when it is reflected from the mirror, it leaves the image distinctly painted on the surface. The living gospel has not yet come down to earth. It has not imprinted the image. The gospel is only in its scientific state. This is Antichrist, or contention. But when the divine moral communion of interest and feeling is established, the world visible will then be Christian. We are merely intellectual or argumentative Christians, not genuine heart Christians. Heart Christians can only be generated by Christian communion or community. We are living in the first Adam.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 30, Vol. III.]

SATURDAY, JANUARY 20, 1838.

[PRICE 1½d.]

THE CHRIST—HIS TWO NATURES.

Who is the Redeemer of God's elect?

Ans.—The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal son of God, became man, and so was, and continueth to be, God and man in two distinct natures and one person, for ever.—*Catechism of the Westminster Assembly.*

"He put his head in his pocket, and let his heart speak."—*Ebenezer Elliott.*

Last week we treated of the Christ as the new moral power of society. But we said not a word about this Catholic doctrine of the two natures in one person.

This question was once the subject of much thundering anathema. The Nestorians maintained the doctrine of a double nature, and a double person, in the Messiah, and deslamed against the custom then prevalent (in the 5th century) of calling the Virgin Mary the mother of God, saying that God could not be born, and that a distinction ought to be made between the son of man and the son of God. The Eutychians, on the contrary, maintained that the two natures were one combined nature, the incarnate God. Neither party understood the other. But each was well excommunicated by different councils, and the Eutychian council of Ephesus ordered Flavianus to be well scourged, and banished into Lydia, where he ended his days. He had taken the lead in a previous council of Constantinople, which condemned the party which afterwards inflicted the barbarous punishment.

It is now very difficult to determine what either party meant. Each declared that the other misrepresented it. But there is evidently a very beautiful and intelligible meaning in the double nature of the Messiah, which we shall try to bring out and illustrate.

We spoke last week of a twofold development of the nature of the Church after the disappearance of the individual called Christ by way of eminence, viz., a spiritual or argumentative development, which is at present going on, and a moral or divine nature, yet to be manifested in a full communion of interest and fellow-feeling with those who assume the Christian name. These are the two natures of Christ. The Church is the great, or universal Christ; and the individual was merely the image of the universal, which was to be revealed after his appearance on earth. The individual himself had a peculiar destiny—a race of contention and humiliation—a death and a resurrection. This is merely a prophetic tablet, engraven on the page of history to forecast the future destiny of the Church, its humiliation, its death, and resurrection also.

We do not mean to enter into any metaphysical inquiry how the divine and human nature exist in one person together. If a man cannot feel it, words can never explain it. But we have no hesitation in saying that the Church is divine, and will be divine in the very same sense as the Son of Mary, and that every man in life has authority to say, "I and my father are one;" to each, however, different degrees and manifestations of power are given, and there is one head over all.

The human nature of Christ is not the Redeemer, but the

thing to be redeemed. It is the old Adam, the man of the earth. This man of the earth is a contentious tree-of-knowledge man, as well as a sensualist. He is also a selfish man. Selfishness is necessary for the development of contention. It is the moving principle of all warfare, whether individual or national. This principle cannot redeem itself. Had mere intellect or knowledge been sufficient for redemption, the idea of a Christ, which has been blown into the human mind by a divine afflatus from the beginning of time, would have been superfluous. The old Adam would have become his own regenerator or deliverer. The tree of knowledge would have been quite sufficient.

But the tree of knowledge is not a blessing, but a curse, unless that knowledge be sanctified by a higher principle. Knowledge in the hands of selfish men is instrumental only in multiplying crime. The modes of inflicting torture on a human being are daily increasing in number. Among savages these modes are very few. But who can enumerate the instruments of cruelty which can be wielded against our unfortunate race in civilized countries? And every new invention or discovery gives another twist to the thumb-screw.

Knowledge is not a uniting principle. Its natural tendency is to make a trial of strength, by an intellectual controversy. When Johnson met Burke, he said he was always obliged to put forth his whole strength. When Coleridge met any body but himself, he had a pride in silencing them by his superior eloquence, and they, after a vain struggle, were obliged to yield. Edward Irving used to say that he never could get in a word with Coleridge; but Edward, on the contrary, showed his own lordship over others; and thus the graduated scale ascends and descends, and the whole intercourse of intellect is demonstrated to be—a struggle. There is no redeeming power in such a spirit; and even if there were, it never could be universal. It is not a feeling which is common to man, woman, and child. It varies with age, knowledge, and experience. Knowledge is fractional. Learned men talk of books, history, and facts, and they illustrate their poetic and moral sentiments by imagery according to their observation, and their acquaintance with life. Even with the most talented, this is very imperfect and local, and the child and the ploughman's boy may give valuable information, even to the most learned philosopher. Intellect, therefore, never can become the source of a social or common feeling, or a spirit of communion. The child takes no interest in it, and the people, *en masse*, cannot take an active share in it; they are merely auditors and spectators; they look at it as a thing out of themselves, which it is in vain for them to attempt to attain.

But suppose you change the nature of the associating principle. Instead of intellectual discussion or knowledge, let us suppose it is sympathy—a moral feeling, which is not easily described, but which can be created in well organised minds by a slight attention to a few externals. How very different are the feelings! They then become common to all. The very children experience them. They run about with conscious freedom, and freely approach the persons of all, both old and young, of both sexes. The smile of satisfaction dwells on every cheek, and the electrifying sensation travels from hear

to heart, mutual condescension and politeness succeed the stateliness and pomp of unyielding rhetoric and dogmatism; the distinctions which formerly subsisted are now entirely removed, and a new criterion of worth is established, which determines the excellence of individual character, not by the dictatorial and martial power of commanding, dictating, and annoying, but by the more amiable and communicating spirit of yielding and pleasing. The party has now arrived at full communion, because the argument has ceased. Whilst two or three logicians were wrangling together, and occupying the attention of the whole company, the women were yawning, the young men were dozing or lounging, and the young ladies were ogling and tittering; the children were leaning on mamma's knee, and giving evident symptoms of an unsympathizing spirit; but no sooner was the wrangling over, and the game, or other socializing process, commenced, than every heart was interested, every eye was awakened—reserve was removed, fear was destroyed, friendship and condescension assumed the sovereignty, and intellect was laid on the shelf, till a new declaration of war by the combatants. This is simple Nature, and the history of the Church is here depicted in a little winter's evening party.

What we mean, therefore, by the *human* Nature of Christ and the Church is, that fragmental spirit of disunion occasioned by feelings which are experienced only by a few, and unintelligible to the many; and what we call divine, is that uniting and socializing feeling, which is as intelligible to the child as to the philosopher, nay, even more strongly developed in youth than in age. This explains the meaning of the everlasting truth, that "unless we become as little children, we cannot enter the kingdom of God." This saying is probably the most peculiar saying of the Son of Mary. In none can we discover more moral and divine beauty. It points with the finger of God to the moral government of Messiah—to the reign of social friendship and communion. No other feeling can produce communion. The intellect of man is only a blessing when it labours to bring this feeling into action. When it works for self, it is a curse to self, and a curse to society.

Whether Christ first taught this or not, is nothing to us. He, and he only, has had power given him to identify it with himself. He stands alone in the world as the God-man, the universal man, the man who says he will draw all men unto him, and make them *one* with him. He is, therefore, the sole authentic representative of this uniting principle, this unity of feeling, which is what we call the divine nature, inasmuch as it makes us all one in Christ, and Christ in God, and destroys individuality and self, not absolutely, but relatively.

This new Divine Nature has not yet come; it is only attempting to enter the world. The old Adam is still in the ascendancy, and unredeemed; the controversy still goes on; the people still sleep in the churches and chapels; the intellect still quarrels over doctrines, and self still fights for possessions, and vainly endeavours to add field to field, and house to house, in defiance of the woe pronounced against it.

The Christ, therefore, is twofold; one portion is to *be* redeemed, and the other to redeem—one is human, the other divine—one is selfish, the other is social—one is intellectual, the other is moral and sympathetic—one to *die*, the other to live. Clothe yourselves with the latter. Begin the communion of feeling, and it will grow like a plant, in favour with God and man. Cast off the dying Christ, and embrace the living.

The selfish spirit resists the communion, and refuses to be clothed with the Divine; and its divines have invented a thousand apologies for it. Some tell you, that redemption is wholly an inward thing, and that it has nothing to do with externals! others will tell you, that it will never take place in this world more than hitherto! Hence they conclude "Every man for himself here, and trust in God for glory hereafter."

With these convictions, many pious ladies and gentlemen, hold prayer-meetings in drawing-rooms, with servants in livery behind the door; and pour out their souls in holy sincerity and sentiment to God. The clergyman prays, the ladies groan and sigh, the servants listen at the key-hole and laugh, the groom kisses the cook in the kitchen, the night-ranger prowls in the poultry-yard for a Godsend, and Providence fails not to supply his wants at the expense of false and thievish Christians who

have stolen a name that does not belong to them. Which is the real thief?

Nothing is more evident than this, that Christianity foretells its own political realization. The law of Moses also foretells the same of itself. These two are merely one substance with two polar aspects. The law is the external circumstances. The Gospel is the internal being which reciprocally moves and is moved by these circumstances. The law must be consummated. The law is for this world. It is a purely temporal system; a ceremonial system. It precedes the Gospel, as being the lowest department. Hence the salvation of the world is represented under the figure of the Jews returning—that is, the law-people gathering. But the Jews are not the real law-people. "Ye are *not* my people, and I will *not* be your God—I will no more have mercy on the house of Israel, but will utterly take them away." The old law and gospel are historical pictures of universal facts. The law-people are the materialist, or political, or infidel species of mankind, the law-mongers, the external circumstance men. These are the universal Jews. Their philosophy is limited to this world; Moses never spoke of another. Their hopes and their fears are all concentrated in this little area of matter; but they cannot accomplish their object without a more refined species of deliverer—a God-man, a mediator, to connect heaven and earth, to associate the human with the Divine, and the expectations of time with the hopes of eternity.

The establishment of the ceremonial law is essential to the restitution of all things. By ceremonial law, we mean outward arrangements, corresponding to the progress and wants of man. We make not the slightest allusion to the old Jewish law, which was a mere local institution for an infantine state of society. We mean a ceremonial law created by the social feeling, in other words, a social system. This social system, however, is but a poor drivelling earthly thing, without that marvellous charm of the Divine nature personified by the Son of God. The material mind will laugh at this, we know, (we are prepared for scorn) but it must shrink before its sublimity and its power. We are quite secure; we could sit down with our hands in our pockets, and witness the defeat of the law-mongers who reject this principle. But at the same time we frankly own, that without the law-people we can do nothing. The Gospel is as frail without the law, as the law is without the Gospel. They are merely the spirit and body; their union ought to be courted, not avoided.

Here again, we have the Christ and his two natures, under another form, but essentially the same as the former. Law is the sphere of intellect; the gospel of feeling and communion. These two divisions will meet you in every view of the subject. We are not looking at the individual Christ, but at the universal nature of man as a social being, and a being possessing a mind which bears the image of the infinite and the eternal in its powers of imagination and abstraction. How Christ was united to God and in what sense he was a Son, is beyond our sphere, beyond our discovery, further than our own experience goes. We can imagine nothing generically distinct from our own nature; we may conceive a greater power, but the species is the same. We may imagine a voice speaking within him, but that makes him merely a prophet, which is an inferior order of apostleship. But we can imagine our own nature exalted to any possible height of perfection, merely by the social feeling, and clothed with dignity and sublimity, by the superaddition of the principle of Sonship, which aspires to an eternal progression of being beyond this sensuous sphere. These two feelings, the social feeling for time, and the Divine Sonship for eternity, constitute the double nature of the *perfect* Church, and make up our beau ideal of Christ's reign on earth; the union of the law and the Gospel, the amalgamation of the Jew and the Gentile, the final fulfilment of the promise to the Fathers here, with the rational and well-grounded hope of its more perfect realization hereafter.

CONVERSION OF A CHURCH-OF-ENGLAND CLERGYMAN TO THE BAPTIST PERSUASION.

We have before us the *twelfth* edition of "A letter to the Provost of Worcester College, Oxford, by J. C. Philpot, late Fellow of Worcester College, and Curate of Stadhampton, Oxfordshire, on resigning his fellowship, and seceding from the Church of England, in which the errors and corruptions of the Established Church, the principle and practice of the Universities, as well as the congregations and preaching of the orthodox and evangelical clergy are freely commented on."

From this portentous preface one would naturally expect a full exposé of the Anti-Christian spirit of the Church of England, and something like a model of a Christian church. But the reader will be sadly disappointed. The poor man has merely fulfilled the old proverb, "out of the frying-pan into the fire." He disapproves of established churches, and infant baptism, and sprinkling the face with water. He prefers immersion! Poor soul! We hope the Baptists have slopped him well before now! The most innocent prayer that we can offer up for him, is that he may have a good ducking. Here are his own words—

"I here then express my decided conviction that the very principle of an establishment is contrary to the New Testament, and in opposition to the revealed will of God. The Scriptures of truth represent the whole world as lying in wickedness, apostate from God, and exposed to his righteous indignation. Out of this fallen and apostate world they declare that God has from all eternity chosen a people whom he has formed for himself, that they might show forth his praise. This elect people the same Scriptures describe as scattered up and down the world during their *unregenerate* state, 'foolish, disobedient, deceived, serving divers lusts and pleasures,' until at the time appointed of God they are effectually called by his grace, and manifested as the chosen remnant. Being then baptized by immersion (the only Scriptural mode), they are formed into churches as visible societies, separate from the ungodly and unregenerate world. If men's eyes were not blinded by pride, prejudice, education, and the deceptions of the devil, he that runs might read this simple sketch of revealed truth, written as with a ray of light in the pages of the New Testament. But if this be true, what warrant is there for a National Establishment which includes as Christians all that are born within certain limits called a parish, and sprinkled at the font in infancy? Where in the word of God, is there any foundation for parish livings and parish churches, supported by tithes wrung from the farmer, and by rates levied upon the householder? Can persons carnal and *unregenerate*, enemies to God, children of the devil, as the Scriptures call them, be made by any human contrivance, or carnal process, members of the Church of Christ?"

By what process was Mr. Philpots made a member of the Church of Christ? and who told him that he is a member? and who told him that the Baptist chapels are Christ's churches, and that by being dipped over head and ears in water, he has been admitted into the sanctuary? Is not all this a human process? But what is the use of all this, if they have not the spirit of Christ? and if they have the spirit of Christ they will do his works, and they will be one family, and Christ will be the father of it. Is it so? We should like to see the Baptist that has the hardihood to pollute his lips with an affirmative answer. There is not a parish church in England, nor a Mahometan mosque in Turkey, whose congregation is not as near to Christ in spirit as the Baptist mockery of an elect people. The new and regenerate spirit of this immersed "proselyte of the gate" may be estimated from the following sentence, written of the church he has deserted:—"She affects to save souls, and deludes them into the bottomless pit." Considering the gentleman's notions of the pit that is bottomless, this is pretty strong. He may congratulate himself that his dip has saved him.

We believe Mr. Philpots very sincere, we can easily sympathize with his feelings, and he has given good evidence of sincerity in resigning a fellowship, and a church living. Many, indeed, resign a fellowship in order to take a wife; but the church-living can be held in common with wife and children.

These things to an honest man, are mere stubble, but in searching for motives we must always consider them. He will lose nothing by the change, but we cannot say, that he is one hairs-breadth nearer the kingdom of God than before. He has not told us what this regenerate nature is, what are its fruits, how he knows that it is not a delusion, and how he accounts for the worldly-mindedness, and selfishness, and money-griping propensities, of his regenerate brethren. Why do they not make one family? Why have they not one purse, one home, one interest, one heart? We have known many of the immersed, but we never could perceive that the dip was of much service to them.

The following extract is worth reading.

"Lastly, I secede from the Church of England, because I can find in her scarce one mark of a true Church. She tramples upon one ordinance of Christ by sprinkling infants, and calling it regeneration (the word of God allowing no other than the baptism of believers, and that by immersion), and profanes the other by permitting the ungodly to participate. The true Church is despised, but she is honoured. The true Church is persecuted, but she is a persecutor.* The true Church is chosen out of the world, but she is a part and parcel of it. The true Church consists only of the regenerate, but she embraces in her universal arms, all the drunkards, liars, thieves, and immoral characters of the land. She christens them, she confirms them, she marries them, she buries them. And she pronounces of all for whom she executes these offices, that they are *regenerate*, that 'all their sins are forgiven them,' that they are 'the servants of God.' If perchance on a dying bed, any doubts and convictions should arise, that all is not right for eternity, she sends her minister to visit them, and 'to absolve them from all their sins.' And having thus lulled their fears and deluded them to die in peace, she quiets the rising doubts of their friends at the mouth of the grave, by assuring them, that 'this our brother is delivered out of the miseries of this sinful world,' and is 'committed to the dust in sure and certain hope of the resurrection to eternal life.' Oh! could the awful veil that hides eternity be for a moment lifted up, we should see that thousands whom the Church of England is blessing—*God is cursing* and that tens of thousands whom she is asserting to be 'in joy and felicity,' are at that moment 'lifting up their eyes in hell being in torment!'"

No doubt, the Baptists never commit a mistake, in dipping the unregenerate—who make their final dip into the lake that burneth with the victims of the Church of England delusion, and popish idolatry, "dead Calvinists," as our author calls them, and other water-sprinkling heretics, who have not been sanctified with the "blood of sprinkling."

The true baptism, is the immersion, full immersion, of the selfish nature in the spirit of communion. The Baptist doctrine is a poetical figure of it. The sprinkling of the Church is a good poetical figure of the spirit of Christian communion that belongs to the Church. It has only got a little sprinkling of it. Full communion is the true baptism; we are Baptists, immersion Baptists; but we consider children as fit as men or women for the holy rite. It requires little knowledge to feel the love of God and man, when that love is cherished by the ceremonial law of God, which law is the arrangement of society according to a model of universal justice. The law of Christ is love, but it can only live in the ceremonial law. Christ came to the law, and he is crucified until it be restored.

* The Established Clergy are using this very language in their own behalf. There is no Church persecuted but one, and that is "love." The rest are only rewarded according to their works.

CLERICAL FOOLERY.

"A correspondence has grown up between Mr. Townsend and the 'Tracts for the times' people of Oxford. Where are our pretences when this nonsense is going on in the heart of the great Protestant university? The questions in debate now are, whether men shall turn their heads to the east, or to any other

quarter of the compass, during the reading of the creeds? Whether the clergy shall wear little crosses on the tips of their scarves? Whether they shall put the bread and wine on the table in the chancel with their own hands, or by the hands of the churchwarden? Whether they shall put them primarily on a little table apart, or in a recess in the wall? Or whether they shall make a bow to them as they advance to the table, or omit that piece of politeness? Mr. Townsend, it seems, has said, cursorily, that all those tricks savoured of Popery. Dr. Pusey, for it is no less than the Hebrew Professor and Canon of Christ's Church who feels aggrieved, proceeds formally to vindicate the orthodoxy of those prodigiously childish persons who think that they are thus actually restoring the purity of the Church. Hume, in his history, observes with keen and due contempt, "that the most furious quarrels of the sectaries were about surplices, rails to the communion table, the position of the reading desks, and such other trivialities." And are we to have all this nonsense renewed, and solemn men in doctors' hoods thinking that they are not committing the most arrant foolery by scribbling either for or against them? And all this trifling when the very existence of the Church is at hazard—when a rabble of legislators in the streets are howling for her plunder, and Popery, like a wild beast, is foaming at her threshold. Let Oxford bestir herself while she remains a University, leave those pompous triflers to their obscure squabbles, and add something manly, honest, and rational, to the national defence of Christianity."—*Blackwood's Magazine*.

This controversy will be more effectual in bringing the Church to its grave than all the howlings of the "legislative rabble." The tract gentlemen are storming her on the south; the Radicals on the north, where Satan, (see Milton,) raised his standard.

Of the above party, the Oxford Tract party, of which Mr. Newman, Rector of St. Mary's, Oxford, and Dr. Pusey, Professor of Hebrew, are the chieftains, the *Record*, a religious paper, speaks as follows:—

"Now that there are two societies formed, let every man go to his own company. We (in common, of course, with every Christian man) not only consider it our duty to assist in bearing the knowledge of the gospel to those who are lying in ignorance of it; but to be very careful in making the attempt to see that it is the *very gospel of the grace of God* that we present to our fellow countrymen, and not a *spurious and destructive imitation of it*. Every man is undoubtedly called upon at all times, and especially in times when the essential principles of Popery are attempted to be introduced into the Church, by men of name and consideration in her communion, to exercise a godly jealousy in this matter, and seriously to consider, as in the presence of his judge, what is due to the cause of truth and of God. Deeds, in most cases, speak more loudly and significantly than words. The Reverend Professor Pusey, we perceive, has instantly joined himself to this society. Here is his declaration, as to the quarter in which he expects countenance, support, and circulation to his ruinous delusions."

So say the majority of the Churchmen of the new party! And John Wesley, whose followers now go hand and glove with the majority, and are almost on the eve of a coalition, says of these very zealous diffusers of the *very gospel* of the grace of God:—

"To speak the naked truth, not with anger or contempt, as too many have done, I acknowledge that many, if not most of those that were appointed to minister in holy things, with whom it has been my lot to converse, in almost every part of England or Ireland, for forty or fifty years last past, have not been eminent either for knowledge or piety. It has been loudly affirmed, that most of the persons now in connexion with me, who believe it their duty to call sinners to repentance, having been taken immediately from low trades, tailors, shoemakers, and the like, are a set of poor, stupid, illiterate men, that scarce know their right hand from their left; yet I cannot but say, that I would sooner cut off my right hand than suffer one of them to speak a word in any of our chapels, if I had not reasonable proof that he had more knowledge in the Holy Scriptures, more knowledge of himself, more knowledge of God and

the things of God, than nine in ten of the clergymen I have conversed with, either at the universities or elsewhere.

"Insolent clergymen, pleasure-taking clergymen, praising clergymen, preferment-seeking clergymen; these are the wretches that cause the order in general to be contemned. These are the pests of the Christian world—the grand nuisance of mankind—a stink in the nostrils of God.

"I see those running whom God has not sent, *destroying* their own souls and those that hear them, perverting the right ways of the Lord, and blaspheming the truth as it is in Jesus. I see the blind leading the blind, and both falling into the ditch. Unless I warn, in all ways I can, these perishing souls of their danger, am I clear of the blood of these men? *Soul-damning clergymen* lay me under more difficulties than soul-saving laymen."

We leave Mr. Wesley himself in the hands of Mr. Philpot, the new Baptist convert. No man can draw his own picture. We doubt not that John, and all his followers, will find their portraits rather hideous to look upon, with nothing but lurid red for the lights, and lamp black for the dark shadows of their stygian countenances. Let the clergy only draw each other's portraits, leave them to abuse one another, and by clerical testimony alone you may prove, with innumerable respectable witnesses, that they are all children of perdition, and soul-destroying traitors. If the real gospel of the Son of God were in the world, would its professors talk thus? We make no distinction between them; they are all followers of the Beast, and so are we; but we are striving to destroy the monster, they to preserve his life. We are only Christians intellectually? Heart Christianity is not in the world.

* Quoted from the *Patriot*, of October, 1836. See a pamphlet, called "What, and who says it," by John Search Ward and Co., Paternoster-row.

REPLY TO THE ARTICLE "MYSTICISM AND CO-OPERATION," OF LAST WEEK.

If we cannot convince our correspondent of his error, we will convince the majority of our readers. There is a considerable portion of truth in what he says. But we read history somewhat differently. The co-operative mystics of whom he speaks were all formalists. Plato's republic is a form, and he positively maintains what Owen teaches, that by the society form the individual character is fashioned. Pythagoras was a disciplinarian full of forms, and community of goods was the principal. The monks were all formalists, and the very beginning of an order was the drawing up of a list of rules and regulations for the approbation of his holiness. These rules being formed, the characters came into them. Had the Pope waited till he found monks, before he founded monasteries, we should never have heard of monastic orders. He prepared a habitation for them, and they flocked to the habitation like doves to their windows. It was the same with Ann Lees, and the Messrs. Rapp. They began with the forms as soon as they could collect a sufficient party to begin with.

As for our correspondent, he does not belong to the school of Plato, nor Jesus Christ, nor even Pythagoras. He belongs to that modern school, established by an author who wrote under the assumed name of Dionysius the Areopagite, which took the name of modern Platonism, and caricatured the intelligible philosophy of Plato by disbanding the intellect, and pretending to cultivate the feelings without it. It never produced a community that we know of. The purest mystic community that history speaks of is that of the Trappists, who never speak, who dig their own graves, and fill them up again in daily succession, till at last they drop into them, and their brethren cover them in dumb solemnity. But these are genuine Catholics of the Roman order. All the mystic orders we ever heard of repudiate the foolish notion of our correspondent, that "to prepare a form first, and to seek the animating spirit afterwards in such form, is no less absurd than to look into empty egg

shells for the chick germ;" but why should the chick germ exist before the chicken? and why should a hen lay an egg first, and hatch a chicken afterwards? Because, as an Apostle beautifully lays down the universal truth, "The first man is of the earth, earthy—the second man is the Lord from heaven;" and, as Moses himself most philosophically teaches, God formed man of the dust of the earth first, and then breathed into his nostrils the breath of life. The material foundation being the lowest, is first laid. The cellars are built first, and the garret afterwards. Our correspondent would begin to build his house at the chimney tops! What a strange architect he is! a most aerial castle builder! No wonder there are so few of the species. We really wonder there are so many.

But his doctrine is worse than absurd, and irrational, and false—it is really selfish. It teaches a sort of individual satisfaction—it tries to make the individual happy amid the surrounding misery of society. It kills the social feeling by endeavouring to form the individual character in solitude, a thing which is so contrary to nature, that a friend of ours a few days ago characterized it by a name which we would not commit to paper.

We repeat the important truth, that the process of Nature in every species of creation is to begin at the lowest, and ascend to the highest, and that the material form of society being the very lowest object of society, is on that very account the first point to be settled.

But it has always been our doctrine, and it still is more positively than ever—that as God, who formed man, had a view to the spirit he meant to put in him, so those who form the social system, originally should have a view to that class of spirits they mean to collect. New Harmony has not succeeded for want of a religious feeling. The spirit is too sensuous. This we grant; but with a few genuine feeling minds to begin with, there can be no doubt but a system of community might spread with greater rapidity than ever monachism did. We should be very glad if our correspondent perceived the force of these truths, but whether or not, we have no shadow of a doubt that he is under a gross delusion, and has committed a sad blunder in reasoning.

We were requested to send the article of our correspondent to the *New Moral World* if we rejected it. We prefer inserting it. The letter is intelligible enough, and it is an attempt to wrest from us our favourite argument, that the religious feeling is necessary for social combination. We commenced the third volume of the *Shepherd* with this idea. Our friend clandestinely endeavours to pervert the truths of history to his own favourite hypothesis. There is no difficulty in refuting him, and we would rather refute him in our own columns than in the columns of another paper. The subject is most important. It is not new to us; but the view which "A Mystic" has taken of it is a piece of presumption we were not prepared for. Did he ever read Plato's "Republic"? Did he ever read the history of the foundation of the order of the Jesuits? The idea arose in the mind of Ignatius Loyola, and a few friends. He formed the outward model of this community; after repeated disappointments, he obtained the Pontiff's consent. His numbers increased slowly at first, but before a century had expired they were directing the counsels of princes, and occupying the most important educational chairs in Catholic countries; and, moreover, they were a progressive body, always changing and improving the rules as they themselves improved under their peculiar discipline. If a Mystic had half the spirit of a Jesuit, he would begin his community with six men. Mahomet began with four. Mystics are too fond of ease. They prefer writing, and talking, and criticizing.

We know it will be replied to this that the Mystics want to do nothing. They are drones themselves, and would have all the hive to be drones also; but they will be expelled and banished into the bottomless abyss of thought, their own appropriate sphere. Mysticism is Individualism, of which we mean to treat next week. It is a most important department of Universalism, but grossly caricatured by those who go by the name of Mystics.

CHURCH EXTENSION AT GREENOCK.

(FROM A CORRESPONDENT.)

ABOUT eighteen months ago, the friends of "our Zion" in this place, having caught the Church-extension fever, discovered all of a sudden that they had amongst them an "unexcavated mass of heathenism;" and, not to be behind their neighbours in manifesting their zeal in the great work of *excavation*, engaged a licentiate of the Church of Scotland, who, with the assistance of a few zealots in the cause, personally examined some of the most destitute parts of the town, in order to learn the real state of the *heathen*. A public meeting was thereafter called and their report read. It set forth, as was to be expected, that an alarming "mass of heathenism" existed, and, by way of representing a specimen to the astonished friends of the Kirk (although no instance of *Bible-burning* was recorded), a story was told of an aged woman whom they discovered, who acknowledged that she had never heard of the name of Christ! During the recital of this heart-stirring tale, the countenances of the credulous might have been observed assuming an inordinate length, which strangely contrasted with the smiles of the unbelieving Voluntarys, many of whom were present. From the nature of the resolutions moved, and the addresses delivered, it appeared as if the heathen they were all the while contemplating were the Voluntarys, for the greatest part of their fire was directed towards them.

Having obtained a preacher, the only desideratum, to complete the Chalmersian antidote to Voluntaryism, was a place to preach in. Their finances being rather slender to undertake the erection of a church, the Methodist chapel, being then vacant, was taken for one year as an experiment. It was accordingly opened in due form, and with the brightest prospects of success. The most strenuous efforts were made to secure attendance—seats could be obtained for anything or for nothing—so that every facility was given for the "excavation of the heathen." The whole excavating-machine being thus set in motion, the leading Compulsories might be seen congratulating each other on the progress of their scheme, and looking big with expectation—nay, they imagined they already saw the total overthrow of the "Voluntary system." Some of the more zealous suggested that the locality of the chapel would make a "nice *see* parlour," if they could but get "a bit endomorphic" for the minister. From the efforts made, it was expected that on the first Sabbath the chapel would be crowded by those for whom it was intended; but, if we may judge from the exterior appearance of the majority of those who did attend on that occasion, they were heathen of the better sort. The fact is, fearing a failure, a good many of the Church friends attended for the purpose of filling up the seats, and making something like a respectable appearance. This, however, could not continue, and the consequence was, that on the following Sabbath, the preacher found his congregation considerably diminished. This was disheartening enough, but the worst is to come yet. Sabbath after Sabbath a sensible decrease went on, until the number was reduced to about twenty!—a very neat and manageable congregation.

In these cheering circumstances the place was kept open for about nine months, when Mr. Tait, having *excavated* the Greenock heathens in so short a time, determined on removing to "a more extensive field of usefulness," Botany Bay! and accordingly sailed thence shortly after. Since then, we have heard very little about church extension in Greenock. The friends of mother Kirk would do well to take warning from the above facts, especially those who are "waiting for the moving of the waters," to step into a *living*, lest they share the fate of Mr. Tait—"Botany Bay for life."—*Glasgow Argus*.

* This is one of Dr. Chalmers' expressions.

CLERICAL INTOLERANCE.

(From the *Cheltenham Free Press*.)

ABOUT a week ago, a poor woman who had just lost an infant about sixteen months old, applied to a reverend curate, in the

borough of Stroud, to ask him to officiate at his interment. "Where was your child baptized?" was the interrogation of the priest. At such a chapel, answered the poor woman. "Then let the people at the chapel bury it," was his haughty reply. He knew there was no burying-yard at the chapel, and therefore the dust of the child was to remain unburied. Whether his after cogitations may have suggested that an *infant sixteen months* old was not the fittest object for intolerance to pour out the vial of wrath upon, we cannot say, but the parent was sent for, and the following very sane and learned interrogations delivered in writing. "With what *matter* was the child baptized?" "With *what words* was the child baptized?" When we saw these queries in writing we could hardly believe our eyes. For an apostolical priest to be so ignorant of ecclesiastical doings in the country in the various denominations was at least no credit to his reverence. He knows, or as a parochial priest he ought to have known, that all denominations use *water* in baptism. Or if they use any thing else he ought long before this to have ascertained it, that he might warn his parishioners against such wickedness. "With what *matter* was the child baptized?" was then a paltry inquiry, unworthy of a successor of the Apostles. The other question was no better. He should have known, that all Dissenters, whatever interpretation they may put upon the words, use the form prescribed by our Lord. He knows also, that in such a case, mental reservation is a matter of no consequence in the Church. A late work from the press on "Church Unity," by a clergyman, tells us that "*drunkard, swearer, &c., is a priest, and that God's ordinance cannot be made better by man's goodness, nor worse by man's sin.*" But what if wrong *matter* had been used and wrong words uttered, would he have deprived the child of a grave on these accounts? The poor child could not help it, and to scourge the dead for the living, would be such a superfluity of vengeance, that even bigotry blushes at the thought of having such a dirty task to perform. The wife of the patriarch Abraham had not been baptized or initiated into the religion of the children of Heth, and yet these depraved Canaanites said to the father of the faithful, "In the choice of our sepulchre bury thy dead; none of us shall withhold from thee his sepulchre." Even Paganism suggested that it would be indecent and cruel to refuse the dead a grave. We should like to know what text of Scripture there is that directs a kind and forgiving follower of the Saviour to refuse a grave to an unconscious infant. And if the text is not to be found in the New Testament, but is a canon of the Church, then the Church has been guilty of adding to the Scriptures, and therefore exposes herself to the curse mentioned in the last chapter of the Revelation of St. John. But we shall be told that the clergy of the Church are the only persons that have a *commission* to baptize. Were this true, still there is no text that connects the baptism and burial of an infant together. But a little examination of the much-vaunted commission would show the arrogance of such a claim. A commission supposes commissioners, and *laws* to regulate their commission. We cannot suppose that Christ gave a commission, but neglected to give any laws to guide the commissioners. In Timothy, Titus, &c., we have the laws of God given for the express purpose of guiding the apostolical commissioners. Now, it is only for any man to read those laws, and to inquire into the conduct of the episcopal commissioners of our day, to find that the apostolical regulations for choosing and commissioning a minister of the Gospel, are daily set at defiance by the episcopal commissioners. We will not say that the Dissenters are scriptural in all they do, but we just ask any man, to place in three columns, 1. The apostolic commissioners and their laws, as contained in the New Testament. 2. The episcopal commissioners and the conduct they pursue in commissioning priests at the present time. And 3. The dissenting commissioners, and the laws they observe in choosing their ministers. Let him put the subject in a fair light, and he will see that the dissenting commissioners dissent not from the apostles, but from the episcopal commissioners, and that it is because they "obey God rather than man,"—because they follow the apostles rather than the episcopals who set the apostles at naught, that the churchmen of our time say, "that they have no right to baptize." That is, the men who

trample upon the laws of revelation, in commissioning ministers who are neither "apt to teach," nor anything else that revelation enjoins, are the only persons fit to baptize and teach! And the persons who are selected in accordance with the laws of God, are not fit for the sacred office; and therefore, as the climax of absurdity and wickedness, those whom the latter baptize are to be refused a grave!

A LOOKER ON.

THE TRANSCENDENTALIST'S NEW YEAR'S ADDRESS TO HIS PECULIAR READERS.

MOST PATIENT OF HUMAN BEINGS!—Before I began to write this letter, I formed a bold hypothesis, namely, *that you exist*. Well am I aware that I have readers, but whether I have had peculiar readers I do not know; readers, who have followed my own meaning, without lumping me with this or that sect, and have perused my papers not merely because they fancied they perceived in them some favourite tendency of their own.

Well, then, dear readers, (assuming your existence)—we have now known each other above a twelvemonth, and you must have perceived that I have had nothing to do with the views of any other correspondent, but have quietly pursued a path of my own. Many, I dare say, followed me through my Dialogues with the Materialist, but took fright at those I held with the Idealist, which a very good friend of mine hinted, had a polytheistical tendency. Many, I dare say, thought I was going the whole hog towards mysticism, and were marvellously edified when they saw me turn my horses' heads in another direction.

My dear invisible Church (truly invisible, even to its pastor, as I never set eyes on one of you)—my dear Church, I'll let you into a secret—I am no mystic; I never in my life was in a "high sphere," and never experienced an "inbirth." I am no ascetic, but have a remarkable partiality for steaks and oyster-sauce, "*cos 'em so delightful*," as Buckstone says. I like thoroughly to enjoy myself, and counsel all of you to do the same; therefore I have not the slightest objection to your reading my pastoral letters over a glass of whiskey and water, and afterwards using them to light a pipe of tobacco.

Of all things, abstraction is the most detestable, unless when used for concrete purposes. To understand a whole, it is necessary to consider its parts or its qualities separately, but this is merely for the sake of again uniting our knowledge. Mathematics, for instance, teach one property of body, that is, its different relations when considered under the category of quantity. But what a jackass would the mathematician be, who fancied his abstractions gave a perfect knowledge of corporeal substances, and despised the chemist who gave him properties discovered from another point of view. Attraction is a sort of division of labour; the concrete may be seen in so many lights, that it is found necessary to consider each of these lights as a peculiar science. Suppose there is a particular square table, and myself looking at it. This is a concretion, which will furnish matter for various abstractions; the square form of the table will give a subject to the mathematician, the grain of the wood will busy the student in vegetation, the brown colour will employ the optician, the structure of eye, whereby I am enabled to see the table, is matter for the anatomist; the mental form in which I am obliged to think of the object before me, will occupy the logician: and lastly, the consideration of what I may be considered apart from these forms of thought, will interest a certain class of metaphysicians. None of these worthies must, however, give themselves airs, and think that the whole sphere of knowledge is comprised in any one of their peculiar sciences. They are but members of one whole, and their only use is to aid in bringing forth one whole result, just as in a pin manufactory, the maker of the heads, the cutter of the wires, the sharpener of the points, and others, do not work that each may keep the result of his own labour in a separate box, but that all the results may be united to one concrete—pin. When I call abstraction detestable, I mean only so far as it keeps itself in a state of proud exclusion, when the mere abstracter considers his own as the chief science, and all the others as mere bubbles.

Some attach a world of importance to the sentence "I am," and think it is an expression of the absolute. But what is this, "I?" A mere abstraction; a lot of things unperceived, and we begin to consider the perceiver apart from the things, and ask what he is in his own being. What right have we to suppose that he has an "own being," when it is only for the convenience of thinking, that we set him apart from these objects. In another sense, the "I" may be used as an ultra-concrete, meaning the perceiver and all his objects taken together in a lump, and of this "I," alone have we a right to predicate existence.

Abstraction in a scientific point of view, is the separating one quality from others, which are necessary to its existence for the purpose of consideration, and is all by will, when the abstracter is not tempted to suppose that this quality can actually exist in this separate state. Asceticism is moral abstraction; an endeavour to live independently of external things; an attempt to escape from a struggle when life itself is nothing more; in a word, an approximation to non-entity.

Avoid Nihilism; to which every attempt to run to the extremity of either of two opposites, instead of luxuriating in their confluence, will invariably tend. A strong, though regulated sensualism is requisite to enjoy life; life is the flowing on from one object to another. Endeavour, as it were, to imbibe so many objects, to drink them in, that each moment may be crushed into a wine-cup of sweets. "*Panta reei*," said Heraclitus (all things flow)—a still being is no being.—We've got a new year, dart merrily through it.

THE TRANSCENDENTALIST.

P.S. Will talk about Faith next week.

TO THE EDITOR OF THE SHEPHERD.

DEAR SHEPHERD.—Feeling myself gratified by your insertion of my first attempt, I have composed a sonnet of no less spiritual tendency:

THE ULTRA-MYSTIC,

SONNET TO NOTHING.

Nothing, how great art thou, stupendous thought!
Who reignest no where, sittest on no throne!
Unseen, unheard, unthought by any one,
Whose solemn dictates in no school is taught!
To thy non-entia region are we brought,
By old abstraction, dull, ascetic, croon,
Who aye to leave this sensual earth is prone,
Which with bright Nature's hues and warmth is fraught!
Nothing, to thee, what gorgeous names are given!
We call thee light, and love, and pow'r, and heav'n,
When of thy might to novices we preach.
Thy patient votaries, great cipher, hear!
Keep us from marriage, rump-steaks, gin, and beer,
And henceforth all our works shall nothing teach.

TRINITARIANISM AND SPIRITUALISM OF VOLTAIRE.

FOR the satisfaction of modern wisacres, who prate about matter, and rejoice to call themselves by the dullest and stupidest principle of Nature, we quote the following passage from a letter of Voltaire to a correspondent, in his "*Elements of the Philosophy of Newton*."

"You say it is to be regretted that he (Newton) did not more clearly explain himself concerning the reason which often occasions the attractive force to become repulsive, and concerning the force by which the rays of light are darted forth with such a prodigious velocity; to which I may venture to add, that it is to be regretted that he could not know the cause of these phenomena. Newton, the first of men, was nevertheless but a man, and the first springs which Nature employs are not within our reach, when they cannot be subjected to calculation. It is easy to compute the force of the muscles, but all the mathematics are insufficient to inform us why they act at

the command of the will. All the knowledge we have of the planets can never inform us why they turn from west to east, rather than in the contrary direction. Newton, though he anatomized the light, has not discovered its intimate nature. He knew well that the elementary fire is endued with properties, which the other elements have not.

"It passes through a hundred and thirty millions of leagues in a quarter of an hour. It does not appear to tend towards a centre, like body, but expands itself equally in every direction, contrary to the other elements. Its attraction towards the body it touches, and from whose body it rebounds, has no common ratio with the universal gravity of matter.

"It is not even proved that the rays of elementary fire do not penetrate each other. Newton, therefore, struck with all these singularities, seems always to doubt whether light be a body or not. For my part, if I durst risk my doubts, I must confess to you, that I do not think it impossible that the elementary fire may be a being apart, which animates Nature, and possesses the intermediate step between body and some other being we are not acquainted with, in the same manner as certain organized plants serve as a passage, or gradation, between the vegetable and animal kingdom."

Here are actually two species of immaterial being suspected by Voltaire—from necessity, too! He cannot otherwise account for natural phenomena. Every man but a fool sees, and feels, and is conscious, of the being of spirit; but here is something else—a trinity of being, of which matter is the lowest grade.

PUNISHMENTS.

THE opinions of men are undergoing a very rapid change in respect to punishment, as a means of preserving the peace of society, and the morals of mankind. Penal codes are becoming less sanguinary, and the prevailing spirit of the age is averse to the employment of cruelty and fear as the preventive of crime. This is a new idea. It is even taught by the clergy themselves. But what is very singular, these same teachers of mercy in political government do not perceive that religion must keep pace with civil government. The old creed of eternal punishments is dying along with the old sanguinary political statutes. The clergy have not nominally extinguished it; but it is seldom mentioned by the polite preacher, and it is esteemed a coarse and vulgar misdeed even to pronounce the word Hell in the pulpit. Many clergymen will not even name the Devil, the author of evil, and the keeper of Hell. What their object can be, or what may be their prevailing motive for so doing, we can only guess. Their faith is not very strong, and they know that a large proportion of regular church-going, baptized, self-nominated Christians, like themselves, have no hesitation in owing that they do not believe in hell. Still they are conservatives, and would shudder to alter the creed of the Church. But if the Church creed may not be altered, why should the penal code undergo a change? Religion must keep pace with social progress. Christianity has been so beautifully organized, that it will walk hand in hand with any system of policy, whether severe or merciful. It will descend to any depth, or ascend to any height. "With the froward I will show myself froward, but with the upright I will show myself upright."

CONVERSION OF HINDOOS.

The Friend of India contains the following letter from a native Bramin (Christian:—

"The renunciation of Hindooism by the youths of the Hindoo College, is now day by day getting new force, according to the progress and improvement of the students. If this grand institution continue successfully in its progress in this manner in Calcutta a few years more, and if the managers, the visitors, and the professors, take the same care as they are taking at present, then the students will no longer remain in the state of ig-

norance and superstition like their ancestors, who were considered no more than the savage beasts of the desert. Moreover, this will enable them to make a grand figure in the world, and show the example to their own country and to other nations. How many well educated and enlightened students of the senior classes of the College eat and drink privately those things which their religion forbids them, and they neither adore their gods and goddesses, nor do they bow to those pretended Bramins, who are the plague of truth! Further, many students of the first class have their full heart to embrace Christianity, but they are only prevented by the regulations of the College, for converted students are not allowed to read there. Fortunately, the parents of some students are now become liberal, like their sons, for most of them are well acquainted with their sons' character, yet they did not check nor prevent them in any way; rather, they indulge them in their favourite inclinations, which is to eat beef, and other forbidden things; and some of them advise their children to do privately whatever they like to do. How happy would it be for Calcutta, when all the parents become liberal like these, and give the same privileges to their promising sons!"—*Asiatic Journal*, Jan. 1838.

Liberality, both in Mahomedan and Pagan countries, has necessarily a sensuous beginning, on account of the importance attached to eating and drinking, in a religious point of view, and religious liberalism amongst the Jews would present the same phenomena. Christianity is a step in advance, though a similar attachment to forms pervades all its innumerable sects.

RELIGION OF THE NEW MORAL WORLD.—We invite the attention of our readers to an article on the Religion of the New Moral World, by the able editor of the *Shepherd*. There is manifested throughout the paper such an air of sincere belief in the principles advocated, of disinterested devotion to the best interests of the human family, withal such a kindly spirit, that it well deserves the attentive perusal and thoughtful deliberation of our friends and readers. We promise it both on our own parts, and shall, so soon as our numerous avocations permit us leisure, revert to the subject. Mr. Smith is either right or wrong upon the subject at issue; if right, we shall be benefitted by the discussion; if wrong, he will be benefitted by it; and, therefore, on both sides good grounds exist for its continuance. We take this opportunity of drawing the attention of our readers to the *Shepherd*, as a paper containing many strikingly original and useful papers, and calculated eminently to advance the best interest of man.—(From the *New Moral World*, of Jan. 13.)

CORN LAW RHYMING.—According to a letter from Crieff, in the *Glasgow Argus*, it appears that the people of Perthshire, having long been cooling in their political zeal, and despairing of obtaining redress of grievances by what is absurdly called Reform in Parliament, are once more roused to activity upon the Corn Law question. Repeal of the Corn Laws is now the word, and missionaries are kindling the flames of agitation. We wish them success, if it should put but a penny a-week into a poor man's pocket. But we see further than the Corn Laws. Their repeal will prove as great a delusion as reform. It will cheapen bread certainly, and enable us better to compete with other nations; but wages will fall in exact proportion, and the same distinction of rich and poor, splendidly comfortable and supremely miserable, will prevail. All these movements are like changing the inclination of a basin of water, the water always finds its level; or moving the box of a mariner's compass, the needle always point to the poles. It is an entirely new system of society that is wanted, but first of all a popular conviction respecting this new system, and the necessity for it. The world is too old now to be amused with the making and repealing of acts. Dissatisfaction will increase with every attempt to palter thus with the rights of man. We would sooner believe in the unknown tongues at once, than lean upon such broken reeds for deliverance. Political legislation is a hydra; if you kill one head, you find another as bad immediately in its place.

TO CORRESPONDENTS.

F.—It is the unavoidable tendency of extremes to beget each other. Any species of ultraism brings forth its corresponding counterpoise. It begets its own destroyer. The history of mankind affords sufficient proof of this. But self-conceit will take nothing but self-experience, and thus it goes through all the experience of former times, always confident of being right, till at last it dies in the conviction that it has lived in delusion, because it lived in self, by treating too slightly the experience of other men. Intercommunication of experiences is an essential feature of a state of concord. No man can have all experience. No man is a whole man, he is only a fractional man, a part of the great man—the species. Extremes are all pernicious to social happiness. The Mystic is merely the father of the Sensualist. Many children have their moral characters destroyed by the ultra-puritanism of their parents, and we could point out families who hate every thing that bears the aspect of religion, because their parents have been so over-anxious to inspire them with their own sectarian absurdities. Both Mysticism and Sensualism are seeds of social corruption. We take our stand between them, and sanctify the flesh by its marriage with the spirit. Materialism (single) we abominate as low, sensual, grovelling; but Materialism, sanctified by the spirit, is the resurrection of the body. Now, a man who makes a vow that he will not eat this, or drink that, is not the master, but the slave of matter. Temperance societies are doing much good, but they are merely one species of Ultraism rising up to counterbalance another. Perfection is between them; but it is the law of Nature, that when a weight is put into one scale, you must put an equal weight into the other to restore the equilibrium. The really virtuous man has the law within him which dictates the quantity and quality of his food. We can conscientiously declare that we never experience the slightest uneasiness from any thing we eat or drink; on the contrary, we are always refreshed with what we take, and we belong to no society, and have subjected ourselves to no other rule but the light within. After all we are genuine Mystics without presuming to call ourselves so. We are Materialists also, and Spiritualists; in other words, Universalists. With regard to animal food, a very intelligent reader of the *Shepherd* informed us, after reading the "Omnivorous Animal," that he had made the same experiment of abstinence, and continued it till he became so supple in the joints, that he could put his legs over his neck; he was very weak at the same time, and his fears compelled him to resort to his old diet. Our own experience is similar. In mature life any sudden change of that kind is very dangerous, especially with people in towns engaged in sedentary life, and living in a dense atmosphere. As for the conduit water of London it is full of vermin in summer, and muddy and insalubrious at all times. Genuine beer is the essence of grain, and is the most nutritive beverage a man can drink. A great variety of wines may be made from our own fruit, all nourishing and inspiring to body and mind; gifts of God which no man ought to despise, but use with moderation and thankfulness. We do not know much about an Ultra Mystic, but we hope he has more good sense, and that F.'s suspicion is wholly unfounded.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 31, Vol. III.]

SATURDAY, JANUARY 27, 1838

[PRICE 1d.]

INDIVIDUALISM.

Chorus.—Break the dance, and scatter the song;

Let some depart, and some remain.

Semi-chorus 1.—We beyond heaven are drawn along,

Semi-chorus 2.—Us the enchantments of earth retain.

Prometheus Unbound.

For the last two weeks we have been treating of the Christ, a most copious subject, which we have merely broached. There are numerous other aspects in which it might be taken up, all bearing a direct influence upon our favourite topic of universal and individual regeneration. Thus, for instance, we might discuss the important question which has lately occupied so much of public attention in the hands of the Irvingites—namely, the sinful nature of Christ, which, being answered by Irving in the affirmative, brought down upon his head the charge of blasphemy with which his followers are frequently loaded, even to this day. But in our hands it would be rendered perfectly synonymous with the human nature of Christ, which, as we have already observed, is fully developed in evil, and suffers all its penalties, and which may be regarded as either sinful, or not sinful, according to the view that you take of it, sinful as being human and imperfect, un sinful as merely fulfilling the mission upon which it was sent. It is childish to take either side. The man of universal views must necessarily take both, and by taking both he solves the riddle and removes the mystery.

A few days ago an intelligent reader of the *Shepherd* observed to us, that both we and our mystic friends were wrong. They in attaching too much importance to inward operations, and we in attaching too much to external circumstances. He afterwards observed, however, that he thought we erred more in our expression than our meaning. We did err in expression if we conveyed any thing resembling Materialism in meaning. But few readers of the *Shepherd* would ever suspect us of wading into this mire. They would search beyond the literal meaning of our words if they had such a tendency.

We cannot be responsible for the effects produced by words upon individual minds. We are frequently mistaken in our own apprehensions of other men's meaning, and we, like other men, are apt to be misunderstood, and especially by the casual reader. We cannot be always explaining and suckling. Yet a long course of suckling seems to be necessary, even according to the established laws of Nature herself, and the most useful teachers of men are probably those who dwell upon a single idea, and summon all their knowledge and their energy to illustrate and establish it.

What we call Individualism is a very important branch of Universalism. It is a universalism. The individual is a universe to himself. It is only in relation to himself that the universe has an existence to him. When *he* ceases to be, the *universe* ceases to be, in so far as he is concerned with it. Man, the individual, is, therefore, very poetically denominated a microcosm—that is, a little world. The fate of the species is a subject of minor consideration, if we ourselves are not personally concerned in it. Little does the melancholy suicide care for the fate of empires, of corn laws, and poor law amend-

ment bills—his race is run. He looks not back upon time, but with a nervous and hysteric sneer, he laughs at the miseries of the world he leaves behind him, quietly observing, like the German illuminés "*janua patet*"—"the door is open," they may walk out like me when they can endure it no longer. It is only when the link is strong that associates the selfish with the social feeling, that the social feeling can have a being, *for it is self that experiences the social feeling.*

It was shrewdly observed by our Transcendentalist last week, that the "*I*" could not have an existence without that which surrounds it. A candle could not burn if not surrounded by the elements of combustion. Our conscious principle is similarly circumstanced. It is solely at the mercy of the element it lives in. But it is for its own sake in the first and last place, that it regards that element as either good or evil, and inquires into its durability and its destiny. In its *a priori* process of inquiry it begins with the elementary being in which it lives and moves. It then descends to the creations of that elementary being, and in descending it finds the human species before it finds itself. It seeks the destiny of man as a species, and having satisfied itself upon this point, it discovers its own as a member of the human family. This is the most logical and conclusive method of investigating the destiny of man. Some, however, prefer the Cartesian system, and make the earth "*I*" the centre of the universe. They go to work with "*I am*," and from this central point they spread themselves out to infinity and eternity. This is the philosophy of what is called by some the self-centred being. This is an *a posteriori* process. It begins with an effect, and leads up to a cause. This also is natural. No man can avoid thinking after this manner. And, probably, no man ever existed who did not thus reason. Both these modes are, therefore, very simple.

But the grandest discoveries, and the most sublime and heart-cheering truths are, in our opinion, to be discovered by the former method. By the former method we begin with a self-existing being, all-wise, all-mighty. We discover that being engaged in the production of a graduated scale of created intelligences, we infer the purpose of the Creator from the great analogies of his works as we descend into their detail, and having discovered the destiny of the genus, we infer that of the species, and from that of the species we deduce the fate of the individual. But in beginning with self, we only ascend to the universal cause, and we continue ascending for ever, and discover nothing. It is by descending alone that our discoveries are made. The individual, therefore, is the last object we come to. But though last, it is to each one the most important. It is the first and the last.

In reasoning, *a priori*, I find that God has created man with a rational soul, and a species of infinite mind—a little image of deity. I become satisfied of man's immortal destiny, and thus rejoice in my own. This conclusion is much more satisfactory to me than the solitary conclusion resulting from my own individual mind. Were all the human species Materialists but myself alone—were the earth alone the centre and circumference of their hopes, and their minds entirely engrossed by sensual pursuits, without even the capacity for receiving abstract ideas—had I no companion in my feelings, no sympathy

amongst my species with the infinite and insatiable desires of my imagination, my hope of immortality would be feeble in comparison of what it now is. It is because the hope is generic or universal, with a few solitary exceptions, that it becomes a moral certainty to the contemplative and religious mind. Individualism, therefore, is, in this view of the subject, the child of Universalism. But who is it that thinks all this while? It is an individual, and the Universalism exists in that individual. How, then, can the Universalism be the parent of that which contains itself? It is the *idea* of Universalism only that the individual contains, and in that idea the idea of Individualism is comprised, even as the individual himself is comprehended in the universal mind of God. When an individual reasons *a priori*, he begins with the *idea* of the universe at once; he reasons *a posteriori*, when he begins with the idea of himself.

Our favourite mode of reasoning on universal subjects is the *a priori* method. Hence we descend to the self-centred being at last. We have long and often treated of the destiny of the species—the universal plans of Providence regarding the species. We have foreseen and foreshown a system of terrestrial regeneration on a large scale, embracing individuals and thus effecting their regeneration by the simultaneous process of “a nation born in a day.” We have denied the possibility of individual regeneration, upon the principle that the human species is a unity and the individual merely a fragment or member of the unity. As it is impossible for one limb to be happy whilst its fellow is miserable, so the individual man, however he may deceive himself, is always affected by the misery and the corruption of his companions in life, or his fellow sojourners in time and place. Individual improvement we admit of to any possible extent in a dismembered or selfish system. But wherever a man lives in an individual money or property interest, or in an intellectual or religious frame of mind, in which he condemns or pities or offends his fellow man, regeneration is merely a cant phrase. In this sense it has been claimed by men of every shade of character, moral and intellectual, from the highest saint down to the lowest sinner.

Supposing regeneration to be comparative, we have no objection to admit of regeneration as implying that new state of mind by which a man enters upon the conviction that a higher sphere of being is destined for him than this material scene, that a higher order of being than intellect is necessary for the purification of society, and that a higher system of education than mere individual proselytism, lecturing and schooling, is necessary for the production of a good moral Nature. A man in this state of mind is above matter. He walks not after the flesh, but after the spirit, and “therefore” as an Apostle observes “there is no condemnation for him.” But this is merely the beginning of life, it is but the leaping of the child in the womb. The old man is still the *major-domo*. The heir may be born, but he is not of age. So far we are willing to go with the mystics, and in this sense we ourselves are born again, and perhaps (but we cannot judge for ourselves, and we are not inclined to submit to their arbitration) we are as far advanced in the new birth as any of them. We would rather, however, be silent upon such a subject.

There is one very important fact connected with the history of every individual, and that is, that although we may all contrive to universalize our mode of existence during life, by the amalgamation of interests, and a full communion of social feeling, we must all and each go out of life *alone*. Now death is a most important subject to think of. They are not the finest minds who do not muse upon it. It is the prerogative of man to meditate upon his final doom. We have no reason to believe that any other animal is capable of doing this. To suppress this tendency or faculty, therefore, is a dereliction of duty; it is a violence to Nature, and the result is moral castigation, a rusting of the feelings. But there is little fear of its suppression being very general; it is too intimately connected with individual interest; it is the climax of individual hope in this world, and the epoch at which our new destiny commences. It is interesting at all times to inquire what is to become of the thinking principle; but even when that is determined, which, as we have said above, is accomplished by the *a priori* process, there is another question, an *a posteriori* question of individual importance,

which absorbs the interest of contemplative minds more keenly than that of the general proposition of a prolongation of existence, and that is the individual condition or relationship in another state of being.

In our present terrestrial state, our individual condition is always of the first importance. We are all anxious after happiness. We love domestic comfort, ease, and independence. But our fate is partly sealed by birth. We have, in fact, become familiar with it, and in general we can forecast the general outline of our destiny, that is, our future rank in society. Not so with our after being; that is a complete mystery. We are not yet born into that world. Does the nature of that new birth depend on our spiritual and moral being in this life? If so, how important to all of us is the individual relationship which we bear to the author of our being, or in other words, the standard of moral good. As we rise here, we shall rise hereafter. We know nothing more ennobling to the human mind than this consideration. It belongs always to the noblest and the finest spirits. The sublime in virtue can never be attained without it. There is a coarseness and meanness about even the most disinterested acts of patriotism and public moral, which are not sanctified by this extreme unction of the spirit. No man will ever exercise an extensive influence over the minds of his fellows, who is not deeply penetrated by this religious feeling. No man can ever play the sweetest music of poetry upon the human heart without it. It is not till the caterpillar is clothed with wings that we esteem it clean. All the inhabitants of the air are comparatively pure, but reptiles and insects, that crawl and dig in the dull and dark earth, are not only nauseous to our feelings, but allegorically employed as emblems of moral and spiritual degradation. What is this but a lesson of Nature? and why will the pupils and the students of Nature refuse to learn it? Because those who call themselves the lovers of Nature are like those self-denominated lovers of God—a self constituted elect, whose element of being is delusion and conceit.

A man cannot go too far in his imaginations respecting the destiny of the human race, and there cannot be a nobler ambition than that of striving individually to rise in the scale of being. We do not complain of mystics going too far. We never met one who went far enough for us. We complain only of metaphysical subtleties, eternities, and infinities in the mystic lore. We have already observed, that eternity and infinity can only be conceived by man by means of time and space. Time and space are our sphere. We cannot go out of them, nor imagine ourselves out of them. We can have no idea of any thing out of them; we can only talk of things out of them. This the mystics do, and therefore talk what no man can understand. We neither call this high nor low, deep nor shallow. They call it going centre-ward. Voltaire says, it is the property of matter to go centre-ward—of light, to go *from* the centre.* The centre is self, the speculum which reflects the light which God sheds upon it from around. But, whatever it be, and we are not disposed to fall out with any man about it, of this we are fully certain, that every man is a little vortex, or whirlpool, in which a certain amount of external influence is concentrated, and that the whirlpool is deep, large, or powerful, in proportion to the velocity and magnitude of the confluence. His very being depends on the being that surrounds him: to talk of central independence, and power emerging from the centre, independent of that which acts upon it, is very wild. The centre is the point of confluence, a mere creature of the rush from the circumference. The taper burns dull or brilliant, in proportion to the purity and density of the oxygen that surrounds it; put it into nitrogen, and it dies—into hydrogen, it causes an explosion—into pure oxygen, it burns with a vivid glare, and is speedily consumed. So it is with man; and thus man ought to be considered. It would not be more foolish to talk of the taper burning in a vacuum, than of man forming his character in a vacuum, independent of outward things. And as the fire-worker makes his flame burn blue, red, or yellow, by the gas which he administers, so also does the

* It is singular enough that this tendency of matter is similar to that of uncreated light towards the Sun.—See the article, “Theories of the Universe.”

human character develop itself according as it is centrally acted upon by the elements of spiritual influence from without.

What amount of self-determining power the will has, or if it has any, is probably a question which never can be solved; but it is certainly practically necessary in the intercourse of society, to regard man as being possessed of some species of self-energizing power, but that power is *always* connected with an outward phenomenon, as a moving principle, the moral influence of society, the pressure from without, or the more inward, though still outward, phenomenon of self-exaltation in moral being; for even the contemplation of one's own spiritual promotion in another world is an outward circumstance to the imaginative mind, which can have no idea of rising or falling, except by comparison with surrounding objects. A mere inward state of being, or feeling, or contemplation, is impossible. We exist, as T. says, because what is around us exists; we feel, because what is around us acts upon us; and we think, because we perceive phenomena which are beyond us, and objective to our perceiving minds.

We, therefore, unequivocally and solemnly deny the possibility of the Mystic's inward, or rather inner (for Bromley, in his "way to the Sabbath of rest," makes a distinction) condition. Mysticism, which asserts it, is therefore mere verbiage, without meaning. But that mental or spiritual contemplation which luxuriates in the imaginative destiny of the species, to which we have already alluded, is, in our opinion, the nobility of the human soul—the poetry of thought—the temple of science, in which all knowledge must bow down before the altar, and acknowledge itself a minister of the sanctuary, and as only useful and nobly employed when presenting its offerings, and decorating the sacred fane of Eternal Faith, Hope, and Charity.

THEORIES OF THE UNIVERSE.

THERE is a wide distinction between theory and demonstration, but theory always precedes demonstration, and seems to be necessary to carry it out. The imagination is the precursor of the judgment, and never can the judgment determine with certainty a universal fact which the imagination has not previously conceived. The demonstrations of Newton were only the attendants of the fancy of Copernicus. The latter conceived in theory what the former proved to be a fact. The imagination is the noblest faculty of the mind. It is the creative faculty—that faculty which gives to man his sonship and constitutes him the image of God as a secondary Creator. Imagination and genius are synonymous.

We despise all men who despise theories; but we despise all theories which are mean and base and beneath the dignity of the subject contemplated. The universe is a sublime subject; a theory of the universe must be sublime; but the more sublime it is, the more likely is it to be true. The old notions of the universe are very grovelling. To make the earth the centre of the celestial sphere and its movements, the only habitable ball in existence, is so very contemptible, that it is now too little for a schoolboy's genius. Nothing but infinity will satisfy the modern mind for a theory of the universe; but as the universe is rather too great for our little minds, we now find it very convenient to substitute the solar system for the universe. This is an emblem or type of the whole, and embraces all with which we have immediate correspondence.

M^rIntosh, in his Electrical Theory of the Universe, represents the sun as the parent of the planets, the source from which they spring, and the grave in which they are finally buried; thus preserving the analogy of our own relationship to the earth. This seems plausible, because it is simple and natural, but we have an insuperable objection to all theories which represent light as a material fluid. It is neither ponderable nor measurable. It has nothing of the nature of a gas about it. There is an infinite distinction between the maximum subtilty of any known matter and the subtilty of light. Moreover, matter is all naturally motionless or susceptible of rest, but light is motion itself, the very opposite extreme of materiality, and to represent it as a property of matter is unwarrantable. It is equally probable that matter is a property of light.

It may be objected to this that matter produces and emits light. This is a mere vulgar illusion. The philosophic mind

will not rest satisfied with the vulgar idea that the sun begets light. It is much more probable that light begets the sun. This idea we know is somewhat singular, but it is the only final hypothesis on which the inquiring mind can rest. Light is omnipresent, but to us material beings it can only become visible by means of a material speculum. The solar matter is that material speculum, and thus the process of creative light commences, diffusing itself through planetary matter and producing all the phenomena of chemical action, vegetation and life. This is not a mere supposition; we know that the flame of a candle is only a speculum for the quiescent element of light that surrounds it. To produce that speculum, two gases or elementary species of matter are requisite, and by their means the light becomes visible or materialized. But the original or immaterial light is creative darkness—"The Lord loveth to dwell in the thick darkness."

A sun and a planet are therefore two species of matter charged with opposite polar electricities, the sun being the positive, the planet the negative pole. This brings us to M. Chardel's theory as illustrated by Mr. Colquhoun, in an appendix to his *Isis Revelata*. This theory recognises two physical principles,* the terrestrial and the solar—matter and motion. "Matter is that which constitutes the consistence of bodies. The rays of the sun unite with matter, and are the sole and ever active principle of motion. It is they which constitute the life of beings, for life is the cause of organic motion in vegetables and animals. "In the beginning was the word, and the word was with God," and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehendeth it not." "God is light." Light is a Spirit. The sun is not God, but it is the speculum by which he is made perceptible to men, even to the blind who feel him. It is God materialized—the image of God; the Son of God, by whom all things are created. The Father is invisible, he is the uncreated light.

Light is the soul of the world; and the eye, the organ of light, is (poetically) the soul of man. Matter is invisible. Light only is visible. Matter is the element of eternal uncreative darkness, but that element of eternal darkness has the property of reflecting or repelling the light, and thus giving itself a visible existence. We have no objection to give tangibility to matter, but visibility is utterly opposed to materiality in every sense of the word. The reason is obvious; tangibility is the result of immediate contact, but visibility can exist between objects at an indefinite distance. Visibility is immaterial, or spiritual contact, effected by means of an immaterial or spiritual being acting upon a material speculum.

A mind is a solar creation, a body is terrestrial. "The first man is of the earth, earthy; the second man is the Lord from heaven." That which belongs to the earth returns to the earth, but that which belongs to the sun must thither go.

We to our Father's house return,
There numerous mansions stand;
And glory manifold abounds
Through all the happy land.

M^rIntosh in his theory represents the planets as returning to the solar fire, and undergoing decomposition and resurrection, by an eternal process of evaporation and solidification, like the formation of rain drops. This may be very sublime, but it is very horrific, if this be all; it is merely a material theory, and as such is low and grovelling. No theory of the universe can begin or end with matter; matter is merely the sphere of spiritual action, nothing else can ever be made of it. But so far as M^rIntosh goes, we believe he is right. The analogy of Nature, which is the only guide for theoretical inquiries, clearly points to it as a magnificent fact. It is the end of this terrestrial system to be cast into the lake of fire in which the ashes of all men will be consumed. "Yet they themselves shall be saved, yet so as by fire." The planets have the elements of their own consumption around them. Each planet is wrapped in its own

* The word physical means *natural* not *material*.

winding sheet. The atmosphere of a planet is its destroying angel. It will become a scorching tempest which will wither every green herb, and destroy every living thing.—“Then the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.” “And there shall be a new heavens and a new earth, wherein dwelleth righteousness,” the solar orb.

This view of the mysteries of religion is in perfect harmony with science, and is, in so far as its material aspect goes, imagined and embraced by materialists themselves. We generally go along with enlightened materialists so far as they do lead us in positive philosophy; but when they begin with their negatives and vacuums, we leave them in the void of their own creation, and march on before them. A materialist is a sort of universalist, but he lives in the cellars, or the ground floor at the highest. He may enjoy the kitchen and dining-room of Nature, but he never ascends to the drawing-room. The dining-room is consecrated to the belly. The drawing-room is devoted to imagination. It is always the finest apartment. The dining-room is a male apartment. It is the scene of male conversation and intellectual contention. The drawing-room is woman's empire, where all strife should cease, and poetry, music, painting, and all the muses and graces should preside, and where the genius of fancy has unlimited scope to spread out his wings and take his aerial flights. Even this affords us an analogical lesson. We see the universal spirit in all these little things regulating Nature even in the minutest and most trifling details, according to one eternal and immutable idea of harmony which we ought diligently to seek and religiously to follow.* This is the music of the spheres.

* The bed-rooms above are mysticism, a sort of sleepy condition which has no appetite for the dining-room, and is rather beyond the drawing-room, in its tendency to dive into the spiritual world *without the body*. We like them all, we insist upon having all.

MR. GASKELL, MR. OWEN, AND THE WORKING MEN.

TO THE EDITOR OF THE “CHELTENHAM FREE PRESS.”

London, Jan. 2, 1838.

SIR,—In your *Free Press* of the 23d of Dec., I find the following words attributed to Mr. Gaskell, and addressed by him to the “Working Mens’ Association” of Cheltenham:—“I, for my part, believe that the working classes have a deep interest in the maintenance of the institution of private property. The notion of a community of property is too complex, impracticable, and *repugnant to the selfish nature* of man to find favour in the eyes of any but a mere fraction, whose heads are rather crotchety.”

The literal meaning of this sentence is, that the present system is so palatable to the selfish nature of man, that it must be continued.

Yet Mr. Gaskell wants a reform of the present system, and that reform is one which throws all the burden of Government upon private property.

If property be agreeable to the selfish nature, it must be very “repugnant to the selfish nature” to lay the whole burden of taxation upon it.

Mr. Gaskell's own reform, therefore, being repugnant to the selfish nature, his argument is inconclusive, until he can point out precisely the exact proportions in which the selfish and social nature divide the empire of society between them, and which of the two is the lord paramount.

As to complexity—surely there can be nothing more complex than the present system, which neither legislator, divine, nor attorney, nor even Mr. Gaskell can comprehend. Its impracticability is equally manifest. Corruption creeps forth from every pore, and every institution fails of its object. The very best intentions are thwarted by the selfish root of bitterness, upon which men have grafted many virtuous resolutions.

Even charity and philanthropy themselves are cursed and defeated by the complexity and impracticability of the selfish system; so that every establishment, however cautious its rules however pure the principles of its founders and guardians, becomes a bed of wickedness, on which wounds, and bruises, and putrifying sores arise, and speedily call for the operation of reform.

The beauty of the social system is its *simplicity*. It removes the plant of corruption by removing the root.

What does Mr. Gaskell mean by the institution of private property? The right, we suppose, of every man to appropriate as much wealth as he can heap together, and as many fields as he can seize hold of by policy, craft, manœuvre, industry, commerce, or quackery. In fine, it is an institution for *feeding* the selfish and *starving* the social nature.

What is the moral value of this institution? A man becomes a master and distributor of the means of subsistence to others. They hang about him like parasites—they surround him in livery—they flatter and caress him, and move him to surrender his wealth by artifice. *He* becomes dignified—they become indignant. *He* becomes proud—they become mean and humble. *He* becomes a man of honour—they become *fellows* who will sell their caresses, *sometimes* their consciences, for a bit of his money. Thus vice and virtue become in some measure distributed in the same proportion as wealth, and thus it follows that the certificate of a poor man is not worth a farthing.

I do not say that there are no exceptions, but the whole history of trade, commerce, and electioneering, demonstrates that this grasping at private property, this greediness of gain, is the assassin of the conscience.

How, then, does Mr. Gaskell propose to preserve the conscience? By cheap bread, cheap government, and *sound* education.

This I cordially agree with. But it is very vague. What is the meaning of *sound* education? Here lies the whole difficulty. The greatest rogues in London are clever, well educated men. Not long ago I was speaking of one to a friend, and observed that I was afraid he would come to a disgraceful end. His reply was, “There is no danger, he *knows* his game too well.” Education roguery is the most vexatious of all. It is like greasing a pig's tail; there is no catching an educated rogue. Every man in business knows such men, and lawyers understand me well. To educate men scientifically therefore, that is, by reading and writing, and the confusion of periodical literature, and *here to cease*, will only produce a more refined and cruel system of immorality. Cheap bread is not enough for an educated rogue. He is insatiable. He is not even a sensualist—he is sometimes an abstainer and a tee-totterer. His extravagance is imaginative and ostentatious, but there is no limit to his desires.

I ask any man in business this plain question—What class of individuals gives him and his family the greatest annoyance—the educated or the uneducated rogues—those who pick the pockets *directly* and rob by violence, or those who pick *indirectly*, and rob with impunity by the artifices of trade?

Pick-pockets seldom cause a family to mourn. But the misery inflicted by educated rascals is beyond calculation. Were all the 20,000 yearly culprits reduced to none, and all our criminal courts idle for want of “crime,” we should not in a social and domestic capacity know any difference. Nay, were all the drunkards in the country to be instantly converted into sober men, the frauds of trade would probably be more numerous than ever. The most expert deceivers and destroyers of social and political peace, are neither drunkards nor boors. They are gentlemen—not of the Aristocratical order, for these being above commerce, have nothing to do but spend—but intriguing gentlemen, schemers, plotters, bubble mongers, speculators, men of *sound* education. Should you like to multiply the species, Mr. Editor? Then give the people a *sound scientific* education, and let the heaven work.

I speak not in favour of either drunkards, pickpockets, or boors. I merely say there are greater devils than these, and of these greater devils Mr. Gaskell is the champion.

Now, Mr. Owen attacks the great devil himself. His is a

grand *a priori* process. Instead of assailing the heads of the hydra, he merely pierces its heart.

That community would put an end to crime there can be no doubt. But how far it would be necessary to carry community can only be determined by experience. But it must begin with public property in land. Mr. Gaskell's property tax is a species of community. That this will not put an end to crime needs no proof. This was the original revenue of the country when men ate one another. Where then would he stop? When he has refined the system of roguery by science, by reading, writing, and skill in the *arts* of life, what next will he do? This *sound* education is not sound enough. The clergy can do nothing. The fear of the devil has lost its hold. Moral lectures are very dry. In fine, it is discovered that another species of education, entirely new, is required, and that is *moral* education.

Moral education is not given by words either spoken or written. The very meaning of the word "moral" is "manner." A moral education is a *dumb* education. It is the result of position and relationship acting secretly on the moral sense. It is the produce of the *sympathy* of society. Put a child among Thugs—he grows up a Thug by sympathy. Put him among thieves—he grows up a thief by sympathy. Put him in a world of intrigue where a living is obtained by secrecy, cunning, and deception—he becomes a deceiver by sympathy. This sympathy is the moral teacher, the soul of society. If the system of society be selfish, the sympathy is selfish, and the "moral teacher" is the devil, in spite of your schools and your lectures. If the system be social, the sympathy is social, and its *repugnancy to the selfish nature* is not experienced as an evil, because the selfish nature is not in the ascendant. You might preach *immorality* in such a system—it would not take effect. By defending the selfish system Mr. Gaskell defends the system of immorality, and his *sound* education is nothing else but *intellect versus morals*.

This moral sympathy of which I speak, is an inspiration from universal society, an omnipresent teacher. It preaches continually in a man's soul. It thrills his nervous system. Who has not felt it in the company of the good? Lectures and science are paltry substitutes which few can listen to and fewer understand. But this moral sympathy with a system of social justice, is a divine influence of social and *personal* satisfaction which will put all lecturing and science to shame. What is your feeling your sympathetic feeling, Mr. Editor, when you walk the streets of a great city? Is it not revolting to your social nature, nay, even to your personal satisfaction? Does not the city seem a huge temple of deceit, a manufactory of wickedness, where each individual is congratulating himself at another man's expense, and raising his own fortune on the ruins of his brother's? Is there anything humane or divine in this? Can even the individual virtues be pure that are cultivated in such a soil? Must they not necessarily be corrupted by the filth at the root? Change the scene, and imagine the whole soil to belong to the collective people, every man at work for himself and for all, possessing a moral right *through labour* to education, good food, clothing, lodging, and recreation: how different the sensation! how intense the feeling of fraternity! how close the idea of relationship! Every boy and girl, every child would *feel* it. There would be no need of going to the lecture room to *learn* it. It would spring in the soul like a well of living water, it would feed the social, aye, and the selfish nature with the bread that perisheth not, that corrupteth not. "It would cover us with its feathers, and under its wings would we trust."

The working men will be deceived if they trust either to politicians or scientific lecturers. Poor fellows! they cannot save themselves. The learned and the educated are the most unhappy of all men in a social or domestic capacity. Science is good and useful to man collectively, but individuals cannot *all* pursue it. The moral sympathy is for *all*, even for the infant as well as the philosopher. This only is the saviour. There is only one way of cultivating it, viz., by a sympathetic system.

Let the working men of Cheltenham think seriously on these things, and I have no doubt that they will perceive that Mr. Gaskell and his class, see no farther than the ditch.

A SOCIALIST.

P.S. It is scarcely necessary for me to say, that it is contrary to the principles of Socialism, to employ other than *intellectual* and *moral* persuasion to promote the social system. The possessors of property have, therefore, nothing to fear from Socialists. They have more to fear from Radicals, who being taught by Cobbett (see his "Legacy to Labourers") that the land legally belongs to the people, would have no conscientious scruples about a re-distribution. This, the Socialist would oppose with all his vigour, as re-establishing the selfish system upon a still more selfish footing.

The present object of the Socialists is to present a model as an inducement for others to follow their example. The Radicals will wear out their lives roaring for Reform. The Socialists are endeavouring peacefully and legally to *make* it. Both parties may mutually aid and encourage each other. But when a Radical brands a Socialist as "crotchetty," he must expect a rejoinder—a rejoinder too, which must make him seem a very suspicious character, both to the working men and the possessors of property.

EGYPTIAN MANUFACTURES.

(From Wilkinson's *Manners and Customs of the Ancient Egyptians*: 1838.)

"ONE of the most remarkable inventions of a remote era, and one with which the Egyptians appear to have been acquainted at least as early as the reign of the first Osirtasen, upwards of 3500 years ago, is that of glass-blowing. The process is represented in the paintings of Beni Hassan, executed during the reign of that monarch, and his immediate successors; and the same is again repeated, in other parts of Egypt, in tombs of various epochs. The form of the bottle, and the use of the blowpipe, are unequivocally indicated in those subjects; and the green hue of the fused material, taken from the fire at the point of the pipe, cannot fail to show the intention of the artist. But if the sceptic should feel disposed to withhold his belief on the authority of a painted representation, and deny that the use of glass could be proved on such evidence, it may be well to remind him that images of glazed pottery were common at the same period, that the vitrified substance with which they are covered is of the same quality as glass, and that therefore the mode of fusing, and the proper proportions of the ingredients for making glass were already known to them; and we can positively state, that two hundred years after, or about 1500 B.C., they made ornaments of glass; a bead bearing a king's name who lived at that period having been found at Thebes, by my friend Captain Henvey, R.N., the specific gravity of which, 25 deg. 23 min., is precisely the same as of crown glass, now manufactured in England. Many glass bottles, and objects of various forms, have been met with in the tombs of Upper and Lower Egypt, some unquestionably of very remote antiquity, though not readily ascribed to any fixed epoch, owing to the absence of royal names indicative of their date; and glass vases, if we may trust to the representations in the Theban paintings, are frequently shown to have been used for holding wine, at least as early as the Exodus, 1490 years before our era."

"Such, too, was the skill of the Egyptians in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones, and even arrived at an excellence in the art which their successors have been unable to retain, and which our European workmen, in spite of their improvements in other branches of this manufacture are still unable to imitate; for not only do the colours of some Egyptian opaque glass offer the most varied devices on the exterior, distributed with the regularity of a studied design, but the same hue and the same device pass in right lines directly through the substance; so that in whatever part it is broken, or wherever a section may chance to be made of it, the same appearance, the same colours, and the same device, present themselves, without being found ever to deviate from the direction of a straight line, from the external surface to the interior. This quality of glass, of which I have seen several specimens, has been already noticed

by the learned Winkelmann, who is decidedly of opinion that the ancients carried the art of glass-making to a higher degree of perfection than ourselves, though it may appear a paradox to those who have not seen their works in this material.' He describes two pieces of glass, found at Rome, a few years before he wrote, which were of the quality above mentioned. 'One of them,' he says, 'though not quite an inch in length, and a third of an inch in breadth, exhibits, on a dark and variegated ground, a bird resembling a duck, in very bright and varied colours, rather in the manner of a Chinese painting than a copy of nature. The outlines are bold and decided, the colours beautiful and pure, and the effect very pleasing; in consequence of the artist having alternately introduced an opaque and a transparent glass. The most delicate pencil of a miniature painter could not have traced with greater sharpness the circle of the eyeball, or the plumage of the neck and wings; at which part this specimen has been broken. But the most surprising thing is, that the reverse exhibits the same bird, in which it is impossible to discover any difference in the smallest details, whence it may be concluded that the figure of the bird continues through its entire thickness. The picture has a granular appearance on both sides, and seems to have been formed of single pieces, like mosaic work, united with so much skill, that the most powerful magnifying glass is unable to discover their junction. From the condition of this fragment, it was at first difficult to form any idea of the process employed in its manufacture: and we should have remained entirely ignorant of it, had not the fracture shown the filaments of the same colours as on the surface of the glass, and throughout its whole diameter, passed from one side to the other; whence it has been concluded that the picture was composed of different cylinders of coloured glass, which being subjected to a proper degree of heat, united by (partial) fusion, I cannot suppose they would have taken so much trouble, and have been contented to make a picture only the sixth of an inch thick, while, by employing longer filaments, they might have produced one many inches in thickness, without occupying any additional time in the process; it is, therefore, probable this was cut from a larger or thicker piece, and the number of the pictures taken from the same depended on the length of the filaments, and the consequent thickness of the original mass. The other specimen, also broken, and about the size of the preceding one, is made in the same manner. It exhibits ornaments of a green, yellow, and white colour, on a blue ground, which consist in volutes, strings of beads, and flowers, ending in pyramidal points. All the details are perfectly distinct and unconfused, and yet so very minute, that the keenest eye is unable to follow the delicate lines in which the volutes terminate; the ornaments, however, are all continued, without interruption, through the entire thickness of the piece.' Sometimes, when the specimens were very thin, they applied and cemented them to a small slab of stone of their own size, which served as a support at the back; and by this means they were enabled to cut them much thinner, and consequently to increase their number. Two of the most curious specimens I have seen of this kind of glass have been brought to England."

LINEN.

"The quantity of linen manufactured and used in Egypt was truly surprising, and, independent of that made up into articles of dress, the great abundance used for developing the mummies, both of men and animals, shows how large a supply must have been kept ready for the constant demand at home, as well as for that of the foreign market. That the bandages employed in wrapping the dead are of linen, and not, as some have imagined, of cotton, has been already ascertained by the most satisfactory tests; and, though no one, even among the unscientific inhabitants of modern Egypt, ever thought of questioning the fact, received opinion in Europe had, till lately, decided that they were cotton; and it was forbidden to doubt that "the bands of *byssine* linen," said by Herodotus to have been used for enveloping the mummies, were cotton. My own impression had certainly been that the mummy cloths were invariably linen; but positive experience had not then confirmed my opinion, and I reluctantly yielded to the universal belief,

and concluded that some, at least, might be cotton. The accurate experiments made, with the aid of powerful microscopes, by Dr. Ure, Mr. Bauer, Mr. Thompson, and others, on the nature of the fibres of linen and cotton threads, have shown that the former invariably present a cylindrical form, transparent, and articulated, or jointed like a cane; while the latter offer the appearance of a flat ribbon, with a hem or border at each edge; so that there is no possibility of mistaking the fibres of either, except, perhaps, when the cotton is in an unripe state, and the flattened shape of the centre is less apparent. The results having been found similar in every instance, and the structure of the fibres thus unquestionably determined, the threads of mummy cloths were submitted to the same test, and no exception was found to their being linen, nor were they even a mixture of linen and cotton thread. The fact of the mummy cloths being linen is therefore decided. It now remains to inquire into the nature of the *byssus* in which I confess considerable difficulty presents itself, owing to the Hebrew *shash* being translated *byssus*, in the Septuagint version, and, in our own, "fine linen," and to *shash* being the name applied at this day, by the Arabs, to fine muslin, which is of cotton, and not of linen; for the similarity of the words in these cognate languages argues in favour of the same meaning. On the other hand, Herodotus says the mummy cloths were "of *byssine sindon*," and they are found to be invariably linen: he uses the expression "tree-wool" to denote cotton; and Julius Pollux adopts the same name, distinguishing it also from *byssus*, which he calls a species of Indian flax. The use of the two words *byssus* and *linen* present no difficulty, since they might be employed, like our flax and linen, to signify the plant, and the substance made from it. Cotton cloth, however, was among the manufactures of Egypt, and dresses of this material were worn by all classes."

WONDERS—NATURAL AND UNNATURAL.

THE following extract from Colquhoun's "*Isis Revelata*," is a plausible attempt to account for many singular historical facts upon the principles of animal magnetism. But it goes but a little way. There are many in reserve, which must either be brutishly denied, or accounted for upon other principles. The remarkable cases for instance of witchcraft, or supposed witchcraft, related by Sennertus, the celebrated physician, by Cornelius Gemma, Wierius, &c., of individuals vomiting stones, coals, pieces of wood, balls of hair, feathers, and even pieces of dog's tails, and subjected to the strictest vigilance to see that such articles were not in a fit of delirium received into the mouth, are not to be accounted for by animal magnetism, even admitting all that is recorded of it to be true. A well known case of this kind happened in Scotland to a baronet's daughter, Catherine Shaw, of Bargarran, and was submitted to a public trial with the most respectable medical and other testimony. The girl pulled straw, hay, coals, and feathers, and almost every species of rubbish out of her mouth, under the most grievous sufferings. Such things as these have never yet been accounted for. And to say that they are not true, because they do not happen now, is merely to assert what science itself proves to be a lie, that there are no extraordinary epochs in time in which Nature exerts an extraordinary power and afterwards resumes her usual repose. Fossil geology proves that there are such epochs. Modern excavations are all confirming the common testimony and traditions of ages, and faith instead of being diminished, is really being enlarged by discoveries. Nature accommodates herself to the state of the human mind. In an age of superstition and credulity, real wonders will happen, because it is a proper sphere for them. The wonders and the credulity mutually beget other; but in an age of incredulity, they will naturally cease, because the faculty that begets and attracts them is not developed.

"Among the oriental nations, the cure of diseases by the application of the hands, appears to have been well known. The Chaldean priests are said to have practised this mode of treatment, as also the Indian Brahmins, and the Parsi. According to the accounts of the Jesuit missionaries, for the year 1763, the

practice of curing diseases by the imposition of hands, has prevailed in China for many ages. The theory of animal magnetism, indeed appears to have been known in the East long before it was thought of in Europe. It is said that, there are individuals in Asia, who make the practice of that theory their profession, and that these persons are persecuted by the Mullahs.

"When we reflect that, after the fall of the Roman Empire, literature, science, the arts, medicine, &c., took refuge in the monasteries; might we not be led to suspect that many of the secrets and practices of the ancient Egyptians, the Greeks, and the Romans, which had always been confined to the temples, may have passed into the monasteries which succeeded them, and that in them the magnetic medicine had been mysteriously preserved. Indeed, we have pretty good evidence that this was certainly the case. Thiers tells us, that Protogenes, priest of Edessa, cured the children, his pupils, by prayer, and *the touch of his hand*, and that the monk John, had received from God the gift of curing the gout, and of replacing dislocated limbs. The monk Benjamin cured all kinds of diseases by the touch of his hand, and anointing with holy oil, &c. Petrus Thyraeus, the Jesuit, in his work, entitled *Demoniaci hoc est de Obsessis*, &c., refers to a number of cures performed by ecclesiastics by the imposition of the hands, and by other means analogous to the magnetic.

"If we admit to any extent the efficacy of these manipulations, and give any degree of credit to what has been alleged in regard to the efficacy of human volition, we shall have the ready means at hand of explaining in a pretty satisfactory manner, many of those extraordinary cases which have served as a foundation for the popular belief in witchcraft, sorcery, possession, &c.; a belief which has led to many absurdities in speculation, and occasioned many enormities in practice. Some learned persons indeed have expressed an utter scepticism with respect to the foundation of the belief in question, considering it as entirely delusive. Some have treated the whole subject as a matter for ridicule, while others have attempted to account for such of the phenomena, as they conceived to be undeniable, upon principles which are altogether inadequate and unsatisfactory. If, however, upon a more minute and unprejudiced investigation of the powers and processes of Nature, and a more thorough examination of the physiological and psychological principles upon which they depend, it should appear that the phenomena which have occasioned so much ridicule, doubt, and discussion, may be justly ascribed partly to sympathetic sensibility to certain reciprocal influences of organic and inorganic bodies upon each other; partly to a certain disposition, or idiosyncrasy of the nervous system, and probably in some instances to a diseased state of the animal organism; would not this lead to dissipate in a great measure the clouds which have hitherto enveloped this mysterious subject, and assist us in evolving principles, which by controlling alike the rash incredulity of scepticism and the irrational errors of superstition, could not fail to conduct us to a more profound knowledge and more accurate appreciation of these apparently anomalous occurrences, and thus prove highly interesting and advantageous to the study of the philosophy of man?"

TO THE EDITOR OF THE SHEPHERD.

DEAR SHEPHERD.—Flattered by the prompt insertion of my first two effusions, I begin to form no slight opinion of myself. As I am the only purely spiritual poet of the day, of course I must be the best, just as little boys are "the best boys in the parish, when all the rest are out of it."

I now send another poem, expressive of the high mystical state, and the difficulty there is in expressing it by language. The measure is wild and irregular, but it strikes me that there is something oracular about it. In your notice to correspondents, I find you say I have too much "good sense" to do something. I beg you will not libel me thus; it is my especial boast to have no "good sense" at all.

THE ULTRA-MYSTIC,

THE MYSTICAL STATE OF BEING.

I'm in a state!
I am so great!
But somehow, Fate,
With stern dietate,
Will ne'er let me relate
What is my state.

Oh, in a region high I dwell,
But where it is no tongue can tell.
Nay, press me not, 'tis all in vain;
My glorious state I can't explain:
For subjects of such elevation
Cannot be learn'd by conversation.

I'm in a state!

I'm in a sphere!
All hear, all hear,
And very clear
It will appear.
No—I can't tell—oh dear!
What is my sphere.

I know I soar the earth above;
I heed not human hate or love.
You ask for proof! Why, proof's not wanted;
Whene'er I speak, take all for granted.
Can I explain—thou stupid elf—
My state? I KNOW IT NOT MYSELF.

I'm in a state!

SERMON, BY A BOY OF TWELVE.

WE have before us a sermon by a boy of twelve years, on the subject of regeneration! The father of this boy is a clergyman of the Church of England, and has written a preface to the sermon, in which he speaks of his son as a specimen of extraordinary talent, and remarkable piety. "Tender in conscience, and without guile, he could not sin, he would not, wilfully. Love seems the entire ruling principle of his actions, the main spring of obedience and obligingness." This is very general praise; we hope it is literally true; but we should be very sorry to praise any human being so. However, the following fact, or story, is very beautiful, and displays a fine honourable feeling, the power of an inward monitor superior to the mere influence of the opinion of others. A man who does an honourable action from the fear of reproach, or the love of approbation, is a worthy man; but he who does a similar act merely to satisfy the moral principle within, is far better. "Not long since he was standing at a bookseller's stall, conning over the volumes for sale, when the wind blowing from his hand one he was examining, it became soiled by dirt, and in his consideration unsalable. Unobserved, he replaced it with care, and went his way. He had no money in his pocket then. But a few days after, some was given him, when, without previously making any remark, he went to the shop, and telling how it was, asked for the book, saying he was come to purchase it. "Well," replied the bookseller, "there are *not many*, my boy, who would have done this." Looking for it, he said, "I cannot find the one, but never mind it." But the little fellow must have a copy, and would not leave until he had made one his own." This story tells more than a whole oration of sentimental panegyric. But what a pity it is that this little fellow should be trained up in such a hideous faith, as the creature has got, not very compatible, we think, with his "entire ruling principle" of Love. "Devils or angels will seize our departing souls," says the little preacher. "Do any suppose that God will not be as good as his word, and that he will not punish those who disobey his commands?" "Oh, no! they will then be in torments, aggravated by the remembrance of their hardness of heart," &c. If the little divine is all love himself, he has not adopted a very suitable God. We would not answer for his orthodoxy twenty years hence, unless they *install* him, and fetter him with forms, articles of faith, church livings, and hopes of preferment. In such a case he will be in great danger of serving, or trying to serve, both God and mammon,

which, according to his own high authority, seals the doom of man for ever in the lake that burneth. "If we go to Heaven, we must be born of water and of the Spirit. If not born again, we must go to Hell. * * If not regenerate, not born again, we are as sure of going to hell as we are of dying. Oh, then, flee from the wrath to come." Poor little fellow, he must be sadly frightened with his orthodox belief. He considers playing at cards and going to the theatre great sins. These are earthly things, and we must set our affections on things above, or we cannot be regenerate. We wonder what will become of the clergyman's wife, who told us the greatest happiness she expected in heaven was that of meeting her *own* children. We told her it was a most heterodox hope, that Christ was the all and in all, and she should hope for nothing but Christ. But she could not understand this. She was wrapped up in her children, and she loved them so well, that she seemed to hate all other children. She was an excellent mother, and a bad neighbour. What would the little preacher make of this woman? Would the mother go to heaven, and the neighbour to hell, or would they both go to hell together? We can easily conceive a man going to both heaven and hell—to heaven in his heavenly character, leaving the evil behind him to be destroyed in the eternal fire of God's purifying love. We certainly believe that every man goes to hell bodily, *in toto*—and to hell spiritually, *in parte*; and yet the man is saved—yet so as by fire. The philosophy of hell is very beautiful, and very delightful to think of and to hope. The vulgar hell is only for the dark ages, for a race of robbers and murderers.

UNIVERSAL TAXATION VERSUS UNIVERSAL SUFFRAGE.

THE Whigs are more willing to give universal taxation than universal suffrage. They have a great sympathy with landowners and wealthy commoners, and certainly are entitled to a shower of thanks from the rich. The Poor Law Bill was intended as a bonus to the wealthy, and they have not confined their generosity to the English gentry only, but have extended their sympathy to their fellow Diveses in Scotland. The poor rates in Scotland are levied only on the rich, and some in Glasgow pay 20*l.*, 30*l.*, and 40*l.* per annum. One gentleman told us he has sometimes paid as high as 70*l.* But such can well afford it. They are rated according to their supposed wealth, or style of life, and they can easily reduce the rate, by removing the impression of riches from the public and the assessors. But it is proposed that the rate shall now become general, and the rich be relieved from this *burden* by sharing it with the poor. An additional tax will thus be laid on the poor householders, many of whom have more need of parochial relief than ability to contribute to the support of those who, in many instances, live better than themselves. The honest pride of respectable appearance induces many industrious people to keep a good house over their heads, at the expence of many domestic comforts, at the expence even of nourishing food itself, which they willingly sacrifice to preserve their respectability. These are to be punished for this honourable and virtuous ambition, whilst those in affluent circumstances, spending in profusion, and glutting themselves with the luxuries of good living, are to be relieved of the exclusive obligation to contribute of their abundance to the support of those who are deprived of the means of subsistence. This is what is called equalizing taxation. But such legislators would be the very last to propose an equalization of suffrage. The evident tendency of this *new system* is to demoralize the people. Indeed we see little prospect at present of anything but a process of deterioration in morals. We have no faith in knowledge as a moralizing power, although it is certainly a necessary coadjutor. But the knowledge and education schemes of moral improvement are mere puffs and quack nostrums, and their adoption will prove equally falacious with the universal pills of the drug-mongers, unless they be accompanied with outward means of appeasing the irritated feelings, and leaving the mind at ease to look to its own improvement. Before you can make men good, you must cease to make them evil. If you make

them evil by privations, your education schemes will only supply them with ammunition and instruments to redress their own grievances by increasing the confusion of society.

MENTAL RESOURCE.

AMONG the names in our obituary, is that of Mr. John Miller, teacher, Cotton-street. A more surprising example of self-dependence and self-support, under physical malformation, is rarely to be met with. Mr. Miller was only about three feet in height, his knee joints did not play, and the motion of his legs was produced at the hip joints alone. Instead of arms, he had merely two stumps, one of them a few inches long, the other rather longer, but less than half the length of an ordinary arm. His longest stump terminated in something having a distant resemblance to a finger and thumb, which enabled him to hold a pen. When he first learned to write, he did so with his foot, with which also he performed many other useful actions. On becoming a teacher, which he did twenty years ago, he wrote with the stump alluded to. In ruling his copy books, he held the pencil in his teeth, and moved the roller with his stump with considerable accuracy and expedition. When young, application was made by a showman to get him for an object of exhibition, but he spurned at this, armed himself with a poker, and dared the showman to touch him. On one occasion, a female, with a similar malformation to his own, was exhibited in town. He expressed a wish to see her, and was taken to the spot for that purpose, but on seeing her picture on the canvass without, he could not be prevailed on to go farther. He paid great attention to teaching, and at one time had about 120 scholars. Latterly, however, he had only 30 or 40, and as they were chiefly of the poorer classes his income was very scanty. He was of a good disposition, and most independent in his feelings. He could not brook the idea of parochial support, but, by means of his school, he supported his mother until her death a few years ago, and himself since. The falling off of his school, the fear, and the feelings, too, of poverty, probably hastened his death. He took ill on Saturday, and died on the Monday following.—*Paisley Advertiser*.

THE NEW MODE OF HEATING ROOMS, &c.

THE puzzle which has been shewn at the Jerusalem Coffee-house, has set the wits of conjecturers at work upon the nature of the particular fuel which, at so cheap a cost as a farthing an hour, is to warm a room. Of these conjectures we have heard two. The first is, that the gardener who discovered the fuel which enabled him to keep up the fire whilst he slept, must have used old tanners' bark, as it was the only fuel accessible in a hot-house. The other is, that charcoal is the base, and lime employed to absorb the carbonic acid gas. Gipsies are in the practice of using the ashes of their fires, raked together in a heap, and sprinkled with lime. This will burn throughout the night, and give out much heat, and no deteriorating gas is evolved to distress the sleepers in the gipsy tent. We shall soon know the secret.—*Literary Gazette*.

We are informed, that it is by a common herb, or root, that the fire is fed; and that it will become universal as soon as the discoverer has secured his own remuneration. Our coal beds will then last for a few thousand years longer than our philosophers have calculated. It is supposed that this new fuel will introduce a very important change into domestic life. If it should prove the means of purifying the atmosphere of large cities, it will be a valuable boon conferred upon society, and the fortunate gardener will become a sort of second Adam to our friends the materialists, whose zealous endeavours to remove smoke, mystery, and corruption from the atmosphere, are deserving of everlasting remembrance.

ERRATA.

P. 239, col. 1, line 3, for "imperceived," read "are perceived," line 14, for "by will," "very well."

THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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[PRICE 1½d.]

INDIVIDUALISM.—EXTERNAL AND INTERNAL CIRCUMSTANCES.

But from his own brave stock, out at his side
A twig sprung up, which grew as fair as he;
As high it rais'd its head, its arms as wide,
And flourished with equal gallantry.

Their leaves all kiss'd, their arms embraced each other;
They lived, and loved, and joyed, and reigned together.—
Beaumont's Psyche.

EXTERNAL circumstances act upon the individual, and help to form his character. Internal circumstances arise in the individual, and are also instrumental in giving a direction to his principles of action.

Every man's own imagination makes a world within him, and that imaginary world influences his thoughts, words, and actions, as positively and directly as the outward world itself. Almost every thinking man has a *beau ideal* world within his own mind—a world very different from the world without, though subject to the same universal laws of Nature to which the imagination, as the offspring of Nature, is obliged to adhere. It is very difficult for us to determine how that inward world is produced. Some maintain, that it is merely a renovation of past sensations from without; others, again, maintain that it is a new creation from within. Probably both ideas are correct; it is partly both—but no one can dispute the reality of the inward world of imagination.

The highest order of minds have this imaginary world most strongly outlined and coloured. They are, therefore, most powerfully acted upon from within, and in this sense of the word are most individualized. They have the greatest originality of mind. They are creators of a secondary rank, and their natural tendency is to approximate the outward world to their own ideal creation. It is one of Mr. Owen's favourite ideas, that the outward world may be *beau-idealized*, that is, advanced to such a high degree of perfection, that the imagination itself would find nothing beyond it with which to amuse itself. These imaginary creations would, therefore, be checked, and the teeming fancy obliged to seek a new field in which to disport itself. He considers that the imagination may be trained from infancy, like any other faculty, and certain ideas, religious ideas, for instance, be thoroughly subdued by a mere omission of religious training in early life. Most probably, in coming to this opinion, he reasons upon the supposition, that the imagination is not a creative faculty, but a faculty which revives and combines past sensations.

Our own opinion is, that the imagination is essentially creative, but limited, of course, by the laws of our common nature. Imagination defies the schoolmaster. It despises the forms and regulations of society. It is one of the most peculiar properties of this faculty to step out of the hackneyed course of art, and seek out a field of being on which human artifice has not imprinted its footsteps. It will always outstrip and excel reality. It is the *avant courier* of action. It creates within, long before the hands are enabled to erect without; and with

this inward creation, it forms an element of disaffection, which becomes the source of all external reformation. To suppose a period when this world within will cease to surpass the world without, is supposing a condition of humanity in which progress is at an end, and humanity is tantamount to deity. This is absurd. Man, therefore, will for ever be the creator of an imaginary world within his own mind, which imaginary world will have an influence on his movements, in combination with the real social world in which he exists.

Moreover, no system of education is able to remove the religious feeling; on the contrary, any positive attempt to subdue it would give it a corresponding stimulus, and infuse new life into it. The chief source of infidelity and irreligion is neither immorality, nor ignorance, nor science, but it is the abuse of religion itself, the excessive corruption into which its professors have been led, either by a mistaken zeal, or by an intemperate and perverse spirit of tyranny and intolerance. This rouses the contradictory spirit, and begets an opposing party, which goes as far to the north as the former to the south. Thus the equilibrium of Nature is preserved. Nor has education much to do with the creation of a real religious feeling. The elementary, or imaginative Nature is the principal agent, working, however, either with, for, or against, what education has done. Conversions in mature life are very numerous, both into and out of the Church, and these conversions arise, sometimes from intercourse with others, sometimes from creations within. Opposition has a natural tendency to beget its opponent. Infidels frequently beget religious children. A zealous advocacy of infidelity in a parent to a child is very likely to produce a religious feeling in mature life. The zeal consumes itself. As the boy mixes with the world, and associates with new minds, he discovers, upon reflection, that his father was strongly prejudiced. His eyes open, his liberality kindles; his heart warms towards those whom he was taught to abhor, and he rushes into their society, like air into a vacuum. We have known several instances of this. Religious education produces a similar effect; and it is a very common observation amongst country people, that clergymen's sons, *not* educated for the Church, are either infidels or reprobates. We have many illustrations of this in our mind at present. The most reckless and desperate moralists and freethinkers we knew at college were clergymen's sons. The process by which they became so is exceedingly simple and intelligible, and we see its type in the physical world all around. It corresponds to what the electrician calls induction. If you electrify a substance positively, the atmosphere around it becomes negatively electrified by induction; that is, the surcharge of one species of electricity draws, by consequence, the other to its vicinity, in a ratio corresponding to its own amount.

Apply this simple law of Nature to a forcing system, a forming system, which *endeavours* to subdue feelings existing in Nature, and necessarily belonging to every imaginative mind, and the result you perceive is just the opposite of your intentions. This must arise from an inward reaction. You have loaded the ass too heavily; it kicks, and throws off the burden; or you have sickened the universal fancy with a one-sided view, and placed a forbidden fruit tree in your garden of edu-

cation, and the consequence is, that your pupils are urged by curiosity to run to the forbidden fruit. If Materialism were the established religion, all the freethinkers would become spiritualists, and infidelity would be moving heaven, earth, and hell, to prove the independent existence of the soul, and its everlasting life. Materialism is merely ballast to keep the vessel erect.

All this proves, if proof were required, the principle of reaction, which defies the action from without, by going counter to it. External circumstances, therefore, are so far inefficient, that they have a tendency to act by contraries, and to produce the opposite of what the projector intended. And as the Church, which was originally established for good, and is still defended for that special purpose by many worthy men, is actually, by the law of contrariety, begetting a school of infidelity in the land; so also would any outward system, organised on purpose to subdue, or suppress the flight of human imagination, give new impulse and vigour to the creative faculty, and cause it to soar to higher regions than a state of liberty would have given it zeal to ascend. The imagination must be let alone, and being let alone, it will go on with the creation which it has begun, and upon which it has been exercising its inventive skill, from the first dawns of the Divine Logos in the soul of man.

Now this imagination is the soul of individualism, the centre of mysticism. Every man possesses it, but some yield more to its influence than others. Some have very little of the resisting power in relation to externals, and thus give way to external impulse. Others have very little resisting power in relation to internals, and thus give way to internal impulse. These are two different species of men, both very useful in their place, if they were only reconciled to each other; but they have each an unconquerable desire to unsex their opposites, and make all the species like themselves. The latter are spiritualists, and when they carry their peculiarities to excess, they become mystics, and endeavour to bury the external world entirely, before they themselves are buried.

The principle of mysticism therefore we recognize. It remains only for us to determine, how far it ought to be carried. This of course each will determine for himself. But at present the most charitable conclusion to which we can come is, that as long as it admits a foundation of truth in the opposite opinion, it is tolerable and reasonable; for a man has a right to lean as much as he pleases to one side of his nature, provided he preserves the other in being, and acknowledges its influence as an elementary principle of action. We say the same of materialism; it also is reasonable and tolerable as long as it acknowledges the influence and being of the opposite polar principle of our Nature, the spiritual. A denial of the spiritual power and being makes materialism irrational, and *vice versa*, mysticism becomes irrational when it argues for the nonentity of the material as a former of character. Yet, as wit and madness are only separated from each other by a thin partition, so these two extremes, however unreasonable, are very near the universal truth. They are both so far liberal, that they do not doom men to perdition for modes of opinion; but they are not universal, in so far as they reciprocally strive to destroy the elementary principle of the other's faith. In so far as they do not doom each other to perdition, they can meet upon very friendly terms. There is nothing very inquisitorial in the one to provoke the other. They have therefore a tolerably large portion of the spirit of conciliation in a moral sense, but intellectually, in controversy, they are perfect antipodes.

The spiritualist, or mystic, is the most independent of the two parties. He makes his own world. He lives in his own creation. With proper self-control, he governs it as he pleases; a republic to-day, and a monarchy to-morrow; he enjoys as many revolutions and crises as he desires, with very little trouble to himself, and very little disturbance from the pressure from without. In this respect, we admire the mystic. A genuine mystic is a happy man; but he is an individualist, politically and socially, and externally; for he meddles not with, and dabbles not in, the fickle and vanishing affairs of terrestrial men. His wants are few, his cares are few, and he is a rich man, because he wants but little, which he cannot create. Like Midas,

he makes his own gold, and every thing he touches in his own self-centred universe, starts up into being like a spirit at the voice of a conjuror, arrayed in all the glory which he desires to contemplate. He is a poet; he feeds on the soul of Nature; he burns the gas, and throws away the char. He is a priest; he holds communion with the wonder-worker, and rejoices in the service of the inner tabernacle, the holiest of all; into which none but the high priest can enter.

But there is a sense in which the mystic is a universalist in the highest sense of the word. He universalizes the creative power of Deity, and by imagining himself as united with God, he looks over creation with an all-comprehending eye, as from the central throne of being, and recognizes the unity of that all-pervading power, which measures eternity and spans infinity, and which descends to the infinitely little with as much ease and majesty, as it grasps and regulates the infinitely great. What can be more universal than this? This is the picture of the centre-seated mystic, married to his god. Happy is he who can thus sit down at the right hand of his only Father, and repose himself in confidence on the chief good.

But this picture of the mystic makes him unsocial in respect to his fellow men. There is something a wanting. He has gone alone to heaven. He has presumed to consider himself as a man. Now he is not a man. He is merely a member of the man. This is our argument against the mystic arguing in his own fashion, for that is the mode which we prefer with all men. The species is man, the Son of God. They are redeemed together, bodily and spiritually; and all individual improvement is partial, until the universal action bring forth its final result. Adam was a man before Eve was formed, because he had *all* human Nature in him; but as soon as Eve was created, he was no more a man, for he had only a portion of humanity. There were human feelings then in being of which he was not a partaker. Upon this principle, we condemn the system of seclusion. It is a partitive system, which breaks up the universal man, and leads away in direct opposition from the desirable termination of all progress, social communion. The mystic, we know, will reply to this, that by seeking God inwardly, we all find the same thing, and thus all meet in the same fold. This sounds very plausible in words, and many are deceived by the simplicity with which it comes out. But experience teaches a different lesson; and a little analogical reasoning, which is the best for universal subjects, will teach us, that what each man esteems to be God, is the individual Deity of his own fractional mind; and he himself being but a fraction of humanity, can only perceive a fractional Deity. Thus God is a different being in different minds. Each has its own ray of light; one lives in red, another in blue, another in yellow; and the one sees a red God, the other a blue God, and the third a yellow God. By social amalgamation, the three colours are united, and white is produced; but without this social amalgamation, the anchorite's God is, and for ever remains, a painted divinity; an idolatrous image, a self creation, which must deceive, and justly deceives, in order that the species be driven forward to social union, which is the perfection of our being. There is a wisdom and a mercy tempered with justice in this, which calls loud for admiration. Were each individual independent of another, did his happiness consist in that independence, or were it even susceptible of development to a high degree in that individualized state, the strong link of brotherhood that binds man to man, would cease to have a being. Were each individual inwardly the same as another, did he see God exactly as his brother sees him, and feel as his brother feels, and think as his brother thinks, where would be that beautiful variety in minds which constitutes one of the charms of life, and the never ending source of intellectual entertainment and moral enjoyment? To produce this dependence and variety, our inward eyes are differently coloured, and endowed with different magnifying and multiplying powers. These varieties of organic structure will for ever produce corresponding variety in intellectual and moral being, but there is a social process, by which that variety may all be harmonized, and made to play sweet music in the chorus of life.

This process cannot be effected without a form or mode of social existence. We do not say that the form alone is necessary. We only assert that it is indispensable; a form in con-

sonance with the effect to be produced. This brings us to the materialist and his universalism, which is a universalism of outward things, and a perfect individualism with regard to Deity, inasmuch as the materialist perceives, no directing power higher than himself; all creation is a mess, and his own creator a puff of wind, or a volume of gas. Nothing can be less universal than this, for it breaks up the unity of Nature entirely, by removing the omnipresent will. Atonement, however, is made for this glaring defect by the outward universalism which the materialist insists upon, and which the mystic considers unnecessary. Where the one is universal, the other is individual, and *vice versa*. They form a curious contrast. We are most piously and devoutly of opinion, that a union of the two doctrines is as near an approximation to perfection, as can well be made in this sublunary system.

But we have not done with individualism; next week we mean to inquire whether it is not necessary, to a considerable extent, to preserve it in social life. There are some important arguments in favour of it which must be considered. Every man is necessarily a distinct being, an individual. How far is it necessary or prudent for society to recognize his independence? It cannot be wholly destroyed, and yet there must be a limit to it.

THE GLASGOW COTTON SPINNERS.

THE trial of the Glasgow cotton spinners, and the secret conspiracies it has brought to light, are subjects of intense interest at present to the working classes. The foolish combinations to raise wages, to monopolize labour, and to accomplish these ends by violent means, were never more clearly exposed to the condemnation of the industrious and the sober workman, than by the late disclosures. That the working classes have real grievances to complain of we admit and positively insist upon, but that such grievances are to be removed by private conspiracies, we positively deny. What are nine hundred or one thousand men to the nation? Is their interest to be identified with that of the British public? What right have they to control the liberty of their fellow men, to dictate to them what employment they must follow, and to shut the door of any species of manufacturing labour against them? Were such combinations to succeed, we should merely have a democracy of jailors and turnkeys, and a new system of Indian castes, which would prevent a man from following the profession to which his genius or his interest inclined him. All such attempts at coercion, are not only illegal according to the statutes, but according to the moral law of Nature. The people can only act legally in a collective capacity. A fraction of the people has no right to legislate. It is upon this principle that the people insist upon universal suffrage. Yet, in the teeth of their own principles, they establish a system of tyranny over their fellow men, which is really more cruel than that of aristocracy, or monarchy, or any other species of controlling power that has ever been sanctioned by civilized nations. The people have lost many friends by these disclosures; we are sorry for them, but the lesson will be useful if it direct their minds to the cultivation of that pure, moral, and religious feeling, without which, their influence must always be brutal, their conspiracies bloody and violent, and their leaders furious desperadoes, whose life is a whirlwind of passion, and their doom is perdition, with little sympathy from the public at large. This is not another *Dorchester* affair. The men of *Dorchester* were innocent, injured men. The cotton spinners of Glasgow are not, unless the trial, which seems to be fair, has fearfully belied them. This we scarcely think possible.

The following speech of Sheriff Alison, of Glasgow, at the close of the Glasgow Circuit Court of Justiciary, is so much to the purpose, that we give it with pleasure, entire. After the concluding address of Lord Medwyn to the sheriffs and magistrates,

Mr. Sheriff Alison then rose and said—Unusual as it is, my Lords, for the Sheriffs to make any reply to your Lordships, after the observations which you have addressed to them on the close of the Assizes, I trust you will forgive me if on this occasion I trespass for a few moments on your indulgence. I feel

too strongly to attempt to disguise the great satisfaction which, in common with all the official gentlemen connected with me in the investigation of the cotton-spinners conspiracy, I have derived from the approbation which you have been pleased to express at our exertions, and the gratitude with which I am penetrated for the highly complimentary, I fear too partial expressions which you have used towards myself. My Lords, it would be vain to conceal that, in the course of the arduous duty which officially fell upon us, of tracing out the ramifications of this momentous conspiracy, and discovering and protecting the witnesses by whom it was to be established, I have often almost despaired of success—not from a doubt as to the reality of the crimes charged against the conspirators—not from a doubt of the share which the accused had in their perpetration—but from the extraordinary power and indefatigable efforts of a numerous association, consisting in this neighbourhood of several thousand persons, combined with hundreds of thousands through the whole empire, by whose activity and intimidation, the arm of justice in this country has for the last twenty years, in relation to crimes of this description, been so often paralysed. I rejoice that its misdeeds are at length completely brought to light, and, despite all the efforts of intimidation, and all the attempts at concealment, the acts of assassination and fire raising by which terror has so long been spread through the West of Scotland, have been traced to their real source, and the system by which they were perpetrated, fully developed. Now that this has been done, the real object of the prosecution has been attained, which was rather to influence the moral feelings of mankind by the display of the atrocities by which the conspiracy has been stained, and to which it so readily leads, than to terrify them by the punishment which might be inflicted; and, however deep may be the guilt of the convicted prisoners, no one rejoices more sincerely than myself, that it has been found possible by the Court, in awarding sentence, to temper justice with mercy. I trust to the memorable trial which has just concluded at Edinburgh, to induce the working classes of this great city to pause on the threshold of a career which they see leads by so easy a transition to such frightful crimes; but I trust still more to the eloquent and emphatic words which your Lordships have addressed to the conspirators tried at this Circuit, and through them to the whole working millions of the empire, and which, speaking to the understanding through the heart, must win their way now into the most unwilling breasts by the simplicity and justice of the sentiments which they convey. My Lords, opposed as we were in the whole progress of this investigation, by the constant efforts of a section of the people who almost made a public question of the case, we must have proved unsuccessful in our efforts to bring the guilty to justice, if we had not been directed and seconded by the firmness, talent and zeal of the Queen's Counsel, to whom I feel myself bound to make this public acknowledgment, and to whose abilities and exertions I mainly ascribe the successful issue of the trial. It may seem superfluous, after what your Lordship has said, for me to notice the aid by which I have been supported in this place, but I cannot pass over in silence the indefatigable perseverance, unflinching resolution, and unwearied zeal of my friend Mr. Salmond, or the cool determination and skilful efforts of his able assistant Mr. Nish, by whom the threads of this conspiracy have been so clearly traced. I have equal pleasure in bearing this public testimony to the integrity and admirable professional skill with which I was assisted by Captain Miller, the head of the Glasgow Police, in the most critical moment of our public duty. It is no small satisfaction to me to reflect that this great contest of justice with violence has been conducted from first to last without one soldier being called upon to act, or one drop of blood being shed in defence of the majesty of the law; and that so admirable were the arrangements of the Police, that the conspirators were detected and arrested, and all their papers seized, without one blow being struck, or one voice elevated in the contest. My Lords, when I recollect Captain Miller's conduct, when he entered the Committee-room of the conspirators, and reflect on the moment when I stood beside him in the middle of the apartment, as he beckoned them out, one by one, till the whole fifteen were delivered over to the Police on the

outside, with as calm a manner and resolute a voice as if he were now discharging his ordinary duty in this Court: and when I call to mind the character and proved deeds of the conspiracy, and recollect that every room in the house was then also crowded with conspirators, and that hundreds of the association thronged the streets, almost within call, I cannot but regard his conduct on the occasion as one of the most remarkable instances on record of that moral resolution which is above the shield of innocence and the bride of crime, and which, paralysing guilt, by the ascendancy of courage, proves its own safeguard by the awe which it inspires. The strike, from which emanated this frightful series of crimes, which has so long engaged the attention of the Court at Edinburgh, has since come to a close; but the disastrous effects which it has produced will not so easily be repaired, and they have fixed a dark and ineffaceable stain upon the moral character of the people of this country. My Lords, the ruinous consequences of the strike upon the industry and prosperity of the manufacturing classes is already frightfully apparent. The return of the commitments for the county of Lanark, which I have just completed for the Home Office, exhibits a melancholy increase of crime during the last year, and which will forcibly attract the attention of the legislature. At the Christmas jail delivery last year, only seven prisoners remained in custody for trial in this city; by the schedule which I hold in my hand, there are at this moment sixty-eight, almost all committed during the last two months! Nor is this result surprising. During the disastrous strikes of the last summer, twenty or thirty thousand young persons of both sexes were thrown idle for many months in this city and its immediate neighbourhood, almost all accustomed to high wages, and too often to habitual intemperance. Nine-and-twenty thousand persons in Glasgow are, directly or indirectly, employed in the manufacture of cotton goods, the great majority of whom were thrown idle by the spinners' strike; and this calamitous event took place at a period of unexampled distress from the general commercial embarrassments of the country, and hardly any means of absorbing the helpless multitudes in other trades existed. For the skilled workmen who arranged their strikes, the cotton-spinners, iron-moulders, colliers, or sawyers' funds were provided from the resources of the Association to which they severally belonged; but for the unhappy persons whom they employed in their labour, the piecers, pickers, drawers, &c., no provision whatever existed, and they were thrown in vast and appalling numbers far beyond the reach either of public or private charity on the streets, or into public-houses, to lull away the weary hours of compulsory idleness. The results may easily be anticipated. The wretched victims of this tyranny all got deeply into debt, if they had any credit, and if they had none, sunk into such habits of idleness, profligacy, and intemperance, that great numbers of them have been permanently rendered mere nuisances and burdens to society. The cotton-spinners' strike alone threw six or seven thousand women and children out of employment for a long period; eight thousand human beings were retained in a state of destitution and wretchedness for four months merely at the pleasure of fifteen men! Numbers of the persons thus directly or indirectly reduced to idleness have already been tried for various offences at this Circuit; still more await their trial at the next. Often they openly ascribe in their declarations the origin of their crimes to the idleness, drunkenness, and suffering, consequent on the strikes of the trade to which they belonged, or on which they depend. And what must be the confusion of moral idea, the utter abandonment of religious principle, which could lead eight or nine hundred men to acquiesce in, and, likewise, impatiently to expect, the fruits of a known and organised system of conflagration and violence! Nor have the effects of this unhappy and unnatural system upon society been less disastrous. The cotton-spinners' strike cost the persons who were employed in that trade, spinners, piecers, and others, above £50,000!—the loss to the masters was as great—that to the persons whom they employed or dealt with for provisions or other articles, probably still greater. Two hundred thousand pounds were lost to Glasgow and its vicinity in four months, without a shilling being gained by any human being, by the strike of this trade alone. The total loss sustained by La-

narkshire, between the strikes of the colliers, the iron-moulders, sawyers, and spinners, last year, was, at least, £500,000. Society cannot long go on under a repetition of such shocks—capital will migrate from the country where it is subject to such calamities. And, what is most remarkable, these grievous blows were inflicted by the working classes on themselves at the very time when commercial credit was reeling under the effects of the convulsion of last year, and the most respectable establishments with difficulty sustained themselves against the accumulated pressure of diminished orders and increased embarrassments. The principle of the operatives has too often been, by combination and violence, to force up their wages during prosperity, and, by combination and violence, to prevent them from falling in adversity—hoping thus to avert from themselves the law of nature, and build up on the foundation of intimidation a durable prosperity amidst the fleeting changes of human affairs. And what has been the consequence? Why, that in the insane attempt, they have tripled the distress already sufficiently severe which the late commercial crisis has brought upon them, and chilled the warmth even of Christian charity, by the evident and ruinous addition which their own conduct has made to their sufferings. It is known to my respected friend, Mr. Campbell, in the magistracy of this city, whose labours have done so much to distribute to the really deserving the great funds raised last winter for the relief of the poor, that for one person who was thrown out of employment by the late commercial crisis, two were reduced to destitution by the voluntary strikes of the workmen during its continuance—proving thus that even a monetary crash which convulsed the globe, has done less to augment human suffering than that moral earthquake which has spread a pestilential darkness over the manufacturing community, which has rent asunder the bonds by which society is held together, opened a yawning gulf between those classes whose united efforts are required for general prosperity, and armed in deadly hostility even one set of workmen against another. Do the operatives really believe that their interests are in the end at variance with those of their masters, and that they will be permanently benefitted by forcing up their wages by murder and fire raising to an unnatural level? The interests of the master and workman are ever the same, and can never be disjoined—it ever must be the interest of the employer to allure and retain in his service the skilled and experienced servant. Nothing but necessity will ever drive him to new hands. The workmen say they have hitherto kept their wages up by means of combination and violence; and that they would not now be earning 30s. or 40s. a week but for such assistance. Even if this were the case, do they not see that such methods must in the end defeat their own object, and that the only effect which can result from such forced elevation of the price of labour is, that it will cease to find a market for its produce. Already that effect has become conspicuous. Numbers of the cotton manufacturers in this city have constructed mills which dispense with spinners altogether,—others have succeeded, by machinery, in reducing the numbers required to one-half. By the boasted rise of their wages, by the harassing repetition of their strikes, the cotton spinners have dug the grave of their own industry. If they soon find themselves thrown out of employment altogether, and machinery supplanting entirely the industry on which they depend, they have none to blame for it but themselves. And if this effect does not take place, what other result do they anticipate? Do they expect by combination and violence permanently to secure both higher wages for their labour than circumstances will admit, and also a durable vent for their produce? Will not the market for our industry be lost if such an effect continues? Will not Prussia, and Russia, and France, receive it with open arms, and readily give it that protection which it has ceased to find in the British isles? And will not this city be reduced to ruins, and the land of Watt and Arkwright be stript of its fabrics, and despotism, in the end, reap those fruits which the arms of freedom have sown? Around us—on all sides—the woeful effects of these strikes upon the interests of industry are spreading. They tell us, in a voice of thunder, that the worst enemy of the poor is the combined conspirator. Fever and pestilence are walk-

ing in the rear of combination—they find a copious havoc of death in the weakened victims of compulsory idleness. Above three thousand four hundred cases of fever were treated last year in the Royal Infirmary of Glasgow alone. The total cases of that disease were above eight thousand. These numbers, appalling as they are, this year are on the increase. The average mortality of this city, which, fifteen years ago, was one in forty, and four years ago one in twenty-nine, was last year so low as one in twenty-five, a rate of mortality, it is believed, unparalleled in any other European city. All this has taken place during a period, till last year, of unexampled prosperity, when all willing to work had ample employment. I am not surprised at these calamitous results—they have advanced side by side with combined conspiracy. I see in them the effect of the arm of Omnipotence chastising the folly or wickedness of man—the necessary consequence of his own infatuation. Impressed with these ideas, I feel that in striving to bring to light the details of this conspiracy, I have been really the poor man's friend—I have not been maintaining the interests of wealth against poverty—of tyranny against freedom—of capital against industry—I have been supporting the cause of industry against idleness—of innocence against violence—of liberty against oppression. Gratefully acknowledging your Lordship's too flattering encomium, I can arrogate to myself no merit in what I have done—I have merely discharged my duty as all my brethren in the same situation would have done; but I have the satisfaction of thinking it will not be without its reward, if it shall be instrumental in opening the eyes of the working classes of this great community to their real interests, and restoring that harmony between them and their employers which infatuation can only seek to break, and the rupture of which mutual suffering must ever accompany.

[As much may be said in favour of the cotton-spinners, we shall reserve it for next week; we are very unwilling to condemn *in toto*. It is the mode or manner, more than the end contemplated, we condemn, and better as well as legal modes are possible for obtaining even a better object.]

THE OMNIVOROUS ANIMAL.

ONE reason for the prevalence of flesh-eating, by nations and people otherwise civilized, is its costliness. This may seem to be an extraordinary contradiction among people whose civilization and poverty keep pace together, but theory and practice are easily perceived to be coincident. The rich, who in all cases become so by violation of the laws of justice, require an external stimulation to keep conscience at peace by smothering it; and they afterwards adopt such stimulants from the desire of enjoyment and luxury. The first departure from the *in-stimulant*, creates the first necessity for an *ex-stimulant*. The necessity for every additional dose grows from the first, like additional drink for the drunkard, or supplementary lies from the liar.

Costly stimulants being attainable in profusion by the rich only, are objects of constant desire with their wretched imitators, the middling classes and the poor. Indulgence therein, as often as the pecuniary means come to hand, necessarily leaves the poor man as poor at the year's end as he was at the beginning. Were the income of such to be doubled, they would evidently be no better off in any valuable respect. More animal indulgence would be enjoyed, as was the case half a century ago, when the mass of London mechanics spent several days a-week in the public house. But such a change in their external condition would neither bring them nearer to heavenly nor to earthly bliss.

This conclusion is arrived at from the following, among other reasons:—

Human beings, and their dispositions, are only really tested according to the measure of freedom which they have. If you want to know the school-boy's character, scrutinize him, not in, but out of school. Look at the mass of people about us, when in the few moments they have a taste of liberty, they display the real tendencies and wishes of their hearts. Eating and drinking, for the purpose of "enjoying themselves," as they call it, are foremost attractions. I mean not to libel the

sober-minded working men, who, I believe, are, after many severe lessons of poverty, at length learning to think a little; but, looking at the use made of Sundays and holidays, in and about London, devoted as they are, either to priestly influence, to frivolity, or to debauchery, by a large majority of the population, is not the conviction forced on us, that we are not yet prepared for those better forms of society which the moralist demands? If liberated but one day in seven, or but one day in seventy, the determination to be *really* free ought to be so prevalent as to show itself on the smallest occasion. But here is a road to freedom which each individual may travel in his own manner. A travelling which qualifies him for more freedom in himself, and to give room for more freedom to others. If men will not voluntarily adopt so easy a means for their own emancipation, nor for that of their fellow men, it is not likely they will go the greater length of self-denial which is the condition of a better state of existence. Nor have they any qualified right to demand of the politically powerful any sacrifice on their part for the purpose of elevating the mass.

From these and other obvious considerations, it is to be concluded, that the abstinence of necessity is good for nothing. Not only that absolute kind of poverty which does not indulge because it cannot obtain; but abstinence on the ground of economy is likewise rather to be deprecated than encouraged. The new Poor Law diet system will assuredly not promote popular education to this end; neither is a miserable miserly saving to be made the basis of social melioration. Moral grounds are the meanest upon which can be built an attempt to better the rational and physical natures of man. The working population, and our modern philosophers, too, have apparently yet to learn, that there is a sphere of existence deeper than thought. Whether sensualist or spiritualist, each goes on in his own will, imbibing his own liking, "cos 'em so delightful," as Buckstone says; not perceiving, perhaps, that the "cos I like it" philosophy is that on which man has acted from the days of Adam until now; and on which, so long as he continues to act, he must continue to deplore the consequences. Beef-steak and whisky suppers naturally give night-mares, and morning head-aches. Then, as physical pain disqualifies from doing our neighbourly duty, we do not put it down to the account of selfishness.

Few persons can adopt what they think a sounder opinion, or a superior practice, without being seized with a feverish zeal for the propagation of such opinion or practice in all persons around them. In season, and out of season, they constantly hammer at their family and friends, in order to press them within the same circle. This petty egotism is the origin of a large persecution.

Should an abstainer think it desirable to induce such an effect in another, let a superior example of the results be manifested in preference to argument. Furthermore, the freedom which should exist among mankind in much more important matters, we must allow that this is a secondary question, so far, at least, that if any one can carry out the highest conceivable end of man's being placed on the earth, while, at the same time, he is an habitual consumer of his fellow-creature's flesh, he may show us how. Besides, the man who abstains in the midst of an abundance, which he daily and hourly resists, has so many the more opportunities of exhibiting a strength of principle without obtrusiveness, and firmness of character without tyranny, which the more absolute head of a family can never display.

I say, if any one can live such a life, while following such courses, let him. There are, possibly, individuals of such mental and divine strength, but I have not the happiness of their acquaintance, neither am I one. Though such an individual might defy contamination of the higher, by the lower nature, I cannot. And I believe I am, in that respect, like other ordinary mortals. If I were to be guilty of drinking fermented liquors, when once they had, by my will, passed into my case, they would be beyond my control, and intoxication, which is madness, or temporary moral death, must ensue. If I were to be guilty of eating flesh, the similar effects of its fermentation on the nerves, though in a duller mode, yet with deeper deadly effects, would be equally certain and irresistible.

It is a common answer to drunkards, who plead in excuse that a very little overcomes them, that they have no right even to smell at the bottle if it produces such effects as the temporary loss of their reasoning powers. I would put a parallel observation to every flesh eater, that "you have no right so much as to the smell of flesh, if for one moment it leads you astray, or downwards from the grand design of your existence." You know not, you imagine not, what that may be, while you surround yourself with such deteriorating conditions. You never can know, while you continue to suspend the sense of internal perception, by a custom as certain in producing such a result, as drunkenness is in producing a suspension of the reasoning faculties. As a man constantly flying to the bottle as he begins to grow sober, must be classed with the insane; so the individuals constantly flying to flesh as they grow hungry, form a class of a deeper insanity, or moral insanity. Gin drinking in act may not be a crime, but its consequences are most wretched, as its cause is base. Flesh eating may not be an actual sin (*i. e.*, separation), but it is a most seductive condition of moral greediness, and mystic death.

The *Shepherd* is deeply interested in this question, if my calculations are good for anything. For it seems to me that no one can become an abstainer on the ground of general improvement, be the idea ever so vague, without approximating to universality in his views, and in his life. He will view everything in the natural, social, and spiritual worlds, in a new, and brighter, and more harmonious manner. He will detest those selfish reservations which commerce and money-loving put on the mind; he will be really more brotherly, though in the present state of things he seem more separated. A putting away of the lower worldly troubles, and a full command of the external passions, may not be immediately attainable by one who for years has been going on in a whirl of successful money-making, or of wit-uttering; but the internal check is nearer to him, and, luckily for his neighbours, hits him harder knocks. I wish to entice no one unduly. The reformed drunkard, as a drunkard, loses all his happiness, and must have a supply of a new sort, from a new source. The rational flesh-eater, turning abstainer, will, in like manner, lose all his happiness thence derived, and must get a supply of a new sort from a new source.

On the question of health I have forbore to enter, though much may be said, because I would put reform on no selfish grounds. The poet says of sheep-slaying—

"That well revenge may rest contented,
Since drums and parchment were invented."

But war and law have not had half so many victims, as good fatted mutton has laid on the altar of medicine.

A MYSTIC STUDENT.

P.S.—As well as the poet's rifle, the metaphysician's great gun, can, it appears, be brought to bear upon this question. The Transcendentalist can, if necessary for the belly's vindication, come to the assistance of the "Head-Eater" of the *Shepherd* in order to prove that intellect and blood-sucking can exist together. Our friendly enlightener may save himself so much trouble. It is granted him. We will stroll through the Radcliffe, or the Museum Library, and pointing to each author's works, from Socrates, from Moses if he likes, down to Dr. Johnson, or Byron, with few exceptions, all shall be classed with the Omnivorous Animals. The same shall be granted for the sculptors, the painters, and the rest. What then? Have these men, or their works, yet redeemed mankind from their misery, and their miserable pursuits and hopes? Are they ever likely to do so? No. Preaching, writing, printing, painting, and every other invention, has been wholly free to the service of the Mentalist, and the advocate of intellect-derived morals. Yet such men never have given room for the expansion of one iota more being than was previously developed in man. They never designed to do so. They thought of it, but it was too mystical. So they have proceeded to refine more and more the natures they found ready to their hands. They have helped to shift human misery from body to mind, and have necessarily made it more painful as they made it less rough.

The benevolent and enlightened schoolmaster no longer flogs the boy's flesh, he has discovered that this is not "correction," but he torments and lacerates his mind. The grossness of the rod is displaced by the sensitiveness of a principle tenfold more cruel, administered under the mild term "emulation."

The Intellectualist can show that ideas born of animal food, and fermented liquors, are calculated to enhance morality! He can demonstrate that a pot of ale and an idiot birth have no connection; yet he maintains there is no effect without a cause. But on this subject I propose to trouble you with a separate and concluding letter. I perceive it will require some care, lest, on the one hand, the shafts of ridicule turn the readers consideration aside; or, on the other, lest the *Shepherd* deem it to be lifting the veil too much. At the same time, its greater importance demands that we should not flinch from the greater difficulty.

[Ridicule and rebuke are both very useful at times in throwing a man back on himself, and causing him to review his own works. They are a species of mental, or spiritual adversity, which corrects many of the reckless habits which an uninterrupted course of prosperity is sure to engender. We believe "A Mystic Student" and we are not very far from unanimity; but it seems as if we can not come to an understanding upon the use of outward means. He writes as if he denied their efficacy altogether, and yet attaches much importance to a selection of food which is not less outward to the mind than are clothing, and lodging, and social forms, which all affect the feelings as well as food, only through different senses. Food affects the mind through the sense of touch inwardly, and clothing affects the mind through the same sense outwardly; all the other senses are inlets to mental or physical sensation. Why should one sense be selected by a Mystic as physically important, whilst the rest are rejected? There seems a curious inconsistency in this. We are not disposed to dispute his doctrine about flesh-eating. He may be correct, but if he be correct in this, we must be correct in our idea of the influence of other externals. He is, therefore, in a dilemma.]

ON KNOWLEDGE.

DEAR SHEPHERD,—On reading over the papers of the Transcendentalist on faith and knowledge, I think I can discover in that writer an error, which belongs not exclusively to himself, but to all who attach too much importance to logical investigation.

The Transcendentalist confines himself to the mere investigation of propositions, without taking into consideration what is of far more importance; I mean position in relation to an antecedent, and prior to all proposition.

A proposition, subsequent to a proposer, is either analytical or synthetical; that is, it either enunciates the separating, or the putting together of two conceptions previously posited. The following is the process for the formation of a proposition: given two conceptions, A. and B, to find the relation between them; if nothing be given, there is an end of the matter, and we shall have no proposition.

Now, the propositions we have in view, are prior to reasonings; and positions, as I have shown, are prior to propositions; consequently, positions can be established by no process of intellectual investigation, but on the contrary, lie in the investigator as the basis of such investigations. The position must be in the being of the proposer, and if that being is in a disorderly state with the antecedent, of what value will be the propositions built on so rotten a foundation?

The love of subsequent propositions has, I think, induced the Transcendentalist, to make action depend upon a decision in favour of one of two such propositions. He has come too hastily to this conclusion. Why may not action sometimes be the immediate result of position?

I am thoroughly convinced, that the Transcendentalist has no notion of being as distinguished from relation. You will observe, that he makes every thing depend on the union or collision of two contradictions. Hence, by adopting a system,

which in itself involves a contradiction, he is able without the slightest appearance of inconsistency, to take up the cudgels for two opposite parties, at the same time declaring that he is but exhibiting different parts of one whole. Hence, after seeming for some time an almost super-sensual idealist, he now openly declares in favour of sensualism.

This system shows a restless state of being, and can only spring from one who is eternally at variance with the position of the antecedent. I would exhort him, as well as his readers, to note that Being which is self-sufficient, and in an internal state of rest, rather than run after a spurious something, whose very element is war.

Two lines will contain a summary of my own and the Transcendentalist's theories:—

THESES, OR POSITION.

Prior to synthesis and antithesis.
Theory of Peace.

Synthesis and antithesis with nothing
prior.—Theory of War.

As you have made your Magazine a vehicle for the expression of all parties, you will, perhaps, have no objection to insert the above.—Yours, &c. ANNAPHEL.

[The above, from an unknown Correspondent, apparently one of the fallen angels, we insert as an act of justice, although we do not wish to enter into so metaphysical a controversy. It seems to us a most unprofitable species of logomachy, or word warfare. Position, independent of relation, we cannot conceive. A proposer, independent of a proposition, and *vice versa*, we cannot imagine. Synthesis and antithesis exist necessarily in thesis. They are the eternal trinity, which cannot be separated, even in idea. "Action the immediate result of position," without any reference to relation, is downright nonsense. This is carrying self-sufficiency to the very maximum. Annaphel must be aping God himself; yet even God himself cannot be so far self-sufficient as to be independent of relation. His own creations are his re-agents. We are firmly persuaded that all our metaphysical and mystical friends are in the bottomless pit; and if Annaphel does not contradict himself, it can only be because he is in the grave of position without relation—the palace of "NOTHING." If the Transcendentalist run into materialism, or sensualism, we shall blow him up immediately. Our own position is a relationship between spiritualism and materialism. There we have stood for years, and there we are more firmly fixed than ever. We are confirmed by the wild vagaries and self-sufficiency of the two extremes.]

NEW EGYPTIAN ROOMS—BRITISH MUSEUM.

WE have paid two short visits to these rooms, and have been highly gratified by their interesting contents. It requires no learning to understand and fully appreciate the value of the greater portion of the memorials of ancient times, there, after a concealment of thousands of years, revealed to the wondering eye of modern civilization. The mummies are fresh and beautiful, perfectly inoffensive, and the clothes in which they are wrapped, have a cleanness and freshness which both please the eye and amaze the fancy. One especially, the mummy of a priestess of Ammon, appears as if she had been newly tied up, with the exception of some decomposition at the point of her toes, and about the back of her neck, which are partly exposed. The countenance is very clearly expressed. You could almost tell the age of the lady. She died in the prime of life, strong, and well formed, and possessing considerable personal beauty—her breasts are distinctly visible under the wrapping. There are also mummies of children, one apparently still-born—mummies, also, of numerous animals, crocodiles, hawks, ibises, dogs, cats, cattle, and sheep.

Besides these, there are numerous relics of art extremely interesting—chairs and stools, of simple and convenient form, made of wood. There is also the wooden model of a house, with a woman preparing bread, and an oven with three doors beside her; there is a stair, with rude steps, to the floor above, in which sits a female at rest, after the Egyptian fashion, her

hands on her knees. Numerous vessels of earthenware, very much resembling our own, especially that red ware so much used for kitchen utensils, such as pitchers, pans, basins, &c. There are also some curious specimens of Egyptian shoes, from the sandal up to the leather shoe, which latter seems to be made after the same plan as our own. There is a large collection of Egyptian fruit also, with Egyptian baskets of cane, and other material, to hold it. There are cakes of bread so very distinguishable, that even a child would point it out by its proper name. There are two ducks half consumed, but not carved, to give a relish to the bread, if you feel disposed to make a meal. Specimens of the whole domestic economy of that singular people are thus laid before you, even their ink-stands, pens, and specimens of writing are there, and you can form a pretty accurate estimate of their civilized state. There is a rudeness, and simplicity, and want of what we call taste, about every thing; but there can be no doubt that much scientific skill and inventive power must have been possessed by a people so near the source of time, yet displaying such progress in the arts, in the midst of a world of comparative savagism. There are some unbaked bricks, with the celebrated straw in them which cost the Jews so much labour to procure, in addition to their former tale of bricks. The bricks are very large, being twice as long and broad as ours; and, consequently, four times as large. You see, also, plaited female hair, and a large wig, probably worn by a judge, or counsellor, in excellent preservation, which, with a little pomatum to improve the gloss, might still be worn by a modern bald head. It is like the fashion of the days of Charles II., and not made of grey mares' tails, like the wigs of our modern lawyers.

Much light will, no doubt, be yet thrown upon ancient history by these discoveries, which, in general, confirm all that modest history has recorded of the sons of Ham.

MARRIAGE AND CELIBACY.

THE following tables taken from the *Lancet*, will be interesting to many who are desirous to know the relative effects of marriage and celibacy upon longevity:

ODIER'S TABLES.

| Mean duration of life. | In 100, there are alive at, | | Difference. |
|------------------------|-----------------------------|--------------------|-------------|
| | Married Females. | Unmarried Females. | |
| 20 | 40.33 | 30.62 | 9.71 |
| 25 | 36.04 | 30.51 | 5.53 |
| 30 | 32.38 | 28.86 | 3.52 |
| 35 | 28.86 | 26.24 | 2.62 |
| 40 | 25.54 | 23.38 | 2.16 |

Departieux, who composed a series of tables, comprising a total of 48,540 deaths, during a period of thirty years (from 1715 to 1744), says, in a cursory manner, "It would appear that people live longer in a state of marriage than in one of celibacy. The number of married men who die after the age of twenty, is nearly one-half less than the number of bachelors who die at the same period, and for 43 married men, or widowers, who attain the age of ninety, we find only six unmarried men reaching the same age. The number of single women who die after the age of twenty, is about four times greater than that of married females, or widows, dying after the same period of life; and fourteen virgins only (unmarried women) arrive at the age of ninety, for every 112 married women, or widows, who attain that advanced period of existence.

Dr. Caspar's tables furnished by Departieux, as follow; of every 100, there die,

| Period. | Married Men. | Bachelors. | Married Women. | Maids. |
|----------|--------------|------------|----------------|--------|
| 20 to 30 | 2.8 | 31.8 | 7.7 | 28.0 |
| 30 " 45 | 18.9 | 27.4 | 20.3 | 19.3 |

Again of 100, there are alive,

| Up to | Married Men. | Bachelors. | Married Women. | Maids. |
|-------|--------------|------------|----------------|--------|
| 30 | 97.2 | 68.7 | 92.3 | 72 |
| 45 | 78.3 | 41.3 | 72.0 | 52.7 |
| 60 | 48.1 | 22.6 | 49.4 | 37.2 |
| 70 | 27.2 | 11.1 | 29.2 | 23.7 |

| According to Biches, of Amsterdam, of 100, there die, | | | | |
|---|--------------|---------|----------------|---------|
| From | Married Men. | Single. | Married Women. | Single. |
| 20 to 30 | 3.6 | 33.1 | 4.7 | 26.5 |
| 30 „ 45 | 17.9 | 27.1 | 16.5 | 24.5 |
| 45 „ 60 | 29.2 | 15.6 | 22.6 | 19.2 |

TO THE EDITOR OF THE SHEPHERD.

DEAR SHEPHERD.—I have still been too much occupied to go on with Faith and Knowledge; it is a subject which requires much serious reflection.

However, having read your article, "*Individualism*," and observed another about *Theories of the Universe*, I have drawn a little sketch, which will be intelligible to you, and my own readers. You will find in it what you have said about "I," and what I have said about mystification:—

THE BEGINNING.

Being equal to Non-being.

Strife, or bipolarity,

GENERATION,

Or life, or physically, motion:
that is,

The confluence of the two poles.

How long shall this
process continue? —
What will be its re-
sult? — A turning
back, a reflection.

or
Consciousness.

THE END.

Explanation.—*Being* that is undetermined is the same as "no being." Determination implies strife: in all propositions that are not tautologous, the predicate differs from the subject. "*Omnis determinatio est negatio*," says Spinoza, "all determination is negation." What is called "The beginning" does not exist at all, it has merely a logical being. In the confluence of the poles is a real unity first manifest. The mystical fault consists in giving "The beginning" a high state of being, (as if, forsooth, the seed ranked higher than the choicest fruit), and seeking to elevate the "I" into that state, which is no more than destroying the poor "I" entirely, since it merely exists by the confluence of the two poles. Move it, if possible, into state above strife, and there is an end of every thing. Taking away one pole, and leaving the other, will have precisely the same result. A suicide, who disbelieved in a future state, would be a consistent mystic.

THE TRANSCENDENTALIST.

P. S. My poor misguided friend, the Ultra-Mystic, sends his love to his readers. The pump in his yard has this week failed

to inspire him. By the way, he is a most honest mystic; he openly acknowledges his nihilism, and glories therein.

A CLERICAL AGITATOR.—At the meeting in the Bazaar on Thursday evening, the Reverend Mr. Stephens said:—"We have sworn by our God, by heaven, earth, and hell, that from the east, the west, the north, and the south, we shall wrap in one awful sheet of devouring flame, which no army can resist, the manufactories of the cotton tyrants, and the palaces of those who raised them by rapine and murder, and founded them upon the wretchedness of the millions whom God—our God—Scotland's God—created to be happy!"—*Glasgow Argus*.

TO CORRESPONDENTS.

Astrologus.—The idea which we broached last week explains the phenomenon of the suspension of the planets in space, as well as the phenomenon of light and its formation; for, according to the theory, there is, first, a positive action towards the Sun as a centre, and second, there is a negative reaction from the Sun as a centre. The first is the centripetal, the second the centrifugal force. The confluence of these two constitutes the fulcrum, or balancing point. You may even explain thus the elliptical orbits of the planets; for in summer the North pole looks to the Sun; and therefore the Solar reaction must go out at the South, thus driving away the Earth. In winter it comes out at the North pole, still driving away the Earth. But supposing the positive, (North) as in the two sexes, to be more powerful than the negative, it is evident that, one half of the year, the repelling power of the Sun must be greater than during the other half, and thus it happens that we are 3,000,000 of miles nearer in winter than in summer. The objection of A., in respect to the satellites of a planet, is removed thus:—Light or heat, the original moving power, manifests itself in several distinct modes. Electricity, galvanism, and magnetism, are three of those terrestrial modes. Upon the same principle a planet acts upon its satellites, with a power corresponding to that of the Sun, but not interfering with it, as being of a distinct specific character. This power may be varied, ad infinitum, by reflection and refraction. If this theory does not explain the motion of the planets, it provides a railway for them to run upon. But even the motion may thus be explained; for, as we know that magnetism and electricity act at right angles to each other, i. e., cross-wise, so the combined solar positive and negative actions being through the poles, and the ecliptic being the plain produced by the shifting of these poles in their relation to the Sun, there is no resource left for the planet, but to run right on along the plain of the ecliptic. We have all the types in a common laboratory of the powers by which the planetary system is moved. The two poles of the Earth are charged with opposite electricities; the North with positive, the South with negative. The poles of the Sun have, no doubt, the same distinction. An iron rod, held upright on the Northern hemisphere, becomes positive above, and negative below, and vice versa on the Southern hemisphere. This idea, we believe, will soon set at rest the theory of planetary motion.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 33, Vol. III.]

SATURDAY, FEBRUARY 10, 1838.

[PRICE 1½d.]

INDIVIDUALISM—PUBLIC AND PRIVATE INTERESTS.

Sum cuique tributo.
"Give every man his own."

FULL communion is a *beau-ideal*. It exists in imagination only. It never can be realized; for the moment it is realized individuality ceases. It is susceptible of a typical realization only. It is interesting to inquire how far the type may be carried.

Every individual being a centre of distinct being and consciousness, and in his central being unknown to every other individual—individuality is thus a remarkable feature of universalism itself. It never can cease; and, moreover, it has its own interests, its own feelings, its own motives and ends, as distinct as its own consciousness. It is not to the production and distribution of vulgar wealth alone, that the mind of an individual is necessarily or solely directed. If this were the only important consideration, we might grant the possibility of destroying individuality in motives, or swallowing them up entirely, in the great universal motive of wealth for the species, and equal distribution for individuals. But, vulgar wealth, although one of the first objects of consideration, is on that very account the meanest and the basest. Nature always begins with the lowest in the career of progress, elevating and refining as she proceeds in the development of the human mind.

We can fancy the influence of universal motives acting upon a million of men engaged in building a pyramid, in spinning cotton, in ploughing land, or in producing any species of manufacture; but what are the universal motives which induce two individuals to sit down to play a game at chess? or one individual to amuse himself, like Prince Potemkin, at *solitaire*? This last case is an instance of pure individualism—a species of monachism, which is very common in society. What is the motive which induces the angler to forego the pleasures of social life, to court solitude, to entreat his sporting companion to retire from his vicinity, and leave him alone to the enjoyment of his pastime? or the sportsman in the moor, with his dog and his gun, to avoid the company of his fellow sportsmen—the social crack of whose instruments of destruction he hears with a nervous irritation, fearful of treading over ground which has been scoured and unfeathered by another party? It is the individualism of which we are treating.

Some of the disciples of a new moral school, however, might object to these specimens of individual feelings as vicious propensities—the relics of a barbarous age of animal persecution and cruelty—which will flee before the dawning of justice and mercy in the human mind. Let us, therefore, take a more noble instance of the individual spirit. Let us make a sketch of the student in his closet, of the botanist in his garden, of the bird-fancier, of the entomologist, the geologist, the artist, the musician, &c. All these are individualists. Their feelings may be partly social, but they are always partially individualized, and always most individualized in the greatest minds. The student, whose chief or only motive for study is public applause, and not self-satisfaction, is a student of an inferior cast.

The botanist, who studies the properties of plants, merely to enjoy the satisfaction of describing these plants to others, or publishing books, or writing magazine articles on this interesting department of science, is not a genuine enthusiast. He loves botany as a means, not as an end. His end is applause; and if applause could be gained with equal facility by hoeing potatoes, he would hoe the potatoes, forsake the other nurslings of Flora, and rejoice in the culture of potato flowers and bullets. The artist is particularly unsocial as an artist. Like every man of genius he loves applause, and admits the love thereof as one of his most powerful stimulants; but there is an individual satisfaction in his art which none but an artist knows, and to which satisfaction every genuine worshipper of the graces has sacrificed both time, and health, and fame; led by his own individual feelings alone, independent of all social considerations, through wild and trackless regions of thought and experiment, which are real madness to other men, and seem like madness to his own reflection, when the hallucination is extinguished.

How can such feelings be universalized? How can they even be subjected to a law? How can we legislate for them, unless it be to encourage or discourage them? Bend them you cannot, without destroying the gem of humanity—without extinguishing the light of genius, and burying the human mind in brutish stupidity and sensual grossness; for, whatever may be said of the sensuality of artists, the productions of art have a refining tendency upon others, even though the producer himself has failed to reap the benefit he confers. The labour of production is sometimes overdone, and the mind once unbent, is apt to recoil into the opposite extreme of its most approved condition. Again, if you encourage these individual feelings, you depart from universalism *en masse*, by developing an individual peculiarity, which is selfish by Nature.

Let us suppose a society in which perfect community is established, where there is no individual property—where a man's own clothes are not his own, but he possesses them by sufferance or courtesy, only because they fit him—where even the plate of meat with which he is served for dinner is not his, but he is suffered to eat it, because he may as well eat it as another. In such a state the individual has nothing, and yet everything, but he has every thing in the same sense, as every other individual has every thing by common sufferance—subject to certain laws, which declare, that all that is necessary for *man's* comfort and happiness shall be given to individuals.

"All that is necessary for *man's* comfort and happiness." Well, this is a large promise; but, analyze it, and you find a defect. It is the *genus* man, the *homo* that is meant, and not the individual. The individual is only promised *all* that is necessary for the comfort and happiness of the *homo*. Now, we solemnly declare, that this will not satisfy us. We have an individuality that none but ourselves can understand—an individuality so distinct from the *homo* or universal man, that all the eight hundred millions of men together in council could not determine, even by an unanimous consent, that which is necessary for our individual happiness, much less could a committee understand it. To subject us, therefore, to a committee who

had power to determine what was, and what was not for our good bodily, intellectually, or morally, would be an act of deliberate murder committed upon our individual feelings—an act too which would prove in the general practice a complete check to the progress of invention, and the efforts of original genius.

We shall mention a case, in order to give a practical illustration of our meaning. There is a community of 2, 5, or 10,000 individuals. Amongst these, there is a crack-brained contemplative witling of eccentric notions, fond of solitude, wild in his fancies, informal in his habits, tired of dull realities, and given, like Mahomet, to take nightly rides,—sometimes daily, on the beast *Alborak*, into the world of imagination. He invents, in imagination, a new instrument. He imagines a new process of mechanical action. He desires to make a practical experiment, without which the imagination cannot be tested. Though possessed of everything, yet he has nothing except as other men have it, as the genus *homo* has it. He wants iron, wood, maybe silver and gold, and divers species of workmanship. The genus *homo* has got all these, but it has got them in the way that *he* does not want them. How is he to procure them? Individually he has no right to them, and, if he obtain them at all, it must be by permission of a committee. Before that committee he presents himself; the committee do not understand him. Who can understand an original? They judge of him by his acquired character. "He is cat-witted," says one. "He is a conceited fool," says another. "Can any good thing come out of Nazareth?" says a third, and the poor fellow is dismissed with a sage *material* advice to clip the wings of his imagination, and pay more attention to the *realities* of life. This sentence breaks the poor fellow's heart, and society loses the reward which, by a little indulgence, he would have ultimately conferred upon it. Genius cannot be discovered either by reputed character or by phrenology. It assumes every form, from the sluggish up to the fop—from the melancholic up to the wit—from the heavy to the light. A committee is the worst bar in the world before which to examine it—a rival genius is blind to its merits. It thus becomes *individualized*, and being individualized, it must have a sphere of individuality to move in.

Such is our mode of reasoning with regard to individualism; but, as to the extent of that sphere, we confess that we cannot settle the question. Experience alone can prove the ultimate judge of that. There must be individual rights, or circles of individuality, in which the individual moves and acts as sovereign, and which must be accounted sacred by every other individual, as territories to which he has no right, and which it must be illegal and criminal to invade. These circles ought to be susceptible of enlargement by the individual himself, otherwise they become the same as nothing. He must have the privilege and the means afforded of amassing those objects to which his individuality looks for its greatest amount of happiness. Many of these cannot be found in public institutions, for individuals become, by original genius, the *nuclei* of new sciences, institutions, and museums. If no individual sphere, and that a growing or increasing sphere, is permitted, the formation of such *nuclei* is prevented for ever. Now, what is a growing individual sphere? It is a sphere which an individual enlarges by the collection of property to which he alone has individual right—That growth can only proceed in a state of inequality. He must have the power to collect, and others the inducement to aid or concede—an inducement distinct from sympathy, for genius cannot be sympathized with. It must be an inducement peculiar to the individual, and the two individuals can only co-operate by mutually humouring each other's tastes. This brings us either to money or barter; and money and barter bring evil in their train—all the evil which springs from selfishness, which includes the whole mass of human wickedness.

We have, therefore, fire on one side, and water on the other. We are in a sad dilemma. We must either fall into a state of perfect conservatism and stagnation, the grave of genius and the fine arts, which all belong to individualism, or we must continue to preserve the immoral temptations which corrupt the selfish nature, and alienate the hearts of individuals from one another. There is this difference, however, between the two,

that the one is an unprogressive, the other a progressive state; and man being a progressive being, we cannot admit the possibility of that progress being interrupted by any political or social system. But although a progressive principle must exist, it is probable that that progressive principle may require the smallest possible momentum or impulse to keep it up; and it may be admitted in a variety of ways, by no means incompatible with the general idea of a social system. Vice, we feel confident, can never be removed without the establishment of a social system, and moreover, we feel so certain, that, with tolerably intelligent individuals, not fanatical, either as materialists or spiritualists, experience would soon correct the errors of theory, that we would rejoice to see any one of the social systems put in force upon an extensive plan. They are *one* in idea. They are merely modes of the social system, which is a conception belonging to man the genus, and brought out by individuals according to their own individualities, but only to be realised by combination, so that no individual's social system ever can possibly be satisfactory. It is only *the* social system which can satisfy man, and man only, not a man, can devise it. It is the universal system, and the production of the universal man. Of this universal system the *Shepherd* is a type, inasmuch as it brings forward the most remarkable social ideas for comparison and combination.

But let us return to the progressive principle. Owenism wants it; Fourier's system has, probably, too much of it, amounting to an inducement to crime; and St. Simonism is too indefinite upon this subject, relying too much upon the moral influence of governors and teachers, and too little upon the forms of social life. But these three systems seem to us to include every social idea. The mere materialism of the Social System is all found in Owen and Fourier, and the spiritualism is all to be obtained in Fourier and St. Simon. The material universality is all to be found in Owenism, and the individualism is found in Fourier and St. Simon. "*Chacun selon sa capacité et ses œuvres*;" each one according to his capacity and his works.

Mr. Owen himself allows that there must be an inequality in individual power, because Nature has created an inequality, and because in a school there must be a governor, and in a factory a superintendent. Here, then, is necessarily a beginning for the progressive principle, and for the principle of evil, without which, we maintain, no society can exist. Ambition is a passion, and power is the food which nourishes it. The passion for power is equivalent to avarice, or any other passion. It is, probably, the strongest of all. It has caused the greatest amount of crime. Pitt, Walpole, Cromwell, Napoleon, cared not for wealth, but as the means of gratifying ambition, and they shed blood, and corrupted men's hearts with money, for power alone. A system which harbours this passion, and how can you get rid of it? harbours as great a devil as the "*auri sacra fames*," the cursed appetite for wealth, or gold. Mr. Owen's system harbours this passion to a certain, but limited extent. Now the query with us is, why not permit the other individuality of private property in wealth, to a corresponding extent with the private possession of power? A man acquires power by talents, by moral character, by consistency and steadiness of conduct; why not acquire property by these means? But his power is limited to himself; it is not hereditary. It is thus far incorruptible, as it rises and stands upon virtue. Were individual *wealth* subject to similar restrictions, it would be equally innocent as individual *power*, and moreover, there would be a consistency in the system; whereas at present there seems a kind of discord, different departments of the system being subject to adverse or contrary laws.

In all that we have now written, we have merely been revealing the laws of Nature. The facts are as clear as the laws of gravitation. But it is very necessary that they should be openly acknowledged by all who are eager to convince the world of the necessity for a social system. Even were the *beau-ideal* practical, it could not be suddenly erected; there must be a gradual procession towards it. But the *beau-ideal* belongs to the imagination alone, and the truly practical man is he who discovers the distinction between the approachable and the unapproachable, keeping the unapproachable always in

his eye as a horizon towards which he bends his way. The unapproachable is an imaginative system; and it is a remarkable circumstance, although we can perceive it in all extreme cases, that that very system which most zealously decries the exercise of the imagination in the spiritual department, is the most imaginative of all in the material department. We do not dislike it on this account, that is, on account of the imagination; to this it owes all the moral influence it possesses. Being destitute of the spiritual, it would have been a mere radical doctrine without this imagination, which has elevated it above the world, and given it a species of religious character, without which no system can ever be rendered sublime enough to awe and endear the souls of men and women. But we would rather have the imagination of Owenism transferred to the spiritual department of being, and removed from the practical, which is not its proper sphere. You cannot soar too high in the spiritual department, if your practical department is well based upon material or physical laws; but if you confound the imaginative with the mechanical, you spoil the operation of the whole system.

We have said very little about the mystics this week, but individualism is only practical mysticism; for every individual is a self-centred political power, having a distinct individual interest more or less valuable, which more or less valuable interest society must acknowledge and defend. Mysticism carried out into the material world would lead to the individualism we have attempted to delineate, and there is sufficient universality in it to admit of the Social System. The mystics are not broad enough in their views. They closet their thoughts, magnify trifles, and ride upon puerile hobbies, and bury in oblivion some of the finest minds and the best hearts that society encloses within its bosom.

ST. SIMONISM.

Of all the social systems ever promulgated, St. Simonism has proved the most electrical in its influence on the imagination, and although the party is now nominally dead, it has sowed the seeds of new political, social, and religious ideas, which have revealed their vital principle of being in the whole of the liberal press throughout the world. The principal feature of this system is an analysis of the past, and a synthetical conclusion deduced therefrom respecting the future. It glories in the name of the religion of progress, and in harmony with this profusion of progress, it traces the movements of the human mind from the earliest sources of historical information to the present time, arranging the whole story of human society into a systematic form, so as to constitute a science disclosing the laws of the development of the human mind, and the process by which the Creator has doomed the moral and intellectual creation to pass to the ultimate state of social and political organization. The organization, or ultimate stage of this progressive movement, is, in our opinion, the most imperfect department of St. Simonism. Its historical philosophy we very much admire, and to this we believe it was chiefly indebted for the vast array of talent which at one time it presented to the quaking apprehensions of the French king. In the hands of the St. Simonians history was not merely an old almanac, but a living, a universal fact, a philosophy, a religion of practical application, the sire of the present, and the grand sire of the future. The vulgar only know St. Simonism by its vulgarities, its supposed community of the sexes, and of property. Upon these subjects there was much variety of opinion, and the writings of the St. Simonians declare nothing positive. Of the philosophy of St. Simonism the public know nothing. That is too refined a subject for vulgar consideration. This philosophy is to us its principal charm. It was more a philosophical than a practical system. For this reason it was spurned by many who were anxious for a new social system, but who had no higher ideas of social perfection than mere mechanical arrangements. Unfortunately the two parties, the philosophical and the practical, cannot unite; and thus both parties fail of success for want of the indispensable aid of each other's attributes.

The view of St. Simonism which we now present is as short

and concise as possible. We have taken the St. Simonian chart, a large sheet, four feet four inches, by two feet two inches, of which we give almost a literal translation, making only such changes in the arrangement of the ideas as are indispensably necessary in converting a chart into an ordinary prospectus. It takes the *a priori* form, commencing with GOD, with whom also it concludes—as first and last.

“God, the infinite universal being—all that is—all is in him—all is by him—all is HE. He is in his living unity—LOVE, and in the modes of its manifestation—love is, *first*, intelligence and wisdom; *second*, power and beauty. The first are the aspect spiritual, to which corresponds Man, or self; that is, individuality. The second are the aspect material, to which corresponds Nature, or that which is external to self.

MAN, the human being—man and woman, a being collective and progressive, a finite manifestation of God; like God, he is in his living unity, intelligence and wisdom, power and beauty.

The *spiritual* aspect of God in man, and in external nature, has been developed chiefly by Christianity, of which Catholicism is the social realization.

The *material* aspect of God in man, and in external nature, has been developed chiefly by Fetishism, Polytheism, and Jewish Monotheism.*

His destiny is to increase without ceasing in God by the progress of science, of RELIGION, and of industry. This progress is the law of humanity, of which the two great aspects are ANTAGONISM in the past, and UNIVERSAL ASSOCIATION in the future.

ANTAGONISM IN THE PAST.

The social organizations of the past, all based upon an imperfect knowledge of God and man, and never having been constituted directly for progress, have been successively overturned to make way for new organizations more in accordance with the new wants of humanity.

The most vivid expression of Antagonism, which forms the general character of the past in comparison with the future, is WAR, of which the end is conquest, and the result the oppression (*exploitation*) of man by man.

In the societies of antiquity—slavery and international war. Under the empire of Christianity itself Antagonism existed: whether in the bosom of society at large, under the form of contention between the temporal and spiritual power; or whether in the temporal power, by the bondage and division of its kingdom; or whether, in fine, in the spiritual power itself, by the contention between the different national churches and the Church of Rome—between the regular and the secular clergy, and the different monastic orders themselves. In all this historic series *woman* is condemned to slavery or subalternity. Man alone is the *social individual*.

Perfectability being the law of the human race, we always perceive the progressive principle transferred to another people, when that people with which it originated has been arrested in its development. It is thus that the civilizations of the East have been received in Judea and in Greece, which were incompatible with the stationary constitution of the primitive social order, of which the system of castes is the principal feature. Thus, also, the dissolution of the Roman empire became a condition of the political establishment of Christianity, although Christianity was born in the bosom of the Roman empire itself. But the interior constitution of that empire, founded on slavery and war, prevented humanity from making the progress which it had to accomplish.

The most general fact which the development of human societies presents, that which embraces most implicitly all others, is the progress of the religious or moral conception by which man perceives a destination. Political government, the regulation of social relations, is the realization, or *putting in practice* of this conception.

Character of the law of Progress.—The tendency of humanity to extend the circle of association, in approaching with-

* We beg leave to add Protestantism, which is the material aspect of Christianity, as subjecting the Church to the civil power.—E. S.

out interruption universal association; antagonism and war decrease in proportion as this circle of association is extended. The manifestation of progress by two alternate movements, the *organic epoch* and the *critical epoch*. The increasing division of labour—more and more perfect combinations of the efforts of association—a tendency more and more decided to give directly for a basis to the division of labour, and to the combination of efforts, the three grand fundamental capacities of human nature, viz.—

1. *The Intellectual, or Scientific Capacity.*—In their historical development the sciences are subject to all the transformations of religious dogma. Thus they are *Materialist* when religion is material; and *Spiritualist* when religion is spiritual. Like religion, they have the epoch corresponding to *Fetichism*, in which every phenomenon has a cause peculiar to itself, or rather, is its own cause; the epoch corresponding to *Polytheism*, in which man, rising to more general abstractions above the world which surrounds him, and above his own existence, connects by these abstractions a certain number of phenomena formerly isolated; the epoch corresponding to *Monotheism*, in which all the phenomena are attributed to one cause. Thus we can affirm, that in every organic epoch science has been *theological*, since it was in the temple, and by the priests, that it was cultivated. It has become partly *theological*, partly *Atheistical*. It has become divided with sacred and profane science as often as men began to *protest* out of the temple; and frequently, even in the temple, against the ancient creeds. In fine, it has become completely *Atheistical*; and, then, the name of *negative* agreed better with it than that of *positive*, since the anarchy which existed in the temple, existed also in the academy; that is to say, since general science having disappeared, there remained no more than particular sciences without any bond of union.

2. *The Sentimental, Religious, or Social Capacity.*—The religious or social development of humanity comprehends, up to the present time, two great epochs—one during which humanity did not conceive *life*, and did not perceive destination, except under the material relationship. To this first epoch correspond the principal terms—*Fetichism*, *Polytheism*, *Jewish Monotheism*. During the whole of its continuance, war and conquest constitute the end of general activity, and the religious bond of association. The second epoch is filled by *Christianity*, under whose empire man conceives life, and feels destination under the spiritual aspect. The doctrine of the *reprobation of matter* then makes way for the division of power in spiritual and temporal; war, although it has lost its primitive character of barbarity, still remains the attribute of temporal society. Spiritual society is pacific. But the dogma of this society not sanctifying material activity, the labours of this order, even the pacific, such as the physical sciences and industry, develop themselves out of its law, and remain subaltern.

To each of the progresses of religious development correspond the increase of hatred and of antagonism, the progress of love and of association. Man, who at first mercilessly killed his vanquished foe, or devoured him, now made him a slave; the condition of the slave gradually improves; the slave becomes a serf, and the serf, enfranchised by Christianity, becomes a farmer, or a hired servant. At this last term, generous sentiments find themselves prepared for universal association. War still exists, but its end is no more the oppression of man; the interest of industry is not its only motive. It is the strife of progressive with retrograde classes, on the one side to promote, on the other to prevent, the development of a new social principle. Then war becomes the war of civilization.

3. *The Material, or Industrial Capacity.*—Industry has been a slave, or subordinate, in all the stages of the past; but it is easy to demonstrate its progress in the development of historical facts. At first it gradually comes out of slavery, which was its primitive condition, and in which it remained during so long a series of ages, under the empire of all religions anterior to Christianity. After the enfranchisement determined by the progress of the morality of the Gospel, we see the Commons, that is to say, the industrial corporations, formerly serfs, introducing themselves, in the thirteenth century, into the political assemblies in England and France, and admitted, by their representa-

tives, to give their advice for the raising of subsidies. At the same epoch we see several towns in Europe constituted cities, independent industrial confederations; witness the *Hanseatic League*. Military enterprises becoming every day more costly, and the riches of enfranchised industry assuming at the same time an always increasing importance, we find the relation of political chiefs with the industrial class multiply more and more, become more and more intimate, and each of these approaches brings new advantages, new concessions, in favor of industry. Military enterprises themselves did not fail to receive a new direction, which contributed more and more to the interests of industry, with which they could no longer dispense. Now, the material end of war is no longer, as formerly, to invade a territory, and make slaves, but to obtain over a vanquished people a *commercial privilege*, a *monopoly*.

Societies have passed alternately through two kinds of epochs.

1. *Organic, or Religious Epochs.*—Humanity perceives a destination, and from this fact results a determinate tendency for social activity. Education and legislation cause all actions, thoughts, and sentiments to converge in a common end. The social hierarchy becomes the expression of this end. There is, then, in power both sovereignty and legitimacy, in the true sense of the words.

Order and confidence reign in society; there is a perfect harmony between the will of the superior and that of the inferior. Election then acts from high to low, because in fact the superior capacities are found at the top of the scale; but so soon as the acclamation of the inferior no longer replies to the word of command, whatever be the sanction given by military power to ancient authority, the organic epoch is virtually dissolved; disorder exists in its bosom, just until an organic principle, more complete, be produced. The history of the progress and fall of the Catholic hierarchy is that which represents, on the largest scale, and in the most distinct manner, the passage of humanity from one critical epoch to another. So that humanity finds itself to-day in a state similar to that in which the Roman Empire was at the appearance of Jesus Christ, that is to say, an epoch of termination and renewal, placed at the limits of two worlds, awaiting with anxiety the revealer of its new destinies. At this epoch the *Man Divine*, the Man of Progress, already manifests himself in the person of St. SIMON.*

At these epochs man loves the destination which he feels on all sides; he feels himself carried on towards the end which he desires. This power which directs him he calls *Providence*, and he adores it. Then he is active; for he runs with all his power to the accomplishment of his destiny. Then he feels himself free, for that which he does for this end is that which he loves the most, and liberty for man consists in loving that which he ought to do.

The historic series, with which European civilization is directly connected, presents two organic epochs. The *first* is constituted by polytheism, and terminates at the beginning of the philosophical era in Greece; the *second* commences with Catholicism, and closes at the end of the fifteenth century.

2. *Critical, or Irreligious Epochs.*—Humanity no longer feels its destination. Society has no more an end of determinate activity. Education and legislation are uncertain in their objects. They are in contradiction with the manners, the customs, and the wants of society. The public powers are no longer the expression of a social hierarchy. They are deprived of all authority, and the feeble action which they continue to exercise is even contested. It is then that, at the name of liberty, men placed at the bottom of the social scale claim as a right the privilege of electing their chiefs; and we may say, that it is truly a legitimate right, since, in fact, a society at a *crisis*, or in the critical epoch, is nothing but a society in which those who are at the bottom ought to be at the top, and those who are at the top ought to be at the bottom. Election, from the bottom upwards, is then a necessary security for the oppressed

* Simon is the complement of Peter (Simon Peter), the first preacher of Christianity—the rock—and no modern doctrine illustrates better the nature and destiny of the Christian dispensation than St. Simonism. A genuine St. Simonian is in faith and practice a Christian.

against the oppressor; but when the oppressed interest has triumphed, the security which it claimed having ceased to be necessary, the hierarchy is re-constituted, confidence in authority is re-established, and the people concede freely to those who govern, by right of capacity, the power of which they have need to fulfil their mission.

At these epochs no sympathetic attraction carries man towards the future. He feels himself moved by an irresistible impulse towards an end of which he is ignorant, and which creates in him nothing but fear. This impulse, which moves him despite of himself, he calls *Fatality*, and he curses it; then he is passive, for it is without his participation that he accomplishes the movement to which he yields. He is a *slave*, for he feels himself oppressed.

The historical series, with which our European civilization is directly connected, presents two critical epochs. The first dates from the appearance of the philosophers in Greece, and extends to the preaching of Christianity. The second comprehends the time which has elapsed from Luther to St. Simon.

The terms of development of the collective or social existence of man have been—

The Family—Primitive and most restricted circle of association.

The City—Political union of many families.

The Nation—Association of many cities.

The Church—Union of many nations in a spiritual communion.

(To be concluded next week.)

INQUIRY INTO THE RELATION BETWEEN FAITH AND KNOWLEDGE.

ESSAY III.—WHAT FAITH IS.

By the Transcendentalist.

As far as we have yet considered, the placing a proposition under this or that particular category involves no moral depravity. We have now to inquire how the appellation "infidel" comes to be a word of reproach.

The deistical party will cut the matter short, by remarking that the abhorrence of "infidelity" is a mere prejudice. So it may be! but an abhorrence which exists in the minds of a great part of civilized Europe, must at least be a psychological phenomenon, which requires consideration.

Without entering into any deep metaphysical discussions, I think that it will be obvious enough that moral depravity can only be predicated of the will, not of the understanding. Whether my use of the word be justifiable or not, I here mean by "will" the desiring faculty (*Begehrungs-vormögen*), so far as it energizes towards the attainment of an object.

That a man is only held morally responsible for the direction of his will, appears from such popular phrases as "Poor fellow, he means well,"—"He has a thick head, but a good heart," and so on, *head* being used as symbol for the understanding, heart as one for the will. If we were told that a man had murdered his father, we should start back with horror; but if we were further informed that he lived in a country where aged persons were put to death, to prevent their enduring sickness and infirmity, we at once retract our abhorrence, and while we regret that the savage was not better informed, (*i. e.*, that his understanding was not better cultivated,) we at the same time acknowledge that the apparently cruel act was meant kindly. The most orthodox person would not be angry with a lunatic or an idiot for uttering the most blasphemous expressions; he would at once place the fault in the understanding, and not in the will, and thereby declare that he considered the afflicted creature morally irresponsible.

Indeed, a strictly immoral person must be assumed to have a faultless understanding, at any rate with respect to the acts in which his immorality consists. A man who does a wrong act, without knowing that it is wrong, is, before God, no more guilty than a lunatic or idiot. Hence, to constitute wickedness, two things are requisite: understanding, to know the right course,—will, to act precisely in the contrary direction. Thus, the lowest state of moral depravity is that of "knowing what is good, and not practising it."

A remark has just struck me, which is worth setting down. In respect of moral excellence, the goodness of the understanding is no cause of the merit. A man is a good man, who acts to the best of his knowledge, however erroneous that may be, and hence two persons who have two different sides of right and wrong, or who have, by their several reasonings, determined that contrary causes are right, are still morally blameless, so far as each has done what he thinks is the best. On the other hand, in respect of moral depravity, the understanding is a great cause of the blame. The clearer a man's notions are with respect to right and wrong, so much the more reprehensible is he, if he do not practise the former, while, if he knew no such notions at all, whatever he does, he cannot be either immoral or moral, any more than a stick or stone.

Human institutions are so far imperfect, that they are compelled to assume that every man has the same notions of right and wrong. They can recognise the existence of an absolute lunatic, but not that of a man who, by a false process of reasoning, concludes that the right course is the wrong. Hence, for the safety of the commonweal, they would be obliged to punish a man who killed his child merely to prevent it from going through a certain course of misery, just as much as if he were an ill-designing murderer. In other words, the faults of the understanding must often be treated as those of the will. When I made use of the words "before God" above, I considered "God" as a judge who would look not into actions, but into their motives, and this is the only perfectly moral judge that we can assume.

Acts are mental as well as physical, and in the acquirement of knowledge the will is energizing towards a certain end, as much as in the running of a race. Hence, if the end be morally bad, the student is as practically bad as he who mingles in practical life.

Suppose a proposition bears in itself the marks of truth, that it is an axiom, and that we heard a man violently endeavouring by all sorts of ingenious arguments to subvert it. If his perseverance convinced us he was not merely exhibiting his dialectical power, and the acuteness of his reasonings proved that his understanding was not defective, we should hardly know what to make of him. Suppose further, the proposition is a direct moral expression, implying that such and such acts were wrong, we should now comprehend the whole process, and consider that the man was willing to commit the very acts prohibited by the maxim, and for the sole love of those acts was endeavouring to subvert that maxim, not from an honest love of truth, but simply to check the citation of the proposition by any who might reprehend his profligate lip.

Knowledge and ignorance belong to the understanding. Love and hatred to the will.

We have now the relation between infidels and the religious world. Comparatively few of the latter have argued themselves into their belief; the very propositions which are doubted by the infidels, are by them set up as absolute axioms. They declare they have an internal evidence of their truth, which is calling them axioms in the strictest sense of the word. Hence, perceiving that the infidels are often men of acute understanding, they regard their arguments as springing from a hatred of the doctrines comprised in the proposition, and think all their subtle reasonings are but sophisms, and against their better sense, in order to justify their depraved desires.

All reasonings proceed from axioms. If one man will not admit another's axioms argument is useless. In vain will the rigid infidel endeavour to convert the stanch in faith; he is talking against the very axioms on which the other's whole chain of reasoning is built. They can no more communicate than if they were both deaf.

If we reflect on the two classes of preachers so well described in a leading article in the *Shepherd* some weeks ago, *viz.*: the

* What a sublime step in the human mind is monotheism! There is no obvious connexion between a moral judge and a creator. How natural would it be to make them separate deities, and what a noble advance was their union! Civilized man has acknowledged its justness, and polytheism is crushed for ever.—T.

Evangelicals and the Non-Evangelicals, we shall find a striking illustration of what I have advanced. The defenders of Christians are the Non-Evangelicals, they argue with the infidels that certain propositions are not axioms, and then, by an intellectual process, endeavour to prove that it is much more probable they should be true than false. So far are these polemics from being regarded by the so-called religious world, that their faith is even suspected. Who has not heard Paley called heterodox, and Warburton almost an infidel? We may often observe a kind of amicability between the polemical Christians and the infidels; thus, such and such a learned divine "cannot help regretting, that such and such an infidel has adopted certain erroneous opinions, but, at the same time, he cannot help expressing his admiration at the zeal after truth, and the great learning which are displayed in the writings of that gentleman." Nay, I once heard a high-church preacher declare in the pulpit, that an "honest infidel, like the Earl of Shaftesbury," had a good chance of salvation. The prototypes of this school have not faith in the Evangelical sense, but considering it as no more than intellectual conviction of course, do not regard the infidels with utter abhorrence.

The Evangelicals, on the other hand, having assumed their propositions as axioms, not as results of reasoning, of course can see nothing but moral depravity in an infidel. "He loves," they say, "darkness rather than light, because his deeds are evil."

Faith, therefore, in the religious-world sense, is the assumption of a certain proposition as an axiom, attended by the conviction, that the denial of that proposition proceeds not merely from false reasoning, but from moral depravity.

THE TRANSCENDENTALIST.

SELF-TORMENTORS.

WE have translated the following passage from the ecclesiastical history of Nicephorus Callistus, expressly for the consideration of our friend, "A Mystic Student." The characters delineated with great respect and veneration by the sacred historian, appear to us to be specimens of the highest order of mystical divines. They seem to have divested themselves of all those sensual and grovelling ideas which originate in the belly and the confines thereof. Forms they despised. Position alone was their state of being—they had no relation—they were omnipresent—they had no country, for they lived everywhere. No system of diet, for they ate any thing. Were neither respecters of persons nor of things, and no doubt could eat salt fish with as much relish as fresh cabbage. Probably we belie them, in saying they ate animal food. But the most profound mystic we ever met, a man totally beyond this world, Samuel Hearn, who died at Walworth last March, was so independent of all externals, that he care not whether food was clean or foul; he has told us, with his own mouth, that carrion was as pleasant to him as fresh meat. He would eat a raw potato from a dunghill, and he was so perfect a Celebs, that he lived in a cellar for many years, and would not suffer a woman, and no one else offered, to clean it. He did not even clean himself, and wherever he was, at home or abroad, in bed or out, there he performed the offices of nature. He was a deep mystic, and said many beautiful things. He had plenty of money, and was not a niggard in spending it; but, if he had seen you dying for want of a halfpenny, he would have withheld the halfpenny merely to get you off. He rejoiced in deaths and murders, saying, "that death was the greatest blessing that could befall us." He would have given the hangman a sovereign to hang you, but not a penny to save you, with a hundred besides you. He once saw a woman take poison. He walked out and said nothing. She was discovered and saved—when asked afterwards what was his motive for concealment, he replied, "I thought it was the best thing that could befall her."

The following are men of the same class as Hearn, the individuality only is different.

"The rumour is, that Eudocia twice visited Jerusalem, where she performed many things to the honour of Christ. For she raised many sacred monasteries, built *Lauras*, as they call the

narrow cells of the monks, and founded many schools of divinity, of which the institutes are indeed various, and the modes of living different, but they all tend to the same pious purpose. For some living in social communion in the same house, distracted with none of those cares which depress the spirits of terrestrial men, with them there is neither gold nor any other metal. No one appropriates to himself a garment nor any of those things which gratify the stomach. The man who wears to-day a cloak and hood, you may see to-morrow with some other garment, so that you may imagine that they have all one garment, or each garment belongs to all. To all a common table is spread, not covered with various high-seasoned and delicate food, such things, as when lodged in the stomach, irritate the body with lascivious feelings, but covered only with a few herbs and pulse, as much as is merely sufficient to support life. They have common prayers also, and supplications to God, which they perform during the day, and often throughout the whole night, with fear and a submissive condition and posture of body. They so reduce themselves by labour, that though living on earth, they seem more like dead men. They often extend their fasts to two and three days. Some there are, who for five days and longer will not touch food, and take it only when necessity compels them, and that with great parsimony.

"Some again there are who live very differently from these—separating themselves from society, they live alone, shutting themselves up in very small houses, whose breadth and length is such that they can neither stand upright, nor lie at full length, living in dens and caves of the earth, as an apostle says. Some dwell in the open air, with the wild beasts; others make use of subterraneous dwellings, in which they hold communion with God alone.* But there is another species of Divine communion practised by them, which far exceeds every other instance of human fortitude and constancy; secluding themselves in a parched desert, with that part of the body only veiled which Nature teaches us to conceal, both men and women competing with each other in the same mode of life, and taking no care whatever of the body, subject themselves to the fiercest extremes of heat and cold, and to whatsoever place chance directs them, there they remain, and there they lie down; utterly rejecting every species of human food, they live on the herbs and roots only which the earth spontaneously produces; for this reason they are called Bosc, grazers or foragers. In process of time their appearance is so altered, that they resemble wild beasts, and acquire a dislike to other men, whom, if they at any time behold, they flee. But, if they perceive any one pursuing them, they run with great swiftness, and seem, on account of their speed, to be wafted on the air. Sometimes also having entered inaccessible places under ground, they suddenly disappear, and many do this, that they may conceal the life they lead.

"I will mention another species of monastic discipline which I thought of omitting. It is considered by many as holding the first rank, and is practised by very few. There are some, who by many labours of virtue have attained a state in which they return to the world in an apathetic condition, indolent and free from all passions and feelings, and with certain disorderly gestures, feigning to be mad; they so despise vain glory, as the last covering which the soul is accustomed to throw off. In apathy, that is, in indolence, they philosophise without affection or mental emotion; they take their food if need be in a public-house or a brothel, respecting neither the persons nor places. They also enter baths, and bathe with naked women, and live with them, yet they are so superior to all affections and passions, that they subdue the impulses of Nature, and even exercise a tyranny over them—so that neither by sight nor by touch, nor by kisses and female embraces artfully sought, are they ensnared into lascivious feelings. With men they are men—with women they are women; and when they seem to possess only one sex, they have the capacity of both. In this kind of life, which overcomes the cravings of Nature, the virtue of Nature has established adverse laws, so that satiety cannot be experienced in any of those things which are

* Which God?

accounted necessities. They always hunger, and thus their laws compel them to preserve temperance and moderation in all things. They so strictly enjoin the restraint of the body, that even necessity itself is restrained by force. Their life is balanced in so perfect an equilibrium, that, as when the scales are in a horizontal line, no disturbing power is perceived. And so greatly do contrary things exist and mingle together in them, Divine grace conjoining those which cannot otherwise coalesce, and again disjoining them in his own time, that what is very wonderful to relate, life and death reside in the same body, though by Nature and character they be extreme opposites. For when any affection or passion has seized them, then you may perceive the body dead and inactive, as if it were deposited in the sepulchre. When, however, a great work of God is to be performed, and prayers to be poured out unto God, then you behold new strength, and a wonderfully active frame, although it was just now exhausted, and worn out with old age. They so interweave the present and the future life, that with bodies almost dead and buried they still live, and converse with the living, healing the sick, and commending the prayers of supplicants to God, living in the present life, except that they have no need of necessities, and are attached to no particular place. They are every where at once, hear all voices, and have converse with all. They are in the habit of making frequent inclinations of the knees, and placing themselves in severe postures, sustaining their bodies by desire only, and creating a voluntary imbecility. They are wrestlers without flesh, and strugglers without blood. To them a rigorous fast is a splendid banquet and delicious fare, and at a table richly loaded they taste no food. But if a guest should visit them from any quarter, even at an early hour, so kindly and benignantly do they receive them, with a new kind of hospitality, that you would suppose they thought of little else in life than to fare thus profusely; then, again, meditating some species of fast, and unwilling to gratify their appetites with any species of food, they astonish you to think with how small a quantity of food they can support life. They are their own enemies, the betrayers of their own will and nature, so that they may abstain from all corporeal delicacies, and the soul remain unpolluted in its own state. Whatever things are agreeable to God, these things they seek and preserve. They are happy in the pursuit of this species of life, but still more happy in their exit from life itself; to this desired end they earnestly aspire."

Such were the characters with whom the Empress Eudocia, the wife of Theodosius, conversed, when she proceeded to Jerusalem in fulfilment of a vow. She founded monasteries, hospitals, and Lauras, and did many other works esteemed pious by the spirit of the times, though calculated only to encourage rebellion to the sacred laws of our common nature.

"NEW SANCTUARY OF THOUGHT AND SCIENCE."

THE fourth part of this novel and interesting publication has appeared, and, in our opinion, it is the best. It contains many beautiful and universal sentiments, which we should rejoice to see extensively imbibed by the present generation. But what the author's ultimate design is, or whether he has a unique end in view, does not yet appear evident. There is a great variety of matter all arranged in short paragraphs, and illustrated by copious and numerous quotations from the works of other men, which must have cost the compiler much reading, and give relief and variety to his work; but they rather divert the current of his own thoughts, and injure the perspicuity of his plan as a whole. The title of this number is "Intellectual Education identical with progressive civilization." This, in our mind, has rather a mystical meaning. If intellectual education means merely an accumulation of facts or scientific knowledge, then we doubt the proposition; but if it means also a refinement of the intellect, we have no objection to the assertion. Refinement, however, is not produced by quantity, but quality of intellect. Why should intellect be valued by size and strength like a dray horse? Would a connoisseur in sculpture thus appreciate the value of an Apollo, or a Jupiter Tonans? Would he put them into scales, or take them to a steel-yard? A far-

mer may sell cheeses thus, and a ploughman buy watches thus, as they sometimes do; but the *civilisé* knows better, he values by something which nobody can describe, which he himself feels, but cannot well communicate, except by a species of circumlocution which costs him an effort, and yet does not convey the half of his meaning. Probably, our author means to include, ultimately, the refinement of intellectual education; but at present he almost threatens to omit it, when he says "ignorance is original sin, and knowledge is regeneration." If so it be, then some of the greatest scoundrels in London have made farther progress in the new birth than many of the sweetest tempers, and most liberal and tolerant spirits, of which our country can boast. We will not admit this, we protest against it. We hope the author will explain himself. Probably he errs only in expression, but if that expression has conveyed such an idea to our favourable minds, what must it convey to those who are disposed to condemn, and unwilling to receive even their own acknowledged truths from his pen?

This condemnation of both Spiritualism and Materialism we approve of. They are merely one-sided sectarianisms. His caution respecting *a priori* and *a posteriori*, as meaning nothing definite, is equally correct to a limited extent. It is impossible to reason solely by either process, every species of reasoning includes both. The end is in the beginning, the effect in the cause; and they have a concurrent action in every act of reasoning. Thus, when Columbus perceived branches of trees, roots, and sea fowl, in his adventurous voyage in search of a new world, he reasoned *a posteriori* from these facts to the existence of land in the vicinity. But land was also a *priori* idea in his mind, and he reasoned *a priori* that land would produce these effects when he approached it. Were any act of reasoning properly analysed it would exhibit the same kind of composite reasoning as this. Even chemical analysis is both *synthetical* and *analytical*.* When a chemist analyses water, and decomposes it into two gases, he performs an *a priori* act in breaking up a whole; but in his own mind he had previously begun with the parts; he wanted oxygen and hydrogen; he actually prepared tubes and retorts to receive them. In doing so he reasoned *a posteriori*, i. e., he concluded that oxygen and hydrogen were contained in water. Still, although every act of reasoning is both *a priori* and *a posteriori*, there is a distinction between the modes; and the reasoning faculty may be shown oscillating between the two in every process of reasoning.

As there is much more food for our minds in this than in any former number, we shall soon refer to it again. We have glanced it over very hastily. There is one defect, however, which we eagerly long to see removed, for without this the book, and every other book that professes to exalt and moralize the human mind, must fall dead like a petrified *foetus*, into visible being. It presents, as yet, only a chaos of universal being. Where is the universal mind? What is the basis of this new philosophy? Where is the *shekina* of this new sanctuary? Is there method in the progress of human civilization? what is that method? Give us the philosophy of *time*, as well as the philosophy of *space*, we want a knowledge not only of things as they *are*, but of things as they *run*. Knowledge has this twofold aspect, and history is the knowledge of time. We do not mean small story history—tales of battles, knighterrantry, lives and deaths of eminent commanders, but universal features of the historic movement, the dramatic plan of the comedy, or tragedy of humanity. Is it a unique drama? We say yes, a *DRAMA*. Our liberal philosophers make a universe of dust of it. In this way they help the clergy, who see no plan but Moses and Christ, and leave all the rest to chance and the devil. Why help the priests in this insane nonsense? What is there, or can there be in the universe, not methodized and converging in a preordained point? It is our firm conviction, that if there be no providential plan in the history of mankind, philosophy itself is a humbug. We ourselves see it most clearly. There is no science more obvious to our perception. We would sooner reject chemistry, astronomy, geology, and all the ar-

* Synthetical is a *posteriori*, from parts to the whole; analytical is a *priori* from the whole to the parts.

moury of useful knowledge, than the philosophy of history, which is Divine Providence. This is knowledge in time. Our author aims at this philosophy; but has he made a living organization of it? Let him look at one half of the St. Simonian religion in our present number; has he looked at history in this light? Or is he afraid of seeing too much, and revealing the presence of a living God? We can tell him with prophetic certainty, that until he perceives this living God, his new sanctuary will prove a temple of Janus, open only in time of war, and shut in time of peace, for a living and universal power is the basis and the apex of all philosophy. Nature is a dreary waste and a howling wilderness without it. In God alone can we hope for a methodic and satisfactory development of the great drama of life, but in a chaos, an electric agency, a chemical action, or any other senseless performer, we see nothing but execrable confusion for ever, with no certainty of the continuance of Reformation, should chance accord a beginning. A volcano or an earthquake may destroy it, a comet may sweep it up, the world itself may burst, or a great sun from the milky way swallow up and run away with our solar orb. A thousand catastrophes await a universe of chaos; but the wisdom of the highest order despises a chaotic basis, and what other basis but *consciousness* can there be which is not chaotic? A philosophy which is not based on universal consciousness—is chaos. We write thus in pure friendship and respect, for we think the author is within a hair's breadth of the truth, but that very hair's breadth is his equinoctial line, the passing which introduces him to another hemisphere, and another polar extreme of thought. Though denouncing Materialism nominally, he is, to all intents and purposes, what the world calls a Materialist.

GLASGOW COTTON SPINNERS.

LAST week we promised to return to the Glasgow Cotton Spinners' question, but as considerable public sympathy has been created for the convicts, upon the supposition of unfairness in the trial, or inconclusiveness in the evidence, we mean to wait for farther light. We should be very sorry, indeed, to exhibit any deficiency in zeal for the liberation of men who have been unjustly doomed to a punishment which they did not deserve, and what we expressed last week might lead our readers to suppose that this sympathy was awaiting. But we consider the guilt, if guilt there be, as a very different species of guilt from that of crime committed for private ends. Whatever the men did, they did from public motives, they did for the interests of a labouring portion of the community. Good was their ultimate object, and the principal guilt with which they are chargeable is the guilt of folly in expecting, or attempting to attain so important an object by such inefficient means. Had the conspiracy been directed against the rich only we might have excused it; but it was poor against poor—spinner against piecer, and piecer against spinner, and spinner against all the world besides. It had thus a tendency to break the ranks of the people, by creating popular animosities which would ultimately play into the hands of the aristocratical party. The mere act of union is not unlawful, and the attempt to fix wages is nothing more than the lawyers themselves, their own judges, have long done. They have even a court for reviewing lawyers' accounts, which are there taxed, as they call it, and reduced to their legitimate amount when overcharged. The working men have surely a moral right to do that which lawyers do; and if parsons are endowed, and their salaries fixed by law, upon the principle of vested rights, why should not all men have vested rights also? But what is the popular outcry respecting vested rights, hereditary privileges, and monopolies? That they ought to be abolished. And yet, in opposition to this popular outcry, raised and kept up by the trades themselves, they attempt to establish a similar system of privileges, which, if established, would only clench the nail of aristocratical oppression.

Were the Spinners to succeed in their object, they would gain nothing as a body. If they raised wages, they would reduce the amount of labour, and throw part of their number

out of employment, and do an injury to other tradesmen who could not combine (for many trades cannot combine,) to raise theirs. And, if all were raised in the same proportion, the markets would rise also, and as they say on Change, a par would be produced—the old level would return. A nominal rise of wages is merely a trick, which the currency would render of no use to the working classes at large; and, if a fraction of the working classes raised their wages, and monopolized their labour and its value, as was the object of the Cotton Spinners, the consequence would be, that through the sympathy and aid of the people, a portion of the people bettered themselves, and injured their neighbours; for injury it must be, to have the door of a profitable employment shut against you for ever, and probably bread raised in price on account of a higher rate of wages in a certain species of employment.

It is strongly asserted, that the individuals convicted are not guilty of the acts of violence said to be committed by the Spinners. We are willing to believe this, and indeed, the jury acquitted them of all the most criminal charges. Nothing seems to remain of guilt but a foolish scheme, which has produced much evil, and never can effect any good. For this folly transportation is too severe a punishment. It will increase the sympathy of the people, and cause them to overlook the folly of the convicts. Were they merely liberated with an admonition, both government and people would thus save a great deal of future agitation, which will doubtless be kept up till some species of tardy redress be obtained. The people in England are beginning to see the folly of "strikes;" the Scotch are merely a little in arrears. But, by a little indulgence, they will soon perceive that *national* combination alone can ever produce a truly *national* benefit to the working classes. The interests of parties pursued separately must always injure the rest of the community.

OWENISM.—We have read the very kind reply of the Editor of the *New Moral World*, and we have only room at present to observe, that it is upon what the *New Moral World* calls the *non-essentials* that we wish to correspond with him. We have no objection, for the sake of argument, to concede what he calls the essentials, with this qualification, that his essentials are not *all* the essential essentials. The basis of all philosophy, religion, and morals, is God. This is a universal idea, comprising all power, wisdom, and moral that exists, and mankind will never be familiarised under any other paternal name. As for liberality, it is a part of our religion. When we seem to depart from it, we are apostates from our own principles; we are beside ourselves. When we spoke of Moses and Christ, we spoke for Christendom, not for ourselves. Our universalism includes all religions; but as man and woman are the highest animal revelations of God, so Jewism and Christianity are his highest religious revelations, and *are not more true nor more good than man himself is*, who receives and manifests them.

TO CORRESPONDENTS.

Mysticus Junior we have reserved for next week, as he could not with spiritual propriety take the precedence of the Elder, and six pages of the Shepherd were made up before we were in possession of both. We wrote thus far upon the supposition that "An Old Mystic" was inserted in this number, but the compositors have reserved his letter for next week on their own authority.

W. Barber just received.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 34, Vol. III.]

SATURDAY, FEBRUARY 17, 1838.

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OWENISM.

"Where Christianity is received amongst them (the Indians) with any efficacy, it appears to be exactly in proportion to the skill of the Missionary in associating the new truth he brings with that which was already sanctified in their hearts, in proportion as the new religion is made a SEQUEL of the old one, instead of a substitution for it."—*Miss Martineau.*

THE above quotation from Miss Martineau contains a science which modern socialists would do well to study. By neglecting it they baffle their own plans, and resist the ordinances of Nature in the laws of progress. The present is the offspring of the past—the future is the offspring of the present—the link of relationship runs down the course of time; and, where is the man who has power to snap it?

This observation is suggested by the reply of the Editor of the *New Moral World*, of which we made mention in our last Number, though not intended to controvert anything advanced by him, but rather in pointed language, to express the principle of our religious philosophy.

After some complimentary observations, which our modesty refrains from quoting, and some logical distinctions clearly expressed, which we feel inclined to concede, because we regard them as true, the writer proceeds to show that the religion of the Social System is practical religion. So is ours; and we agree with our friend in his poetical delineation of the religion of works, proceeding of course from the antecedent feelings of the heart.

But now comes the tug of war. "Mr. Smith does not stop to elucidate his argument with us in this practical part of our religion. He goes at once from the essential to the non-essential." Here is the point of dispute. Is it essential or non-essential that a religion be based upon the fact of the Divine unity and Providence? We say in the most positive term, *essential*.

The writer admits the probability of a Divine Providence. "Yet (*he says*) we assume not this ground as certain, but as rationally conjectural, upon the score of knowledge hitherto acquired; and we question in any one the right of dictation to others without the concurrence of facts universally known, which, by their own direct evidence shall be conclusive, without the meretricious aid of verbal authority." The right of dictation we also question; we should be very sorry to assert it, and very reluctant to acknowledge it. We prefer the voluntary principle. But, if we assume no principle but that which is conclusive without the meretricious aid of verbal authority, we shall reject all principles that are founded on external facts not known to all, and all internal feelings not perceived by all, and we shall have very little left; but, even that little that is left will include what the *New Moral World* calls our *non-essentials*.

The fact of the unity, wisdom, and power of the Supreme Agent of Nature, is an *axiom* not to be demonstrated by knowledge, vulgarly called scientific, but to be *felt* as the basis upon which all knowledge is built, as the unity from which it comes, and the converging point to which it tends. The part

cannot demonstrate the whole. The whole needs no demonstration; it is an eternal axiom, an indemonstrable fact; the denial of which confounds our views of universal relationship, and prevents us from reasoning correctly of man and his destiny, of the universe and its machinery.

We dislike as much as any infidel in Christendom or Heathendom the cant of Sectarianism, or the use of the name of God, as an individual judge, or partizan, in the relationships of life; and it is not for the employment of the religious feeling in this exclusive and selfish, and belligerent style, that we insist upon the recognition of our fundamental fact. We seek it only as a fundamental basis of social organization, not only as a living type of fraternal unity, but an acknowledged source of individual comfort to the invisible mind in its hours of abstraction and dispensations of solitary retirement, when it rises up to the contemplation of the self-existent power, and forecasts its own individual destiny in the mighty ocean of being. The universal *acknowledgment* of a fact has a magic influence upon the mind—a universal *denial* of agreeable truth will depress the spirits of all but the strong-nerved and the independent few. To base a new world upon a *doubt* would only raise a superstructure of doubt. To base it upon a *denial* of Providence will break the spell of social enchantment. No amount of wealth—no possible improvement in the art of cookery, manufacturing, tailoring, dancing, or singing, would make amends for the want of this *non-essential*.

Now, according to our friend, the religion of the *New Moral World* is only "rationally conjectural." We are sorry for it. Ours is not conjectural. We know no fact more certain than the unity, wisdom, and power of the Great Agent of Nature. The fact that "man is the creature of circumstances" is not so plain, because we know many men who defy circumstances, who were taught to be religious, and became irreligious by contradiction—who were taught infidelity, and became Christians and zealous Missionaries by opposition. Still we allow the *general* truth of the proposition. But "circumstances" is a plural word. There is no unity in it. Why make the creating power a divided power, a collection of powers? Why make a *pantheon* for the mind, filled with an indefinite number of agents, all nameless, shapeless, senseless, and call this innumerable group of divinities, unknowing and unknown, the creators of man? Why not give them a *head*, and make *one* of them?

It is curious enough that the circumstances should be facts, but the uniting power of the circumstances only *conjectural*. Why so? We can see no reason for it. It does not appear to us to be one of those conclusive facts our friend alludes to. Neither does it so well, as our doctrine, accord with his own idea of necessity. The idea of a universal power, a designing, counselling, modelling power, enforces the idea of "necessity" on the mind. It was by dividing God into fractions that men got rid of "necessity." The devil is supposed to be independent. If so, he must be free, and all other free devils and free men become so many self-determining beings, who conceive evil independent of God, and in opposition to God. Those who believe such things are Sectarians. They are not Universalists; but, in believing such doctrines, they are in perfect har-

mony with the Polytheistic doctrine of circumstances, without a controlling mind, as the organizer of the universe. Let not the Editor of the *New Moral World* therefore be afraid of Providence interfering with free-will. It is only by forgetting Providence for a season that men can admit of free-will. A providential circumstance or thought is one in which the free-will is supposed to be overruled by a special interference. But a universal Providence denies special interference, for it is always acting, never slumbering, never sleeping, never forgetting the elaboration of its own great plans of wisdom.

If the fact of Providence be regarded as conjectural by our Social friends, we question very much if they will ever find a universal fact. They may find many little tee-totum facts about chemistry and dye-stuffs, acids and alkalis, spinning-jennies, and other such matters, which are very useful in their way, but come under the category of necessities, and have little relationship with that higher department of thought and feeling, which forms the centre of the contemplative principle in man, and from which proceeds all that is noble, all that posterity seizes with avidity and preserves with care. Even the doctrine of free-will, so keenly opposed by our Social friends, is one which the greatest portion of mankind rigidly holds. Why should the doctrine of necessity be less conjectural than the point we are disputing? It is equally abstract, equally immaterial, spiritual, mystical, inward. It is a purely mystical question, and not more susceptible of practical out-birth than the doctrine of Divine Providence, and the fact of revelation. Who is to be permitted to dictate upon this point? When is all the world to acknowledge that free-will is a phantasy, and that every thought, every act, every movement we make, is the result of a power which we cannot control by any self-determining, self-exciting energy? If the new social state cannot be established without this Calvinistic article of faith, it will probably be a thousand years and more before it have embraced the population of our own country. There are many other equally conjectural points which we might allege, and which, be it understood, we do not oppose. We are only levelling our friends to the position which they have deemed proper to select for us, by clothing us with the fairy robes of ideality and conjecture—and thence concluding that our views are non-essential. Now it is our firm belief that we are less, much less, conjectural and doubtful, and more demonstrative than they are.

Probably, the Editor of the *New Moral World* imagines, that because we have a religious feeling, that we must have a little sprinkling of illiberality. He says our "toleration far exceeds most of the other churches." Let us analyse this. We believe that God does every thing. Where can we find room for intolerance? It may be in our individual passions and feelings; but that we keep to ourselves; it is private. Intolerance cannot be in our doctrine. Our doctrine is social, and admits of any individual development which society, as a whole, thinks proper to permit, and that permission would be extended indefinitely to all thought and opinion, action only being amenable to political government. Now we know of no church which acknowledges the universality of Providence. There are many churches so liberally disposed as to admit the rights of conscience, as they are called, that is, the right of man to worship God as he pleases; but even the Dissenters, who claim this right, will tell the people, in the same breath, that Mahomet was an impostor; that the monk Sergius wrote the Koran. Call ye this tolerance? We deny that Mahomet was an impostor. We maintain his divine mission. We most cordially and rigidly believe he had the Koran given him verbatim, by revelation. Call ye this intolerance? But the infidels, who claim the same rights of conscience *politically*, carry their intolerance much farther, for they "dictate to others" the formidable article of liberal faith, that Moses, Christ, prophets, and apostles, were all impostors, cunning men, who manufactured the Bible, and made the people believe it. Call ye this tolerance? They have the tolerance outwardly, by claiming liberty to all to worship as they please! But where, pray, where is the inward tolerance? And where, pray, where can you find this inward tolerance taught, but in the *Shepherd*? And how, pray, how can it be received and cherished, but by those who receive the doctrines of the *Shepherd*? We know that our friends the

Owenites are far more liberal than the vulgar infidels in this respect. They get over the difficulty by their circumstances and necessity, but they cannot get over the *prophetic* profession, without either charging the prophet with imposture, or admitting the fact of his mission. They are thus in a dilemma of illiberality on the one hand, or the acknowledgment of our *fact* on the other.

Hoping we have given no offence, as we meant none, we conclude for the present.

THE INDIVIDUAL, THE UNIVERSAL, THE UNITY.

THE UNRIPE FRUIT, THE SUN, THE UNIVERSE.

Before introducing the following article from "An Old Mystic" to our readers, we beg merely to warn them of the language. It is written in the aphoristic style, and the language is very concise and mathematical. Every sentence is a text, and if the reader is unable or unwilling to preach inwardly to himself upon each text, he need not read, for his reading will be useless. It is the custom of common writers to think for their readers; the object of "An Old Mystic" is only to set the reader to think for himself. This we know; and although we are pretty sure that few, very few, of our readers will digest the aphorisms as they can and ought, still we are willing to risk giving insertion to the article, for the sake of the small minority. With the majority of the aphorisms we cordially agree, although it is more than probable, that, in agreeing with them, we set them to a tune not in perfect accord with that which our Correspondent plays upon them.

ALL external growth is gradual, and all maturity is the offspring of the *universal qualifying quality*.

Man's individual qualities must be contradictory, divisional and complex, till the universal quality becomes in them a uniting tendency.

Only so far as the *universal* quality enters into any, and every *individual* quality, is the individual quality pure, uniform, and simple.

In Christ we had all the treasures of wisdom and knowledge, which words mean the universal being, and to be looked upon as furnishing the pre-requisite to universally qualify the qualities in every individual activity.

Religion in its universality is qualitative, in its sociality it is quantitative.

Social happiness has its origin in man's universal being, and not in his external personality.

Man's outer being as an individual depends upon his inner being as universal, which he cannot give to himself, nor communicate to another.

No outward social state whatever can be to the individual in his individual character, what his universal being, character, or quality, is to him.

Man's social amelioration depends entirely upon his universal well-being, upon his inner universality, which is called the new man, or new world.

Man's social acts, as an individual being, are as unripe fruits, and need as much the universal maturity, or maturity, as the sour green apple needs the sun and the universe.

The old world, or old man, is the modal individual without. The new world, or new man, is the universal individual within.

Man's universal being would characterise all his individual sensations, if he would but wait on it to do so.

Man suffers as an individual, because he does not walk with his universal being.

If man assimilated his social policy to his universal being, he would relieve himself from a great measure of individual sufferings.

No quantity or quality of individual acquisition can be a substitute for man's universal being.

The more mature man's universal being becomes, the more certain he is in being consistent in his individual character.

Man, as a universal individual, must occupy a particular sta-

tion in the outward world, and in his individual character exhibits the traits of his universal being.

Man's well being, or good being, being of universal origin, it is proper, in all the exterior arrangements, to secure the same from any formal modal pressure.

The universal qualifying quality does to the individual qualities, as the gas light does to the coloured glasses.

The individual qualities are intirely modal, and confined to self, but as soon as the universal qualifying quality comes and embraces them, it extends their sphere.

Unless the *universal qualifying quality* pervades the individual qualities, the individual qualities are selfish, or socially selfish.

Individual qualities do not sustain the individual in all his modal conditions, but the universal quality is sufficient for him in every circumstance.

The individual man can do nothing with real advantage to himself without the universal qualifying quality.

While we direct the soul quantitatively, it must be miserable.

An immense quantity of wants would be cut off, if the soul were qualitatively instead of quantitatively directed.

No quantity can be that to the *soul* which the universal quality is; and the more it depends upon it, the more certain it is of all its supplies.

It must be the tendency of the universal quality to render all those whom it embraces independent of the influence of the affairs and institutions of the open world.

An individual that is not pushed on to the universal quality to be universalised by it, must remain in its limited modalities, and value these modes as intrinsic realities.

A universal individual does not enter into competitive connexions, and thus avoids crime, litigation, and all their consequences.

A universal being, being one with the antecedent unity, does not in the least depend upon particular quantities.

Provided the universal free quality be secured in the soul, it matters but little to the success of any exterior good what particular forms or institutions prevail.

A universal individual, be his modalities what they may, must be within itself a theocracy.

Where there is simplicity, uniformity, and purity, in exercise, the modal exhibitions cannot very long remain complicated.

The concentrative power of a universal being, when firmly expressed, must have always its full force, and reform the most defective modalities.

AN OLD MYSTIC.

ST. SIMONISM.

(Concluded from our last week's Number.)

UNIVERSAL ASSOCIATION IN THE FUTURE.

At this term of its progress humanity, which, by the complete knowledge of God and of man, has acquired a consciousness of the end towards which it moves, organizes itself in a definite manner, by constituting itself directly for progress, and consequently it is no more subject to the alternative of organic and critical epochs. Each individual, then, developed by an education tendered to all, is placed in association according to his capacity, and rewarded according to his works.

The object of human activity in this pacific association is the amelioration of man by man. The object of the material labour of human association is the cultivation (*exploitation*) and embellishment of the globe.

Religious dogma (in this new order) comprehends at once the material and the spiritual aspect, whose unity is *life, or love*. All the modes of human activity are sanctified. Man has found the true unity of God. He comprehends, he embraces this unity, which heretofore he had worshipped, known and practised, only partially and successively. Matter and spirit are no more accounted entities, or substances which can be separately manifested, but only abstractions, which the human mind makes to assist the understanding. The St. Simonian

God, then, is a living and loving God, manifesting himself at once materially and spiritually. He is a human, social, universal God. Under the influence of this conception of unity, of love, and of peace, antagonism completely disappears. Evil, the attribute of a finite being, which always develops itself progressively in God, disappears as a *positive* existence, and the dominion of evil is henceforth, for man, only the path opened for his progress. It is that which, for a little moment, exceeds his sympathies, escapes the foresight of his intelligence, and surpasses his physical energies; but never ought he to lose hope; for he has not to strive in the world against a hostile power. He enters not life under the weight of an original sin, which he must expiate by misery; in receiving the insatiable love of progress, he has also received the indefinite power of realizing it in practice. Prayer once supplanted imprecation; prayer now itself gives way to thanksgiving. The law of fear has disappeared. God has given himself to all entire, and all learn to love him, to know him, and to practise him. Nevertheless, mystery still exists for humanity, since man is a finite being; but, in the future, mystery will no longer present itself as a terrific thought; it will bear no more upon the destinies of man, which will be infallibly revealed by his desires and his hopes, but only on the manner in which these destinies can find an accomplishment in the bosom of God out of the circle in which he himself acts directly. In this association, wholly pacific, humanity labours only to develop the sympathies, to perfect the sciences, and to increase the mass of riches. Individuals classed and rewarded in the social hierarchy, according to their capacity, will be cultivated as much as possible by an education put within the reach of all. Capacity alone governs, and to an authority of faith and love there corresponds an obedience of faith and love. All labour for the happiness of each, and each for the happiness of all. The traces of slavery will be for ever effaced. The *SOCIAL INDIVIDUAL*, who heretofore has been man only, becomes *man and woman*. Every office is then filled by a *couple*; order and marriage are identical. Property is social. The entire field of production is cultivated by association, *hierarchically*.^{*} The ambition of each is to follow the progress of his superiors, and to elevate his inferior to himself. Such, in its most general aspect, is the new law given to the world by St. Simon.

To ALL men, without exception, but to every man according to his capacity and his works, education, employment, repose! The triple direction of humanity in LOVE indicates in society three orders of labour—*INTELLIGENCE, DOGMA or Science; RELIGION or Politics;† POWER, Worship or Industry*. The social hierarchy is therefore composed of *Learned Men or Theoricians, Priests or Governors, Working Men or Practicians*.

1. *LEARNED MEN, or THEORICIANS*.—The *savant*, or man of science, is the man whose sympathies are directed principally towards the contemplation of the intelligence, the wisdom, the order, which preside over the production of phenomena, their connexion, their succession. The object of his activity is to penetrate more and more the knowledge of the laws, which operate, and link the different phenomena of life, in man or in the external world. Now, as every phenomenon is in God, or is a manifestation of God, it follows that science, in all that it comprehends, is only the knowledge of God himself, and that in this sense it may be denominated

Theology, or Dogma.—Scientific labour has for its object to multiply discoveries and disseminate knowledge as widely as possible, which gives occasion for the first general division of this labour into the *Perfecting of Theories, and the Teaching of Theories*, a division to which correspond two distinct orders of savans.

Theories having for their object to throw light upon practice,

^{*} This *hierarchy* means only a system in which *mind, or spirit*, governs, and not wealth or hereditary rank. Except in the Jewish Church, priesthood has never been hereditary, but it has been corrupted by hereditary patrons, who have secured its benefices.—E. S.

[†] In order to throw some light upon this St. Simonian identification of Religion and Politics, we may observe that Religion means union—Politics, the *material aspect of religion*.

and obliged, of consequence, in the double labour which they comprise, to draw their inspiration from practical wants, it follows that those who perfect and those who teach theories, ought to keep up an uninterrupted intercourse with the working classes. It is the *Social Priest* who establishes this intercourse, this bond of union, by means of the

Priest, or Governor of Science,—he who loves and conceives the destiny of humanity principally under the aspect of its *intellectual* amelioration, and whose function is to reconcile and unite those who are entrusted with the perfecting of theories and those who are entrusted with the teaching of theories, so as to direct the work of elaboration according to the wants of instruction, and to keep instruction on a level with discovery and invention.

2. **PRIESTS, or GOVERNORS.**—The priest is the man in whom reigns the love of the progressive destiny of humanity, in whatsoever order of fact it proceeds: and who derives from this love the light and the vigour necessary to direct its efforts towards the end that he loves and desires.

It is, therefore, the priest who governs; wherever there are efforts to combine, men to unite, the priest necessarily intervenes. His function, expressed in the most general manner, is to **UNITE, to ASSOCIATE.**

The Social Priest—embraces, in his love, all the modes of being, of humanity. Whatever be the extent of the sphere in which he is placed, it is from him that all social activity emanates; he is the source and the sanction of order, the foundation and the bond of the hierarchy. He presides over education, he decerns employment and repose, adjudging to each the department of *LOVE, of influence, of wealth*, to which his *CAPACITY* is entitled, and which his works deserve.

The duty of the Social Priest may be summed up in the task of harmonizing, in so far as human *DESTINATION* is concerned, the labours of science and of industry; and **UNITING, ASSOCIATING, politically**, the men of science and the working classes, for the attainment of this destination.

The instrument by which the priest accomplishes this end is

EDUCATION, in the most general sense of the word, has for its object to direct each generation to its religious and social destination. Education extends to the whole life of man, whether it be to recal the first impressions which he has received, or whether it be to strengthen and develop them within him. It is by education that he learns to *know*, and acquires the power to *perform*, what he *ought* to do. Education is therefore the first and the strongest security of the social state. It forms also the most important standard of religious and political authority. Education divides itself into two branches.

Education, Moral or General.—General education is destined to give to all men indiscriminately, taking for a basis that which they have in common, the sentiments, the knowledge, the physical habits which permit them to live in society, whatsoever may be in other respects the different directions in which they may be engaged.

The two chief means of moral education are—

Preaching or Lecturing, is instruction given to men assembled. Under this form precepts are given to all by means of sensibilities and intelligences.

Confession is the familiar instruction given to each individual. Under this form precepts are applied to each individual case, and instruction appropriated to each sensibility and each intelligence.

PROFESSIONAL or SPECIAL EDUCATION has for its object, in taking for its basis the differences which distinguish men, to appropriate them under the triple aspect of sentiments, knowledge, and physical habits, to the different functions assigned to their different capacities, but more particularly to the social relations which they ought to have with those with whom they are called to associate in labour.

Special instruction may be considered under two points of view, *Theory and Practice*.

Theory has, for its object, to perfect without interruption, the processes and methods of communication.

Practice consists in applying the methods and processes of

communication to the different natures of instruction corresponding to the different orders of labour.

3. **WORKING MEN or PRACTICIANS.**—The working man is he whose sympathies are principally excited by the *spectacle* of beauty, power, fecundity, which display themselves in man and in the external world. The object of his activity is to appropriate the productive powers of the earth to the material wants of man, and also to employ the creative powers of man to the embellishment of the earth. Now, as it is in God himself that the action is exercised, which modifies, transforms, creates, it follows, that industry is, properly speaking, the *PRACTICE* of God, and that, in this sense, it may be called

Theurgy, or Worship.—Industrial labour has for its object to multiply riches, and to distribute them with the greatest possible rapidity, according to the division which ought to be made of them, which gives occasion to a primary general division of this labour into the *production* of wealth, and the *distribution* of wealth—a division to which correspond two distinct classes of workmen.

As industry ought to be a direct application of scientific theories, and as it therefore ought, in the double labour which it embraces, draw its inspiration from the progress of science, and clothe itself with them to supply its own wants, it follows that the working classes, producers or distributors, ought to be, without ceasing, in communication with the *Savans*. It is the social priest who establishes this communication—this bond, by the mediation of

The Priest, or Governor of Industry.—He who loves and conceives the destination of humanity under the aspect of its material amelioration, and whose duty it is to harmonize and unite the workmen who produce riches, and the workmen who distribute riches, so as to direct the labour of production according to the wants of consumption, and to regulate consumption according to the resources of production.

LEGISLATION prescribes that which education had for its object to cause to be desired—That which characterizes it is the penal or remunerative sanction which is attached to its prescriptions. It is therefore only a means of secondary order, since it intervenes in some respects to supply the defects of education. However, it is an indispensable complement of education. In the future, every law is the declaration by which he who presides over a function, or any other species of social relation, makes known his will to his inferiors, sanctioning his prescriptions by rewards and punishments.

Every judgment is the act by which the superior punishes or recompenses his inferior, in the order of labours or relations which he superintends. Therefore, the law is a *living law*, for the law is man. It is always real and precise, for it is always related to a fixed condition; and the legislator is always the man who is best qualified to appreciate that which belongs to the condition over which he presides. The judgment is always equitable, for the judge is at once he who loves, and he who best understands the order which it is his object to maintain, and the individual whom he judges.

The priest has for an agent in the performance of his duty—

THE ARTIST.—The mission of the artist is to develop and excite the sympathies of humanity; the artist is the *word* and the *action* of the priest. It is by the artist that the priest manifests himself. The artist seizes the thought of the priest; he translates it into his language, and incarnating it under all the forms with which he can clothe it, he renders it sensible to all. He reflects in it the world which the priest has created or discovered. He reduces it into a *symbol*. He unveils it to all eyes.

The three principal forms of Art have relation to—

Dogma, or Doctrine, by means of poetry, song, symphony—to *Religion*, by means of preaching, the drama, and ritual—to *Worship*, by means of painting, architecture, sculpture.

RELIGION, therefore, embraces society in its totality. Its mission is to unite theory and practice, science and industry, doctrine and worship. The religion of the future will be greater and more powerful than any of the religions of the past. It will consummate them all. Its doctrine will be the synthesis of all the conceptions, of all the modes of human being.

The religious doctrine of the future, or the definite and complete conception of God, will be at once

Pantheism, because God is all, and all is in God;

Monotheism, because all the facts will be attributed to the same will, and referred to the same end;

Polytheism, because God the one multiplies himself under every form, and characterizes himself differently by the different orders of phenomena which Nature and humanity present;

Fetichism, because God individualizes himself in each of his manifestations, and perpetuates himself in them.

But the religious doctrine of the future will not be,

The *Pantheism* of the past, because the universal God will be living and loving; and because individuality, instead of being engulfed and annihilated in God, will in him progressively develop itself; nor

The *Monotheism* of the past; because the one God will be universal, and no existence will be conceived out of his bosom; nor

The *Polytheism* of the past, because the multiplied God will be one God; nor

The *Fetichism* of the past, because the individual God will be only a manifestation of the one universal and absolute God.

The government or politics—the social realization of the doctrine of the future, will be at once

A *Theocracy*, because the governors will be priests, and humanity will be organized under the influence of a doctrine which will sanctify all the modes of its activity, and give a religious character to all its social and individual acts;

A *Monarchy*, because one power will be reflected in all the departments of society;

An *Aristocracy*, because power will be given to the most worthy, by the most worthy;

A *Democracy*, because each, without distinction of birth, will attain to power when he is worthy of it, and because power will be employed for the interest of all.

But the government of the future will not be

The *Theocracy* of the past, because it will promote progress and not immobility, and because the hierarchy, founded heretofore on *castes*, will henceforth be based on the native capacity of each individual; nor

The *Monarchy* of the past, because, instead of being hereditary, or even for life, the power entrusted to the most capable will remain in their hands only during the time in which their energy will permit them to exercise it for progress; nor

The *Aristocracy* of the past, because it will be neither hereditary, nor military, nor indolent, because it will not oppress the people, and will always be the reward of *zeal*, of *science*, and of *labour*; nor

The *Democracy* of the past, because the *people* will no more form a distinct class in society, because each labourer will have rights as a member of association; and because society will suffer itself to be directed in *love* by men the most capable and the most devoted to its interests.

IRRELIGION takes place when man has ceased in contemplating the universe and his own existence, to perceive in it order, harmony, unity. But by a law of its nature, humanity, so soon as a doctrine no longer corresponds to its wants, tends inevitably to a new conception of order, and the moment it apprehends it, it returns to religion. Order, harmony, unity, are now new revelations; and in this order, this harmony, this unity (*ensemble*) it recognises the life, the feeling, the will of the INFINITE UNIVERSAL BEING, that it has always sought, and always successively conceived; whom St. Simon has at last discovered, and in whom it finds the complete and definite revelation of GOD.

[This concludes the chart of St. Simonism, with the exception of a note upon the word "*Priest*," which we will give next week.]

GLASGOW COTTON SPINNERS.

[HAVING inserted the accusatory speech of Sheriff Alison in a former number, we now present our readers with an address of the Glasgow Cotton Spinners in reply; but, as we have not

yet read Mr. Wakley's defence of the convicts and the association, we shall say little more at present than merely express our belief, from a conversation we had with one of the delegates, that much injurious slander has been circulated respecting the association, and great injustice done to the members thereof, by withholding from the public press, both in London and Scotland, the report of the defence. If secrecy has been employed by the working men to accomplish their own ends, secrecy has also been employed by their enemies to prejudice the minds of the public, and this secrecy, this withholding of evidence, this close trial of the representatives of the people, bodes no good in the motives of their opponents, and tells as a very suspicious circumstance in the history of the affair. Time, we hope, will unriddle the mystery, but government will gain more by mercy than by judgment. The hearts of rulers are often satiated by Providence to accomplish their downfall. He has two modes of carrying on the progress of society—*kindness and cruelty*. He is the *heart hardener*, but when he hardens a heart he gives it an *enemy*.]

(From the *Glasgow New Liberator*.)

ADDRESS OF THE GLASGOW COTTON SPINNERS TO THE INHABITANTS OF GREAT BRITAIN AND IRELAND.

At the Circuit Court of Justiciary, held in Glasgow, on the 12th of January, 1838, Archibald Alison, Esq., Sheriff of Lanarkshire, found it convenient (in replying to the judges) to attack the Glasgow cotton-spinners in the most insulting and unqualified terms, intermixing his statements with language the most false, expressions the most degrading, attributing to them practices and conduct the most revolting and destructive to the well-being of civil and social society, and then encircles all with the mantle of sophistry and falsehood. The most active and efficient means have been taken by the mill owners and others interested, in circulating Mr. Alison's address among the working population, for the purpose of destroying and tearing asunder the last links of union and social existence among that sadly abused class of workmen, the cotton spinners of Glasgow; therefore, they consider themselves bound to lay before the world a statement of facts incontrovertible by revengeful and interested factions, as they are true in their character.

When the cotton spinners struck work in April, 1837, it was not for the purpose of forcing up their wages by violence and combination, as alleged by Mr. Alison, it was the combination of capitalists, who, on Saturday, told the workmen that if they would not submit to a reduction of 15s on their wages, they (the operatives) were to go about their business on Monday morning. Thus, then, the masters compelled their workmen to strike without giving them time to inquire into the cause; but an inquiry was entered into, although on strike, the result of which was, that all yarns below No. 100 were realizing as high a price in the market as similar No.'s had done in previous years, when the masters were paying as high a rate of wages. When the spinners found that the commercial relations of the country were becoming more and more distracted by the venal practices of fictitious capitalists, they instantly yielded to the masters' proposition. But the proud and haughty members of the masters' combination turned round and said, no, we will not have you, except you agree to work at whatever we propose, and that is a reduction of 35 per cent., or upwards of one-third of your wages. Here, then, the masters combined and conspired against the workmen; brought into operation all their influence in raising the voice of public opinion against them; they forced the men to the street, and used their united efforts to starve them into submission. And this is what Mr. Alison calls "*the insane attempt which tripled their distress*," although he knew well that every attempt was made on the part of the spinners to bring about a reconciliation between the contending parties without effect. An unqualified surrender to become the willing serfs, and bend the neck to those very men who had built their fame, and their lordly palaces upon the sweat and blood of the cotton spinners of Glasgow, to become the miserable puppets of a cotton-ocracy, that their political existence should be blotted out of the book of time; these were the conditions upon which the ringleaders of the masters' combination would treat with the men they had combined against.

Although we had often declared to the world, and stated to the masters, that should they open up channels in the yarn market, through which information could be obtained at given periods as to its real state, and the masters to raise the wages in proportion as they wish to reduce them, no disputes would ever exist; but no, this being contrary to their secret and exclusive system of dealing. Yet Mr. Alison, in his Christian-like spirit, surrounds the name of cotton spinners with the hallowed breathings of the *Christian* and the philanthropist. Conspirators, fire-raisers, assassins, are common epithets on the lips of the highest civil functionary in the country, when speaking of spinners, when it is evident that the conduct, and exclusive practices of the employers, smacks as much of secret conspiracy as the operatives. Look at their conduct these twenty years back. Has it not been one continued chain of combined operations to reduce the spinners' wages whenever an opportunity occurred, or the smallest pretext offered itself? Is this not a conspiracy to reduce wages, which ought to be as criminal in the eye of the law as a conspiracy to keep up wages, of which the immaculate judgment of a Scotch jury found the five victims of a horrid and cruel persecution guilty? We have already said that the masters were the real, original, and only cause of the strike of 1837, which has produced such appalling and dreadful results, as Mr. Alison admits. Why then were the five spinners banished their native home, for the hundreds of girls and boys, women, and men, who happened to be on the streets of Glasgow? And if the secret and exclusive practices of the employers had the effect of producing and creating strikes and disturbances, why was the strong arm of the law wielded with such potency over the devoted heads of the cotton spinners, for walking the streets in peaceful procession? These are the three charges found against our unfortunate brethren. First, conspiring to keep up wages; the masters conspired to keep down wages. Second, great numbers of people assembled at Mile-end during strike; the masters were the cause of the strike. Third, the spinners walked in peaceful procession through the streets of Glasgow; the masters by an exclusive system dealing, prevented the spinners from participating in the peaceful enjoyment of their labour. If both parties were equally guilty, why did both not meet the same reward? If it can be proven that the conspiracy for keeping up wages was created by a conspiracy to reduce wages, why did not the conspirators meet the same fate of our unfortunate brethren? No, no, this is altogether contrary to the judicial proceedings of Scottish courts; the poor must toil and sweat, produce all, pay all, support all, bear all the reproach of those who should protect them, and after all be banished their native land for the actions of those who have built their temples of wealth, fame, and popularity, upon the blood and vitals of the degraded, persecuted, and banished workman, proving to a demonstration that there is one law for the rich, and another for the poor; that the unbalanced, unwarrantable, and villainous machinations of the greedy capitalists must and will be protected and encouraged by the strong arm of the law; while the poor man will be trampled to the earth if he wishes to live.

Mr. Alison goes on rejoicing to think that *all the acts of assassination and fire-raising by which terror has so long spread itself through the West of Scotland, has been traced to their real source*, referring to the trial at Edinburgh, and identifying the cotton spinners with all these acts of fire raising and assassination. Well, what did they prove at Edinburgh? Only what is already stated in this paper—only what cotton spinners would acknowledge at any time—only what was admitted by the witnesses in exculpation in the witness box, and this only from a positive conviction that the conduct and practice of the members of the association, in a joint capacity, would at all times be under the protection of the provisions made in the various acts of parliament which bear upon the subject. Was the fire-raising proven to be created by the dictation of the cotton-spinners' association, because a great number of people were seen at Mile-end? Were the assassinations proven to be an act of the spinners' committee, because it compelled the spinners to strike work? And has the arm of justice been paralyzed in this country for the last twenty years, because some spinners took the liberty of taking a walk through

the public streets in broad day, without disturbing either person or property? Surely, surely there is not a man whose mind is regulated by the ordinary oscillations of judgment and common sense, who will admit such a preposterous conclusion. But, perhaps, Mr. Alison refers to another source, when he says *its misdeeds are completely brought to light*; the light he refers to will be from the light of astronomy; the discovery of Moat, Murdoch, Christie, Thorburn, Cowan, and others of less note, must ever be considered a discovery of the first magnitude. The bright and the shining light which these new planets will, and have thrown upon the moral world, must far eclipse the light which the orbs of the solar system can throw upon the material world. Yes, the key of gold used by the nimble fingers of the law, can open the secret chambers of the human heart, and make its rays to shine in whatever direction the golden reflection directs, and, basilisk-like, leaves its venomous and destroying impression on whatever objects its malignancy fixes upon. The planet Moat, shows all that is useful for certain purposes at present, which happened when moving among the lower orbs, but kept hid what itself proposed; never throws any light upon a working committee, an efficient committee, a committee that would be independent of the supply committee; yes, a committee that would be responsible only to itself for its actions; this Moat insisted on at a public meeting, but was scornfully rejected by the trade; then, traitor-like, he endeavoured to fix the base impressions of his own villany on the innocent. And because the planet Christie can show that gloves, yes, black gloves can be borrowed and returned without knowing the purpose; and that these gloves can be made yellow for perverting justice and making the innocent guilty. And Murdoch, a planet whose splendour is such, that as he is of no use to himself, he of necessity must make innocents be participators in his blazoning rascality. Is this a specimen of the proof which has led to such a glorious conclusion of Mr. Sheriff Alison? But the world knows that the golden seal of civil necromancy can reach the darkest recesses of the human heart; hence the imprisonment, the written evidence, the mature plots created by this great discovery of those planets by Mr. Alison. But those planets have lost their splendour; their plots were discovered; innocence has prevailed. A conviction has been carried upon charges which at all times were beside ed legal, and are considered legal in every country where justice prevails; but, alas! not in Scotland.

Mr. Alison speaks in the highest terms in praise of the *intrepid* and undaunted courage of his friend, Captain Miller; he entered the Blackboy Tavern when it was full of conspirators, and apprehended fifteen of the conspirators without a blow being struck. Well, the facts stand thus: during the day that the cotton spinners' committee were apprehended, they learned that such was to take place; but conscious innocence told them not to flinch. Between nine and ten o'clock forty-nine police sergeants, headed by the Procurator Fiscal, a messenger-at-arms, Captain Miller, and all headed by Mr. Alison himself, entered; it can be proved to this hour that only thirteen spinners were in the house at the time, and twelve out of the thirteen were apprehended without a murmur or a blow, as stated by Mr. Alison. So much for the veracity of Alison; so much for the daring intrepidity of Captain Miller! Who can dare to disprove this statement?

Mr. Alison speaks of the great loss sustained by the public from the strikes of the operatives, the great loss sustained by the operatives themselves, the distracting effects produced upon the mercantile relations of the country, and the probability of the continental powers grasping at our commerce. All impartial and judicious thinking men will attribute those threatened calamities to the competing and grasping spirit of factious capitalists—yes, attribute them to the original cause, the secret and combined operations of the masters to reduce and grind down the workman's wages, and thus reduce the value of their own capital, gathered when workmen's wages were high. If this spirit of grasping tyranny is long persevered in, the British labourer will be compelled to connect his skill and industry to the growing enterprise of the continental capitalists, who, with their easy taxes and trifling debt, will supplant Britain in her boasted glory, and leave her a baseless monument of her former

greatness—a prey and a curse to her bad laws, her base and profligate customs, her heartless and cheerless tyranny, and her venal and blood-thirsty governors.

It cannot be expected that a poor degraded cotton spinner can cover his language with that elegance of sophisticated learning, which the highest dignitary of the county can command; but although cotton spinners are degraded and persecuted, yet they can tell this to the world, and defy contradiction—they can speak truth, and be regulated by its virtues—they can ask their rights, and fearlessly meet the consequences. Let the world say of them what it will, they are still honest cotton-spinners.

PETER FERGUSON, CHAIRMAN.

MYSTICISM AND SELF-CONCEIT.

THAT we may not be open to the charge of neglecting good advice, or of avoiding instructive questions, it is our duty to recur to No. 27 of the *Shepherd*, page 216, where will be found the following sentences—

“Jesus Christ said, ‘tell no man who I, the son of man, am.’ Be not your own trumpeter. Let your actions speak, and your words testify. Has he (the Mystic) himself, got this new or additional nature? and what is its fruit? and how is it distinguished from self-conceit?”

Self-conceit, or self-conception, in the natural corporeal world, is exactly nothing at all. Self-conceit, or self-conception, in the mental world, is very little more. It is, at best, an unsubstantial vapour, scarcely capable even of agitating the nerves of the conceiver, much less of disturbing the philosophical observer's equanimity.

A virginal conception in the sphere of body, and a virginal conceit in the sphere of mind, differ very little in real value. The unmarried women will discourse a long while together, whether motherhood be anything or nothing, whether it result from self-conceit, or in what other manner, before they thereby arrive at any real knowledge of the subject. They may, to the mother, deny the mother's facts, but that will not reduce such facts to the level of their own scientific disquisitions.

The additional mother nature is then readily distinguished by the mother from self-conceit, and she will care nothing about the disputes, whether it be something or nothing. If her actions do not speak, nor her words testify in a manner sufficiently demonstratively for the bye-standers, it can make no difference to her real being. It can, indeed, make a difference with respect to the estimation in which she is held by her neighbours, but such considerations are absorbed in the fulfilment of the mother's duty.

The observations and interrogatories of the *Shepherd* are put together so much after the pulpit fashion, where questions are freely and abundantly asked, which are never intended or allowed to be answered, that it is not clear whether such was his intention. He requires that we should not be our own trumpeter, yet he wants us to declare our distinctive characteristic, well knowing that the egotism, if not the imagination of man, will prompt him to produce a highly coloured representation of his idea. After all, it would remain to be substantiated on better ground than paper and print, whether the description were borne out or not by the being and life of the individual.

Any one can, from the Scriptures, or from some other book, or albeit from himself, form the heroic idea; and afterwards make a large apology for his own frailties if he falls short of the measure wherewith he says we should be meted out. From this might arise an endless and a valueless controversy, leaving the subject where it found it. The *Shepherd* appears to have had in his mind some such connexion between Jesus Christ and the mystic character, when he penned this advice. An allusion, if so, more complimentary and dangerous than judicious. At least, the two parties are brought into intensely close contact. I will not say such lofty example is above the mystic's hope; on the contrary, that example was made on purpose for man's elevation and realization, not for his imitation in the ordinary external sense.

Perhaps the utmost good that men can do for and to each other, is to point out their respective errors. To administer the

truth is not in the human province. The greatest and most fatal error is the almost universal fallacious supposition, that it is the business and duty of man to contend for the truth. I should say, that truth is stronger than man, and must be his supporter. Hence, it is to be replied to the question, “Has the mystic got this new nature?” that man does not get this new nature in either the sense of begetting, or going somewhere to obtain it, or making it. Man does not at all get the new nature: the new nature alluded to gets him. The new nature is larger and more vivid than man, whom it comprehends and animates.

“What are the fruits of the new nature?” Here, again, it would not be difficult to make an egotistical picture of a supposed state of being. If one should say that the fruits of the new added nature are the new added joys, satisfactions, and delights which are independent of all external circumstances whatever, the reply would be placed to the motive of covering disappointment with large words, or making a screen to hide nothing, or a demonstration of the fact would be demanded.

But even should the baby be now dead, and the mother have no outward and tangible concretion to offer, the inward and real facts are no less clear and true to herself.

This kind of answer will enable the *Shepherd* to exult over the admitted selfishness of mysticism. After all then, he will say, it is for the sake of their own happiness that the mystics adopt this inward turning. But he must not conclude too rapidly. He well knows that happiness sought is never happiness found; that the servant must willingly do the work first, and wait patiently for the reward to follow; and if he works for the reward, and not for the master, the master who knows it will not give him the reward.

It is difficult to satisfy the unwilling and opposite mind on this point of selfishness. If one should declare against the lower gratifications, it is insinuated that it is from a regard to higher pleasures. If one denies the right of man to seek pleasure of any sort, that is booked to asceticism and morbid gloominess. One always strikes too high or too low.

If I should say that “the new nature is distinguished from self-conceit” in that, while self-conceit worries and plagues the self-conceiver and all within his sphere, the new nature chastises only self-conceit; and that having accomplished so much self-punishment, the new nature has little further progress to make to complete the mystic character, I should be open to the reproach of explaining mysticism by mysticism. Yet I know of no other mode. Mathematics can only be explained mathematically; the mechanist can only expound his work mechanically. To every one it is allowed freely to stand on his own ground, except the mystic, and he is to take ice to the tropics. When it turns out water he is to have it thrust in his teeth, that there never was and never can be any solidity in it. And when he goes still deeper to assert, that the solidifying principle and power reside in something more fluid than the water, nay, actually invisible and most subtle, shall he not be condemned as attempting to outrage the most obvious common sense? Who will believe in the power of the gaseous to master the solids?

A controversy in written words is not so valuable as the actual collision of mind and mind. But we must accept what is offered, till the desire for something better grows stronger. These replies are not offered on the ground of satisfying the *Shepherd* or his coinciding readers. None that could be given would probably satisfy his mind at present. It will, however, do no harm for him to ask more questions, and no one can be more ready at all times for a respectful rejoinder than is

A MYSTIC.

[We will ask no more questions. We thought we would get a lawyer's answer. We were entitled to one more definite, if a more definite could be given; but as the subject of discourse is a mere individual feeling, it is wisdom to say as little as possible promissively about it. Individual feelings can never be compared. It is a piece of presumption in any man, to assert that his feelings are more agreeable than ours. The subject is beyond the sphere of reason, and consequently of writing. Of this we believe our readers now feel convinced. Poetry is the proper vent for the pure mystic inspiration.]

DR. ARNOTT'S NEW MODE OF HEATING ROOMS.

DR. ARNOTT has invented a stove which is likely to supersede the present uncomfortable mode of heating apartments by large grates, and smoke conduits. Its superior advantages are contained in the following short summary, and it seems to us to be a worthy rival of the Jerusalem Coffee-house method, the secret of which is not yet revealed. Dr. Arnot, like a true patriot, makes a gift of his to the public.

"Economy of fuel.—A common open fire wastes seven-eighths of the heat produced. This stove saves or puts to use very nearly the whole, because, first, it does not allow the air which has fed the combustion to escape, until deprived of nearly all the heat; and secondly, it does not allow any of the warm air of the room, except the little which feeds the fire, to escape through the chimney.

"Uniform temperature in all parts of the room, and throughout the day. There is no scorching on one side, and freezing on the other, as often with a common fire.—There can be no draughts in the room, nor layer of cold air on the floor.

"The Stove is always alight.—This peculiarity, next to the saving of fuel, if not even before it, may be deemed a leading characteristic or advantage of the stove, from which many minor advantages flow. Its importance is perceived by reflecting on the disadvantages of common interrupted fires, as—the trouble and expense, with smoke, dust, and noise, of lighting the fire, &c.

"It is because the stove is ever alight, that the temperature of the place warmed by it is so uniform, and that so much fuel is saved. More fuel would be wasted in one morning hour, by the attempt suddenly to raise the temperature of a room which had become cold in the night, than by keeping the fire burning moderately all the night.

"No smoke can come from it, for the only passage is the small opening by which air enters to feed the fire, and in this, if desired, there may be a flap or valve, allowing air to enter freely, but not to return.

"Obedience to command.—The screw of the regulator as certainly increases or diminishes the temperature, as the screw of a lamp varies the light; and by having a thermometer accurately made and graduated, the very degree of heat required in any art—as in enamel painting, &c.—can be obtained with certainty."

TO CORRESPONDENTS.

We mean to conclude the third volume of the Shepherd at No. 40. The work will then be complete. A copious index will be given to the 2nd and 3rd volumes, and a title page to each. No correspondents' letters can be inserted in No. 40. We make this early intimation, that our regular correspondents may have time to draw their thoughts together, and string their beads. We have come to this resolution because it is our intention, at the end of the summer season, to recommence lecturing on the topics of which the Shepherd has treated, and before that we wish not only to have a little release, but to visit our movement neighbours in France, for the purpose of engraving either from without by observation, or from within by letting the spirit operate, some clearer conceptions of universal subjects on the root of Universalism, which the creating mind has already planted. We mean to open our lectures to all that thirst after the word, without money and without price, and to make them a species of school for inquiry and reflection, rather than an institution for dogmatical instruction. Hitherto we have been obliged to charge admission-money to clear our own expenses. This had a mercenary look, which we did not admire, but could not remedy. The mercenary look we hope now to remove, and, as a free gift, to scatter the seeds of the universal word amongst the indiscriminate vulgus humanum. We hope to be succeeded by many more labourers in the same cause, and on the same principles.

W. Barber's communication was very acceptable, and his friendly rebuke by no means offensive. We hope by this time he is partly reconciled; by calling on Monday at our publisher's he will find a paper left for his perusal, which we request him to return in a few days; it will, perhaps, communicate a few ideas, and enable him more clearly to appreciate

our motives. We are not so one-sided as he imagines. In fact, one of the greatest difficulties we have to encounter, and one of the strongest objections urged against our doctrines, is the tendency to two-sidedness, by which we perceive that even a bad man is not all a devil, nor a good man all a saint. Our opponents say it produces tameness. This they consider a fault in a doctrine, but not in a bear or a bull-dog. Tameness is the spirit of peace. We heartily wish that men were tame. We shall see very little peace on earth, and good-will to men, till the tameness begin to reign both in doctrine and practice.

Francis Wilby.—We are sorry we cannot insert a series of letters on the Pestalozzian system; but if our Correspondent can draw up a concise synopsis, somewhat in the style of the St. Simonian synopsis, in our present number, we shall be very much obliged to him, and will with pleasure insert it. But it must be short and concise, with no circumlocution.

An Ultra-Mystic, and W.—These two gentlemen, perhaps one, although the pens are different, have each a song in our possession on the mirth-exciting subject of Mysticism. W. seems to think that an Ultra does not go far enough, and even questions his sincerity, and makes his bow, and introduces himself as a genuine Spiritualist, with a material base. With all due respect for the talent of these two gentlemen, but with a little doubt as to the propriety of keeping up the crusade in that particular style, we decline the insertion of the two songs which they have submitted to our editorial judgment; but, should they feel disposed to attempt a matrimonial union of the spirit and the flesh in a jovial Pansymphatic (not saucepan) cantata, we should be very proud of the warble, and perhaps get it set to music for the Pan-Harmonicon.

W.'s letter anent the Cotton Spinners' case, will probably receive a satisfactory answer in a week or two. We admit that we deserve a gentle rebuke, but it is a very difficult thing so to separate the good and the evil of a cause as to satisfy the reader of the justice of our motives. Wherever the feelings are strongly excited nothing but keen partisanship will satisfy, and that in any but a universal cause we cannot feel. But we consider the local association and "strike" system as a sort of ordeal through which the people require to pass in order to conceive the idea, and attempt the practice of universal association, in which alone there is any hope. The word universal can never be too frequently uttered in their hearing. It is for this word chiefly that we like the Radical doctrine of universal suffrage, although the mere suffrage is in itself a nullity, unless there be some positive universal idea, end, theory, object, or measure, for which the suffrage is to be employed. There is more difficulty in obtaining the latter than the former. The Americans have obtained the suffrage, but they cannot find the universal idea to suffrage about. Their suffrage, therefore, is of little use to them. They owe more to their youth and their position. The universal idea is, in our estimation, the spirit of which universal suffrage is merely the body, and as the body without the spirit is dead, so universal suffrage without the universal idea is dead also. These local associations are far from this universal idea; for this reason they produce only civil war, and the desolation they effect is similar to that of a battle fought on the spot, in which the fields are trodden down, and the villages set on fire, and the inhabitants taxed to pay the combatants, and all that can be said of it after all is this, "it was a famous victory." We have not taken the part of the masters. Was it not one of the rules of the association to reject all apprentices but the children of spinners? Policy might justify this as retaliation, but the adoption of such a measure is the introduction of a new popular law, which, instead of progressing to liberty, is retreating to tyranny and exclusiveness.

Transcendentalist.—We were so late in receiving his letter, which he promised some time ago to send a day earlier, that we were obliged to reserve it for next week.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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[PRICE 1½d.]

UNIVERSAL PROVIDENCE THE BASIS OF A SOCIAL RELIGION.

"All are but parts of one stupendous whole."—*Pope.*

"Spiritus intus alit, totaque infusa per artus
Mens agitat molem, et magno se corpore miscet."

Virgil. En. l. 6.

LAST week we laid down the title of this chapter as an axiom, and this week we do not mean to depart from our axiomatic principle. Regarding the proposition as *the first and universal fact with which all philosophy must set out, or to which it must inevitably tend, and out of which it can find no rest*; we mean rather to make a short analysis of the fact, and show how it embraces all knowledge, and gives birth to all that is valuable in politics, science, and morals.

There is a decided advantage possessed by the system, which begins and ends with universal unity. That system we pursue, and, in endeavouring to describe it, we first analyse the *one fact* into its great component parts, and afterwards synthetically put the parts together into unity again, thus making an analytical synopsis of universalism.

Regarding universal being as a unity, every individual part must be under a law of necessity. We all exist in the whole, and are subject to the laws of universal being. Whatever freedom we may possess, or think we possess, is limited to the laws which the universal power has imposed upon us. Man is subject to the law of man, vegetable to the law of vegetable, and beast to the law of beast. The man of talent is subject to the law of his talent; and the capricious temper must yield to a certain extent to the law of caprice. Even admitting, therefore, liberty to a moderate extent, this moderate extent can at the utmost amount to a self-direction under the influence of an irresistible necessity. Necessity is therefore the law, and liberty only the undefinable exception, which never can amount to a repeal of the law.

The great and all-absorbing fact of nature, therefore, is the universal cause, the only original cause which Shelley calls Necessity, and which some prose writers, in imitation of him, or the philosophers of his school, have adopted as their God. Necessity no doubt is God; for God is all and in all; and is necessity as well as any other attribute of Nature. But there are three kinds of necessity—physical, intellectual, and moral. God is physical necessity, or the eternal power of matter. God is intellectual necessity, or Omniscience; that is, perfect wisdom which of necessity does that which is wise; and God is moral necessity, which necessarily does that which is just and good absolutely. Necessity thus explained, includes every possible idea of God; but being a word, which vulgarly conveys the idea of death and unconsciousness, it never can be substituted instead of God. A philosophic mind would perhaps not object to it, because the philosophic mind is elevated above the little prejudices of the vulgar; and, by its own imaginative definitions, it can clothe the most offensive or imperfect terms in the attributes which are most congenial to its own conceptions of truth. But the same mind that could array the name of necessity in the attributes of deity, could also find an equally satisfactory

definition of any other abstract term, as the name of the Supreme. Power, truth, love, God, Christ, Satan, Baal, Jupiter, Juno, Apollo, &c., are all and each names of deity, which have been received as universal terms, and by the truly universal mind will or may be received again for ever. God has every name. We quarrel with no man about the name of God. It is with exclusionists that we dispute—with men who reject this name and that name: this, because the Heathens employed it as the name of their deity; that, because the Christians employed it;—One, because it was the name of an anthropomorphous or man-shaped God; the other, because it is the name of a living or personified God. With such men we say we dispute, because they are illiberal, and cannot reconcile their minds to the idea of a universal Deity, being resolved to exclude something from the whole, which exists in the whole; and we only insist upon a universal term, which will include the three supreme ideas of *goodness, wisdom, and power.*

From these three attributes proceed the flow of being in time and space; and, as that being evolves itself, it only manifests the varying God. It is in time that he reveals himself to us; and especially in that portion of time constituting the history of our own species, and of the planet of which he has given us the sovereignty. All the phenomena of our globe, whether geological, vegetable, or animal, are merely the manifestations of the great universal power, wisdom, and goodness. These three attributes are axioms which require no proof. God must be all good, because he has no opposition. He must be all-wise, because he does every thing. He must be Almighty, because there is no rival power. This is merely the Owenian doctrine of "circumstances" applied to theology. Men are good when they have nothing to irritate them which they cannot at pleasure remove. It is an axiomatic principle.

Goodness absolute must employ relative evil as a principle of action—evil is an artificial opponent, set up to be put down. It is an object on which energy exercises itself. We cannot imagine a state of *active* being without it. This evil is threefold: physical evil or pain—intellectual evil or ignorance—and moral evil or hatred. All these, therefore, *must* exist in a state of activity. So says necessity, and that necessity is wisdom, and goodness, and power.

There is no doubt an infinite variety of ways in which this evil may appear, but the way selected for this world is that which history records. Its first symptoms are political and religious strife about fractional property and fractional truth; the infinite divisibility of matter is equalled in the spiritual Nature by an infinite divisibility of mind. There could not be a better nor a wiser beginning of an active career for rational beings. Here is a world of evil to contend with—laws also of being so organized as to assist them in rising out of the mire, and gradually diminishing the evil of their first condition. Were the most benevolent and intelligent mind amongst us invested with creative power to make a race of rational beings, he could not invent another method of introducing them into active life—To make them happy at first would be to make them irrational inasmuch as it would be conferring upon them that which it is the business of reason to discover, invent, and elaborate.

What God has done, therefore, is wise, and it is good; and where is the fool who can call it in question? He must be such another as the King of Castile, who pompously boasted that he could have taught God Almighty a much better method of making the universe. Alphonso was justified in that he himself had not a correct idea of the universe he condemned; and for the same reason we justify the fool, who calls in question the wisdom of the plan which God has adopted for human progress.

Amid all the waste of intelligence and morality which society has long presented, that same power which created the waste, and bestowed its barrenness upon it, has planted a tree of hope, whose leaves are for the healing of the nations. So far back as history or even tradition recedes, this divine hope, this heavenly promise, is revealed under numberless forms. We see it in words; we see it in hieroglyphics; we trace it in rites and ceremonies, and political and religious establishments. It has been spread over all the earth. Every religion has inhaled its refreshing fragrance. Every temple has personified its virtues. Every prophet, priest, or moralist, to whom nations have reverentially listened, has poured forth its inspirations in the spirit of his own mythology.

But this is not all. The Divine Mind, having broken up into fragments the great unity of truth and love at the very commencement of society, or as it is beautifully typified in the Greek mythology, Pandora, the goddess of wisdom, having opened her box and dispersed her evils, has not only left the principle of hope as the balm to heal the wounds in the mind, but has also established a real material nucleus of reunion in the world, around which the scattered fragments of truth and love will be re-assembled.

The wisdom of Deity would have been very defective without this nucleus. This is the synthetical centre, the centre of reunion. The analysis is the breaking up, or the destruction of unity. It is the old world. The synthesis is the collecting together of the broken fragments. It is the new world—but the nucleus of this new world was placed in the world at the very commencement of the analytical process. It has thus been taking root. The seed of the woman was foreshown to be the Deliverer, so soon as evil began to reveal its fruits; and the final unity, of which that seed is the representative, was soon after politically established, amid the polytheism of the world, in the Jewish economy, which has been progressively gaining ground, and has now spread over the whole of the world of civilization and progress.

This political nucleus has, like the threefold power from which it proceeds, a threefold development. "The kingdom of heaven is likened unto a woman, who took leaven and hid it in three measures of wheat until the whole was leavened." It is evident, therefore, that two stages cannot finish it. Three stages are pre-ordained for it, and there is a propriety in giving three stages to it. It preserves the harmony of Nature, which is a great threefold process throughout, and it affords an opportunity for the development of certain opposition principles, whose exclusive and sectarian spirit it is necessary for man to know from positive experience.

The Jewish Church is the first of these three stages of the political nucleus destined by Providence to re-collect the social fragments of society. It corresponds to physical power, the lowest species of power; in this dispensation the lowest attributes were predominant. God appeared as a local deity, the God of battles, the Lord of hosts, boasting like a giant of his deeds of prowess, leading armies to battle, and glorying in deeds of blood, and in saving the *fictional* chosen people by occasional miracles, of which he always talked and boasted more than they really deserved. The heroes of this age were warriors. David, the man after God's own heart, was a man of blood, and David's mighty men were fighting men. One slew three hundred men with a spear; another killed two lion-like men of Moab, and also a real lion in a pit, in the time of snow! Such were the worthies of the man after God's own heart in this physical stage! The virtue exactly corresponded with the period to which it belonged, and the aspect under which the Deity was represented is philosophically correct, and in perfect accordance with the true idea of God in that

particular stage of progress. Worship, also, was materialized; repentance and atonement were even outward rites, of ceremonious form; and all was external, save the Divine unity itself—the nucleus—and that, by vision and dream, was represented *occasionally* under a material form. Such was the first stage of progress for the political nucleus of social regeneration.

The Christian Church is the second stage of progress, and here we rise to the intellectual basis. Intellect had no place in Jewism. Science was excluded. Christianity has eminently encouraged the intellectual principle; first, metaphysically by the gnostic, or Platonic Christianity, which constitutes scholastic theology; second, by historical and classical learning, in which it particularly excels; third, in the encouragement of the fine arts; and fourth, in the pursuit of the minor sciences. It has employed all these means, by various processes, to propagate and establish itself in the world. Having less exclusive ideas than those of Jewism, it has not been confined in its policy to the amelioration of the condition of one people; but, directing its views to principles, instead of persons, it has striven hard with all the power which it could muster to enforce those principles, even in opposition to the will, and the reason, and the common sense of mankind. It has also succeeded, to a great extent, in silencing even reason itself; and, by the mere voice of authority, substituting evil for good, and falsehood for truth. It has done so most frequently in sincerity, blindly convinced that it was doing service to men, by resisting the ordinances of what it esteemed a corrupt and a fallen nature. But this being only the second stage of the process of this nucleus of Universalism, it cannot be expected to exhibit the phenomena of the final stage. It must necessarily be evil; not because its root is evil; not because it is not divine; not because it is an imposture; but only because it is not finished. Its root is not evil; its author is divine. Its apostles, and preachers, and prophets, are not impostors. It contains the nucleus of truth and justice in the ore; the unity and universality of God in alloy. That alloy has produced the evil; and that alloy it is the mission of the third stage of this great synthetical process to remove.

The third stage is Universalism, when God shall be all and in all; when society shall be recomposed upon fraternal principles; when all religions shall be amalgamated in one, and every one have his subordinate and appropriate plan in the universal scheme, which has employed them all in evil for the development of mind and passion analytically, and will employ them all in good for the tranquillization of society synthetically by a friendly coalition. "Every people shall walk in the name of their God, and we shall walk in the name of the Lord our God for ever and ever." The characteristic feature of this third stage is moral goodness. The intellect is satisfied, having discovered the unity of God; and, being satisfied with the divine unity, it immediately lays aside sectarianism, or one-sidedness; it takes a double view of the divine agency; it sees the propriety of diversity of opinion. Instead of hating that diversity, as of old, it loves it, and encourages it, and thus it actually produces a greater variety of opinion in love than ever it did in hatred. But this new variety has a *uniting principle*. It all centres in God as its author. This, and this only, makes it innocent. Moreover, society is reconstituted upon a similar principle of unity. Interests are united. Monopolies destroyed. Hereditary rights and privileges are abrogated. Political equality is established. Men are distributed in society according to their talents and their virtues. The earth is extensively cultivated. Private interest ceases to present an obstacle to public amelioration. In short, the unity of religion is accompanied by a corresponding unity in politics. Science also keeps pace with both by referring all effects to one cause, acknowledging God the prime mover, and all physical causes to be merely modes by which the one universal cause performs the simple and eternal act of *breathing power*, which act of breathing, so easy to us, is the universal cause of all motion, life, and organization, and its impulse is conveyed into every atom of being from infinity to infinity.

* We, of course, speak poetically, and use the epithet "breathing" to express the simplicity of the act.

We have thus given an analytical synthesis of universal providence as it respects mankind. Has any man the hardihood to say it is not scientific and demonstrative? And being so, what right has any man to break the link of that divine chain which is thus running down the course of time? the same right that he has to break his own head. He will fail in the attempt. He will fail from want of skill; he will fail for want of science, for want of facts, for want of moral power; and whatever physical power he may have, whatever intellectual energy he may possess, they will all go for nothing, as they have already, for want of truth, which is the basis of the kingdom of God upon earth.

OWENISM.

THE following is the Synopsis of Owenism, containing all the fundamental principles upon which Mr. Owen builds his new fabric of society. We consider it as a very valuable analysis of society in its material and animal aspect. There are very few of the propositions to which we object. With the majority we cordially agree. There are many vacancies which we perceive, and one or two imperfections which we should remove; but those vacancies would necessarily be filled up, if the system were vigorously set on foot, and those imperfections would disappear by degrees before the light of experience. In the mean while, however, the imperfections and the vacuities hinder its progress in public estimation.

Our objections resolve themselves into one word—the Materialism of the System. But there is a beautiful consistency in it upon this principle—it is a large assemblage of political atoms upon the principle of perfect equality. No cities, no towns, no authorities; a world full of agricultural squares—an agricultural system with no provision for the imagination, no appearance of a uniting power, either in the persons, or buildings, or arrangements of the Social world. It is the most perfect system of democracy imaginable. This strictly corresponds with what he says of the Divine power of the universe, viz. that *facts* have not yet revealed what that power is. *Facts* reveal nothing else; universal facts are laws of the Divine power, and when we know the laws we know the power; if we know not the laws, it is too soon for us to begin to build systems. There was no occasion for this ignorance; but it is in perfect harmony with a material system. Our own ideas of subordination object to the uniformity and weariness of parallelisms. We love cities, towns, and villages; we love gradations of every variety, and only object to unjust gradations of hereditary privileges of appropriation, which deprive one child at birth of his social rights to confer them on another. Beyond the removal of this social injustice we believe the world never will go, and even in heaven we look for no more.

OUTLINE OF THE RATIONAL SYSTEM OF SOCIETY.

Founded on demonstrable Facts, developing the Constitution and Laws of Human Nature; being the only Effectual Remedy for the Evils experienced by the Population of the World.

EXPERIENCE has proved that man has always been the creature of the circumstances in which he has been placed, and that it is the character of these circumstances which inevitably makes him ignorant or intelligent, vicious or virtuous, wretched or happy. It is, therefore, necessary to acquire a knowledge of the influence which individual and general circumstances have over human nature; that is, to learn what particular circumstances produce among mankind ignorance, vice, and misery; and what, intelligence, virtue, and happiness; and to discover how to remove the former, and to secure the latter; and this will be acquired by the study of the following fundamental laws of human nature.

what is necessary for the happiness of a being so formed and matured; what are the best means by which to attain those requisites, and to secure them permanently for all the governed.

It will devise and execute the arrangement, by which the conditions essential to human happiness shall be fully and permanently obtained for all the governed; and its laws will be few, easily to be understood by all the governed, and perfectly in unison with the laws of human nature.

WHAT HUMAN NATURE IS, AND THE FACTS FROM WHICH THE RATIONAL SYSTEM OF SOCIETY IS DERIVED.

1. Man is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it, from birth to death; such original organization and external influences continually acting and re-acting each upon the other.

2. Man is compelled by his original constitution to receive his feelings and his convictions independent of his will.

3. His feelings, or his convictions, or both of them united, create the motive to action called the *will*, which stimulates him to act, and decides his actions.

4. The organization of no two human beings is ever precisely similar at birth; nor can art subsequently form any two individuals, from infancy to maturity, to be the same.

5. Nevertheless, the constitution of every infant, except in case of organic disease, is capable of being formed or matured, either into a very inferior, or a very superior being, according to the qualities of the external circumstances allowed to influence that constitution from birth.

THE CONSTITUTION AND LAWS OF HUMAN NATURE, OR MORAL SCIENCE OF MAN.

1. Human nature in the aggregate is a compound, consisting of animal propensities, intellectual faculties, and moral qualities.

2. These propensities, faculties, and qualities are united in different proportions in each individual.

3. The different proportions of the same general propensities, faculties, and qualities, constitute the sole difference by which one individual is distinguished from another.

4. This difference in each is made by a power unknown to the individual, without his knowledge or consent.

5. Each individual comes into existence within certain external circumstances, which, acting upon his peculiar organization during the early periods of his life, impress their general character upon him; and thus the local and national character is formed unknown to the individual.

6. The influence of external circumstances is modified, in a particular manner, by the particular organization of each individual, and the distinguishing character of each individual is formed, continued, and maintained through life.

7. No infant has the power of deciding at what period of time, or in what part of the world, he shall come into existence, of what parents he shall be born, in what particular religion he shall be trained to believe, or by what other external circumstances he shall be surrounded from birth to death.

8. Each individual is so organized, that, when young, he may be made to receive either true ideas, derived from a knowledge of facts, or false notions, derived from the imagination, and in opposition to facts.

9. Each individual is so organized, that he must necessarily become irrational, when he is made from infancy to receive as truths false notions; and can only become rational, when he shall be made from infancy to receive true ideas, without any admixture of error.

10. Each individual is so organized, that, when young, he may be trained to acquire injurious habits only, or beneficial habits only; or a mixture of both.

11. Each individual is so organized, that he must believe according to the strongest conviction that is made upon his mind; which conviction cannot be given to him by his will, nor be withheld by it.

12. Each individual is so organized, that he must like that which is pleasant to him, or which, in other words, produces

A RATIONAL GOVERNMENT WILL ATTEND SOLELY TO THE HAPPINESS OF THE GOVERNED

It will ascertain what human nature is; what are the laws of its organization, and of its existence, from birth to death;

agreeable sensations in him ; and dislike that which is unpleasant to him, or which, in other words, produces in him disagreeable sensations ; and he cannot know, previous to experience, what particular sensations new objects will produce on any one of his senses.

13. Each individual is so organized, that his *feelings* and his convictions are formed for him by the impressions which circumstances produce upon his individual organization.

14. Each individual is so organized, that his will is formed for him by his feelings or convictions, or both ; and that his *whole character, physical, mental, and moral, is formed independently of himself.*

15. Each individual is so organized, that impressions, which at their commencement, and for a limited time, produce agreeable sensations, will, if continued without intermission beyond a certain period, become indifferent, disagreeable, and ultimately painful.

16. Each individual is so organized, that when, beyond a certain degree of rapidity, impressions succeed each other, they dissipate, weaken, and otherwise injure his physical, mental, or moral powers, and diminish his enjoyment.

17. Each individual is so organized, that his highest health, his greatest progressive improvement, and his permanent happiness, depend upon the due cultivation of all his physical, intellectual, and moral faculties, or elements of his nature ; upon their being called into action at a proper period of life ; and being afterwards temperately exercised, according to his strength and capacity.

18. Each individual is so organized, that he is made to receive what is commonly called a bad character, when he has been created with an unfavourable proportion of the elements of his nature, and has been placed from birth amidst the most unfavourable circumstances.

19. Each individual is so organized, that he is made to receive a medium character, when he has been created with a favourable proportion of the elements of his nature, and has been placed from birth amidst unfavourable circumstances.

Or, when he has been created with an unfavourable proportion of these elements, and when the external circumstances in which he is placed are of a character to impress him with favourable sensations only.

Or, when he has been created with a favourable proportion of some of these elements, and an unfavourable proportion of others ; and has been placed through life in varied external circumstances, producing some good, and some evil sensations. This compound has hitherto been the general lot of mankind.

20. Each individual is so organized, that he is made to receive a superior character, when his original constitution contains the best proportion of the elements of human nature, and when the circumstances which surround him from birth, and through life, are of a character to produce superior sensations only ; or, in other words, when the laws, institutions, and customs, under which he lives, are all in unison with the laws of his nature.

THE CONDITIONS REQUISITE FOR HUMAN HAPPINESS.

1. The possession of a good organization, physical, mental, and moral.

2. The power of procuring, at pleasure, whatever is necessary to preserve the organization in the best state of health.

3. The best education from infancy to maturity, of the physical, intellectual, and moral power of all the population.

4. The inclination and means of promoting, continually, the happiness of our fellow-beings.

5. The inclination and means of increasing, continually, our stock of knowledge.

6. The power of enjoying the best society ; and more particularly of associating, at pleasure, with those for whom we feel the most regard and greatest affection.

7. The means of travelling at pleasure.

8. The absence of superstition, supernatural fears, and the fear of death.

9. The full liberty of expressing our thoughts upon all subjects.

10. The utmost individual freedom of action compatible with the permanent good of society.

11. To have the character formed for us to express the truth only upon all occasions, and to have pure charity for the feelings, thoughts, and conduct of all mankind, and to have a sincere good-will to every individual of the human race.

12. To reside in a society whose laws, institutions, and arrangements, well organized and well governed, shall all be in unison with the laws of human nature.

THE SCIENCE OF SOCIETY, OR SOCIAL STATE OF MAN.

1. A knowledge of the laws of human nature derived from demonstrable facts, and which prove man to be a social being.

2. A practical knowledge of the best mode of *producing* in abundance the most beneficial necessities and comforts, for the support and enjoyment of human life.

3. A practical knowledge of the best mode of *distributing* these productions most advantageously for all.

4. A knowledge of the principles and practice by which to form the new combination of circumstances for training the infant to become the best natured human being.

5. A knowledge of the principles and practice by which to govern man under these new arrangements, in the best manner, as a member of the great family of mankind.

6. A knowledge of the principles and practice for uniting in one general system, in their due proportions, the five preceding branches of the SCIENCE OF SOCIETY ; to effect and secure, in the best manner for all, the greatest amount of permanent benefits and enjoyments with the fewest disadvantages.

CREED AND DUTIES OF THE SYSTEM.

1. That all facts yet known to man indicate that there is an external or an internal cause of all existences by the fact of their existence ; that this all-pervading cause of motion and change in the universe, is the power which the nations of the world have called God, Jehovah, Lord, &c. &c. ; but that the facts are yet unknown to man which define what that power is.

2. That all ceremonial worship by man of this cause, whose qualities are yet so little known, proceeds from ignorance of his own nature, and can be of no real utility in practice ; and that it is impossible to train men to become rational in their feelings, thoughts, or actions, until all such forms shall cease.

3. That it is man's highest duty to himself and his fellow-men, to acquire an accurate knowledge of those circumstances which produce evil to the human race, and of those which produce good ; to exert all his powers to remove the former from society, and create around it the latter only.

4. That this invaluable practical knowledge can be acquired solely through an extensive search after truth, by an accurate, patient, and unprejudiced inquiry into facts, as developed by nature.

5. That man can never attain to a state of superior and permanent happiness, until he shall be surrounded by those external circumstances which will train him, from birth, to feel pure charity and sincere affection towards the whole of his species ; to speak the truth only on all occasions, and to regard with a merciful disposition all that has life.

6. That such superior principles and feelings can never be given to man under those institutions of society which have been founded on the mistaken supposition that man forms his feelings, and convictions, by his will, and is, therefore, responsible for them.

7. That under institutions formed in accordance with the Rational System of Society, these superior principles and dispositions may be given to the whole of the human race, without chance of failure, except in case of organic disease, and influenced only by the natural consequences of our actions.

A GENERAL CONSTITUTION OF GOVERNMENT, AND UNIVERSAL CODE OF LAWS, DERIVED FROM THE CONSTITUTION AND LAWS OF HUMAN NATURE.

On the Liberty of Mind or Conscience.

1. All shall have equal and full liberty to express the dictates of their conscience.
2. No one shall have any other power than fair argument to control the opinions or belief of another.
3. No praise or blame, no merit or demerit, no reward or punishment, shall be awarded for any faith whatever.
4. All shall have equal right to express their opinion respecting a FIRST CAUSE: and to worship it under any form or in any manner agreeable to their consciences, not interfering with equal rights in others.

On the Irresponsibility of Man.

5. No one shall be responsible for his physical, intellectual, or moral organization.
6. No one shall be responsible for the sensations made on his organization by external circumstances.
7. No one shall be responsible for the feelings and convictions within him, and which are to him the truth while they continue.

On the Providing for, and Educating of, the Population.

8. Every one shall be equally provided, through life, with the best of every thing for human nature, by public arrangements; which arrangements shall give the best known direction to the industry and talents of every individual.
9. All shall be educated from infancy to maturity in the best manner known at the time.
10. All shall pass through the same general routine of education, domestic teaching, and employment.
11. All children, from their birth, shall be under the especial care of the community in which they are born; but their parents shall have free access to them at all times.
12. All the children shall be trained and educated together as children of the same family; and shall be early taught a knowledge of the laws of their nature.
13. Every individual shall be encouraged to express his feelings and convictions only,—or, in other words, to speak the truth solely upon all occasions.
14. Both sexes shall have equal education, rights, privileges, and personal liberty; their associations will arise from the general sympathies of their nature, uninfluenced by artificial distinctions.

On the General Arrangements for the Population.

15. Under the Rational System of Society, after the children shall have been trained to acquire new habits and new feelings, derived from the laws of human nature, there shall be no useless private property.
16. As soon as the members of these communities shall have been educated from infancy in a knowledge of the laws of their nature; trained to act in obedience to them; and surrounded by circumstances all in unison with them; there shall be no individual punishment or reward.
17. Society shall not be composed, as at present, of single families, but of communities or associations of men, women, and children, in the usual proportions, from three hundred to two thousand, as local circumstances determine.
18. As these new communities increase in number, a union of them shall be formed for local and general purposes, in tens, hundreds, thousands, &c., according to the less or more extended objects and interests which shall require their consideration and direction.
19. Each of these communities shall possess around it land sufficient for the support, for ever, of all its members, even when it shall contain the maximum in number.
20. These communities shall be so arranged, as to give to all the members in each of them, as nearly as possible, the same advantages, and to afford the most easy communication with each other.

On the Government of the Population; and Duties of the Council.

21. Each community shall be governed by a general council, composed of all its members between the ages of thirty-five and forty-five; and each department shall be under the immediate direction of a committee, formed of members of the general council; chosen by the latter, in the order to be determined upon.
22. After all the members of the community shall be rendered capable of taking their full share of the duties in the general council of government, there shall be no selection or election of any individuals to office.
23. All the members at thirty-five years of age, who shall have been trained from infancy in the communities, shall be officially called upon to undertake their full share of the duties of management; and at forty-five, they shall be excused from officially performing them.
24. The duties of the general council shall be, to govern all the circumstances within the boundaries of its community; to organize the various departments of production, distribution, and formation of character; to remove all those circumstances which are least favourable to happiness, and to replace them with the best that can be devised among themselves, or of which they can obtain a knowledge from other communities; to regulate and assist in the establishment of new associations, composed of the surplus population of the community; and to send delegates to the circles of communities to which they shall be attached.
25. The general council shall have full power of government in all things appertaining to the community under its direction, as long as it shall act in unison with the laws of human nature, which shall be its sole guidance upon all occasions.
26. All individuals trained, educated, and placed in conformity to the laws of their nature, must, of necessity, at all times, think and act rationally, except they shall become physically, intellectually, or morally diseased; in which case, the council shall remove them into the hospital for bodily, mental, or moral invalids, where they shall remain until they shall be recovered by the mildest treatment that can effect their cure.
27. The council, whenever it shall be necessary, shall call to its aid the practical abilities and advice of any of the members not in the council.

On the Adjustment of Differences.

28. If the general council shall ever attempt to contravene the laws of human nature, which is scarcely possible, the elders of the community who have passed the council shall call a general meeting of the members of the association above sixteen years of age, who have been trained from infancy within it. This meeting shall calmly and patiently investigate the conduct of the general council; and if a majority shall determine that it has acted, or attempted to act, in opposition to these laws, the general government shall devolve upon the members of the community who have passed the council, and who are under fifty years of age, united with these who have not entered the council, and are above thirty years of age.
29. All other differences, of every description, if indeed it be possible for any to exist in these communities, shall be immediately determined and amicably adjusted between the parties, by the decision of a majority of the three senior members of the council; except when the difference shall exist between members of the council—when it shall be, in like manner, decided by the three members who have last passed the council.

CONCLUSIONS DEDUCED FROM THE FACTS, CREEDS, DUTIES, AND PRINCIPLES; CONSIDERED IN REFERENCE TO THE PRESENT EXCITED AND UNSATISFACTORY STATE OF THE CIVILIZED WORLD.

1. That the period for introducing the Rational System for remodelling the character of man, and for governing the population of the earth in unity, peace, and progressive improvement and happiness, is near at hand; and that no human power can resist the change.
2. That the governments of the world will soon be compelled, in their own defence, to adopt this superior system, to

prevent their being involved in factions, anarchy, war, and ruin.

3. That this change will root up and utterly destroy the old vicious and miserable system of ignorance and poverty, individual competition and contest, and of national wars throughout the world; and introduce, in place thereof, the Rational System of Society; in which competition, strife, and wars will cease for ever, and all will be trained, from infancy, solely to promote each other's happiness.

4. That this system can be best commenced, by convincing governments of the truth of the principles on which it is founded. There must be also a sufficient number of individuals imbued with its spirit of genuine charity, affection, and philanthropy, and instructed in the best mode of applying it to practice; they must likewise possess patience and perseverance to overcome all the obstacles which prejudice will oppose to their progress; and, above all, they must be united, have full confidence in each other, and be directed by one heart and one mind.

CONCLUDING REMARKS.

Under the past and present irrational system of the world, devised in opposition to Nature, 19 out of 20, or perhaps more truly 99 out of 100, of the external circumstances formed by man around society, are of an inferior and vicious character; but under the Rational System of Society now proposed to be formed in accordance with Nature, all the circumstances under human control will be of a superior and virtuous character.

Under the existing religious, political, commercial, and domestic arrangements of Great Britain, 250 individuals cannot be supported in comfort on a square mile of land; while under the proposed system, with much less labour and capital than are now employed, 500 may be immediately supported in abundance, and in a few years after the new arrangements shall have been matured, 1,000, 1,500, and probably, without any additional new discoveries, 2,000 individuals may be so supported upon every square mile of an average quality of soil.

Such is the difference between a Rational System formed in accordance with Nature, and one founded in opposition to it.

INQUIRY INTO THE RELATION BETWEEN FAITH AND KNOWLEDGE.

ESSAY IV.—ON AXIOMS.

By the Transcendentalist.

I wish my readers to bear well in mind a maxim I uttered in my last, namely, "all reasonings proceed from axioms." Unless the premises be true, the syllogism, however logically constructed, avails nothing.

According to Aristotle, (*Analyt. post. I. 2.*) that is an axiom which it is necessary for him to hold (*echein*) who would learn anything. "To hold," means "to hold fast."

I take the word "axiom" in rather an extended sense. It is commonly used to denote a proposition so very self-evident, that none of a sound understanding can doubt it. I use the word as denoting those propositions which are not taught in a science, but must be admitted before that science be studied, however far in themselves from being self-evident. This, I think, is agreeable to the above opinion of the old philosopher, though, whether he afterwards said anything to qualify it, I am not Aristotelian enough to determine.

To illustrate this—suppose a number of persons met together to draw up rules for moral conduct, taking the Bible as their standard. They begin to inquire whether stealing be lawful; they turn to the sacred volume, and find there written, "Thou shalt not steal." The point is decided by the following chain of reasoning.

The decree of God is to be obeyed;

The book of Exodus enunciates the decree of God;

"Thou shalt not steal" is part of Exodus;

Ergo: "Thou shalt not steal," is to be obeyed.

The first proposition is a general axiom; the second an axiom of a peculiar class; the third refers to experience, as the test of its truth; and the fourth is the result. This is a speci-

men of these persons' moral science; the admission of the truth of the Bible is not taught in that science, but must be admitted as its foundation.

It is very possible that the same proposition may be the axiom of one science, and the result of another. The very proposition cited above, "the book of Exodus enunciates, &c.," may appear as the result of a biblical controversy, the object of which is to ascertain whether the book be of divine origin or not. Such a controversy has other axioms, which all disputants must admit before they can begin to argue; these probably are based on others, and so on till we arrive at a proposition, which is in itself perfectly self-evident, or at any rate one, which, in the present state of society, none will presume to question. An argument between two persons is the sign both of unity and discord.

I will throw in a word of practical advice to philosophical students. Do not always turn a deaf ear to an ingenious chain of reasoning, merely because you do not admit the axiom on which it is based. You may receive instruction as to the form of an argument, and the non-admission of the axiom will prevent your being misled from truth. A great incentive to benevolence towards philosophical opponents (if you know them to be honest men,) is an acute perception of their axioms through the ramifications of their discourse. You can then shake your adversary by the hand, and say, "My dear friend, all that you say is very rightly deduced from your premises, but these very premises I do not admit, hence there is no occasion for us to squabble."

In No. 32 of this work there is an attack on me under the signature of "Annaphel." I should rather say a "professed attack," for it is, in fact, no attack at all. I, in my former papers, merely spoke of the progress of knowledge in general, without regard to any particular branch. I admit, as well as he, that a proposition requires two conceptions, and therefore depends on these. This is no more than saying, that a man who always looks up to the sky, and draws his conceptions thence, will not form a system of botany. When he says that the "position is in the being of the proposer," and thence proceeds to the value of the propositions, he merely means that an honest man will not pursue scientific investigations which he knows to be hurtful: e.g., that an experimentalist, to find out whether a cask be full of gunpowder, will not place it in a room full of innocent people, and then thrust a poker into it. All this I know very well, and fully admit. Still the moral state only causes the direction towards one sort of knowledge in preference to another, and has nothing to do with the pursuit of knowledge in general. Annaphel has strangely confounded moral good and scientific truth, and by making the first the condition precedent of the last, has fancied that he can contemplate, as a determined moral being, that abstraction which stands above relation, and which I have called "being equal to non-being." There are two propositions which Annaphel of course will not admit, but which must be admitted by all who would understand my papers.

1. The purely scientific man pursues truth alone, regardless of the good or evil that may result.

2. The purely moral man pursues good alone.

Hence, he who studies science for the sake of a moral good is not purely scientific. In No. 27 was an article headed "Mysticism and Science," in which a most monstrous proposition was uttered. "The Mystic," says the article, "is an essentially scientific man, but the scientific man does not reach to mysticism; just as the algebraist covers the arithmetician, and goes much further."

Why does the algebraist go much further? Simply, because his science (*science*, mark,) contains the principles of which arithmetic is a mere application. The mystical regeneration hinted at by the Correspondent is a change of the moral being—of the heart. Truth and falsehood begin with propositions—science is the pursuit of truth by a reasoning process, and it is uttering a most startling hypothesis to say, that even the highest state of moral being will give a knowledge of the differential calculus.

These modern mystics do not perceive their own nihilism, and this is the cause. They feel a longing after something,

which they say is beyond the reach of science, and this very longing is to them a sufficient proof that this something has a definite existence. Hence their asceticism; they abstain from corporeal gratifications, lest their heart should be so intent on the good things of the world as to cease directing its energies to this "something." Hence their incapability of communicating by language the state in which they find themselves. A simple feeling cannot be communicated, words merely belong to the intellect. Another reason: they do not perceive their nihilism is their love of symbols. Almost all modern mystics love pictures painted with gaudy colours, and the instructor can say to his pupils, "this green circle represents such a state, this black curve another. This blue square is the unregenerate state; the yellow adjoining one is the regenerate state; the line between them is the seat of struggling between both. This wafer represents the soul—I slip it from one square into another, and thus you see the progress to beatitude." The poor pupils see the wafer glide along, and therefore erroneously conceive they understand the thing signified. A symbolical illustration is often useful, when we merely use it to put an abstract subject in a familiar light; but, with the mystic, the symbol is often nearly taken for a proof instead of a mere illustration, and he is almost inclined to say, that such and such is the state of the soul, BECAUSE (not merely "like as,") such is the state of the wafer. It is worthy of remark, that the mystics, who so incessantly profess supersensualism for the enforcement of their doctrines, appeal more to the senses than any sect whatever.

There is one good order of mystics, namely, those whose imagination goes further than their intellect, but who, at the same time, utter symbolical expressions to which the more intellectual man can give a scientific meaning. Such a man was Jacob Böhme, who had a brilliant imagination, and whose writings are discovered to contain many expressions, which, if put in another form, become scientific propositions. He, I believe, was no ascetic. A very clever author—Göschel, has written a book, to show how Goethe and Hegel uttered the same things, the one as a poet, the other as a philosopher.

Remember, scientific friends, that "all reasoning depends on axioms," and that an axiom is a *proposition*. Bear this steadfastly in mind, and no mystic on earth can shake you, unless, indeed, you admit *his* axiom: "the heart is the test of scientific truth."

THE TRANSCENDENTALIST.

THE OMNIVOROUS ANIMAL.

TO THE EDITOR OF THE SHEPHERD.

SIR,—As some of your comments on my last note call for immediate reply, I shall delay my intended letter for that purpose.

You say that I am placed in a dilemma, because, while I attach much importance to the question of animal food, I make light of external arrangements. And you come to this conclusion on the ground that *food* is a thing quite as outward to the mind as *clothing*, and lodging, and social forms.

Surely you will perceive, on very slight reflection, that this latter is a hasty assertion, contrary to the facts of the case. I am half inclined to think you put it forth to try whether your words met with proper attention, and not because you did not see the very obvious difference. I shall, however, reply seriously, like a dutiful student.

If we did no more with meat than we do with clothes, that is to say, handle them, wear them, put them on and off the external body in a mechanical manner, it would have the same relation to the mind that our coats have. But we do a vast deal more with it than this. Were food to pass through the body totally unaltered, I might even then assert a closer intimacy with our being than for the external clothing.

When, however, it is considered that the action of eating is not alone of a mechanical nature, but is also chemical in the most complicated degree; that meat enters into the very composition of the body itself by assimilation, it must be seen that to compare the functions of eating with that of clothes-wear-

ing, as showing a similarity, is, beyond doubt, a large error. The word "chyme" should of itself suggest a deeper value. This, which describes only a small portion of the process, has been found sufficient to cover one of the most extensive and wonderful sciences which modern practical philosophy can boast. The whole process is utterly beyond the imitation of any science; and another word would seem to indicate that the science of "chylistry" has yet to be invented.

A person may certainly have his or her vanity unduly excited by the wearing of very fine apparel, and hence arises an argument in favour of plainness. But this influence, though more than you have set down, is trifling compared to the repeated excitement of flesh-eating. For at the worst the bad consequences fall entirely on the wearer and his weak admirers or envious, but the consequences of assimilating and incorporating improper food extend to unborn innocent generations.

So of other external affairs. They are all of inferior importance, and their baneful influence may be repelled individually; but when once the act of eating is fully accomplished, the results must follow. No one could un-poison himself by a strong will. The list of diseases arising from bad diet is a great deal longer than that originating in bad clothing, or bad lodging.

There is one excuse very frequently used by flesh-eaters, upon which I may be allowed a word. When driven from the ground of necessity, or when admitting the impropriety of the practice, they say that having adopted it for so many years it has now become a fixed and permanent habit. It is so much at one with their nature, that to attempt a reform would be certainly to shake their system to the foundation; probably to ensure premature death.

Allowing this to exonerate the old habitués, who perceive and acknowledge the advantages of abstinence, what shall we say to their bringing up their children in the same practice? In this case there are no habits concentered on the being. Why not then rear them in but one degree nearer purity than we are ourselves? Any one may confirm the fact that meat, especially fat meat, which many tender mothers delight to boast they have taught their children to swallow, is an object of disgust, and a practical degradation to cleanly and simple children.

If parents must have such food for themselves, which their open example must irritate the children daily about them, let them put it on the footing of snuff-taking, or any other unexhibitable function of the animal frame, and obey the necessity out of sight. It may induce them to take less, and to occupy less time and mind in table luxuries. If they cannot sacrifice this grossness of the flesh, they must self-punish themselves in the spirit by a little secrecy, or, if they will think it so, hypocrisy.

I trust I am not recommending a breach of real morals, even though I might cover myself by the conduct of a certain clever writer in the *Shepherd*, who, being in "a position between Spiritualism and Materialism," says, at page 250, that "a man has a right to lean as much as he pleases to one side of his nature, provided he preserves the other in being, and acknowledges its influence as an elementary principle of action." As if rebellious subjects might any to their provincial governor, "we have a right to take up arms, and adopt any measures against you, provided we acknowledge your influence whenever your interference suits us."

In both cases there is a supreme authority. The local governor, as well as the individual subjects, must submit to the throne. The Spiritualist and the Materialist must both submit to the Coelestial principle. He who stands in a midway position between the two lower parties, inclining *ad libitum* to either, is no more in a situation to arbitrate between them, than is the cloth to dictate to the shears which cut it. The position of holding the shears would, I think, be a little nearer that which would enable the arbitrator to manage the other two parties.

It may be replied that this is splitting hairs, and that all such notions are included under the term "Spiritual." That whatever is not material is necessarily spiritual. I beg to deny the assertion, and, by way of exciting the reader's mind, I hope not his indignation, I shall declare that the distinction and degree of human being, between the material and spiritual

natures, are not greater nor more obvious than is the broad separation between the human, spiritual, and celestial natures.

Begging your favourable construction for this freedom, I remain your obliged,

MYSTIC STUDENT.

[We suspect that the mistake and inconsideration are all on the side of our Correspondent, who has devoted his attention so *exclusively* to inward things, that he has actually forgotten that the inward *element* of nutrition is the most *material*, and the outward element the most *spiritual*. Food is merely a re-agent in the act of nutrition. The most powerful digestive agent is from without, viz., the electro-magnetism of the atmosphere or climate, which electro-magnetism can be regulated by external clothing in such a manner as to produce good or evil digestion or indigestion. Who does not know the effects of cold and hot applications? Who does not know the value of a bit of dry or oily flannel on the throat, when the cold has disordered its vital action? Who does not know the influence of a spectacle—a rumour—a scent upon the organs of digestion, as well as upon the operations of the mind? Who does not know the influence of damp from without upon the whole inward mechanism? The blood is changed, humours are produced, the kidneys are affected, and their secretions are discoloured, new combinations are formed with the food, and that very substance which once gave satisfaction is rejected by the stomach. There is no life in the food till it combines from without with its more active counterpart. The notion of our Correspondent, respecting food, reminds us of a common belief, that a tree grows from within, and not from without; and that it grows from below, and not from above. The opposite is the truth—a tree is often rotten within, and fresh and vigorous outside. The bark deposits the albumen, and the albumen becomes the wood. The leaves prepare the principle of growth by the aid of the atmosphere and light. Supply the root of the tree with the richest nourishment, and strip it of its leaves, it ceases to grow. A new process at the root commences for the reproduction of leaves, but all its vigour is devoted to that purpose, and no new wood is formed. There is a circulation upwards from the earth, and a circulation downwards from the light; and this double process is necessary to vegetation. The analogy between this and animal life is perfect as all true analogy is, and it abundantly confirms our own doctrine, that the food from the root or stomach derives its principle of nutrition from the action of LIGHT and its electric agents. Clothing and corporeal action are therefore important branches of study; and we question much if they are well understood even in these scientific days. But we do positively think that our Correspondent acts a most inconsistent part in attaching so much importance to the lowest of all material agents—food, and a still more inconsistent part in giving any importance to *one sense* or department of a sense, and refusing it to all the rest. We insist upon the importance of all the *five senses*, and all their modes; and, in doing so, we have at least God and Nature on our side, if not the mystics.]

A PRACTICAL LETTER.

[The following letter from an intelligent Correspondent, we give for the consideration of our practical readers.]

TO THE EDITOR OF THE SHEPHERD.

SIR,—Perceiving that the welfare of the working classes is a subject in which you feel interested, I venture to offer for your consideration an outline of the only system by which, I believe, their condition can be permanently improved.

Money, says Paley, is the *representative of power*, and thus the capitalist in our manufactures exercises a *power* equal to the whole of his laborers put together; nay, in some cases, greater, for the capitalist could better afford to lose the assistance of laborers, whose place he, in a great measure, might supply by machinery, than they could dispense with the aid of his property; but if the capitalist exercises greater *power* in the manufactory, he has a right to the greatest share of reward,

for in reality *he does most*, and thus a great part of the profits is now justly awarded to one, whom it enriches, and the remainder is distributed among a number of men, for whom it merely provides subsistence. Suppose that establishments, which I shall call “co operative manufactories,” were instituted, their fundamental principle being, that *no one should receive benefit from them who did not do part of the actual labour* of the manufactory; superannuations being, by the general consent of the members, allotted to those whom age incapacitated for toil, such superannuations being of course proportioned to the circumstances of the establishment. In such establishments no one member should be allowed to possess more property than another; each workman would be a shareholder, and each manufactory be a republic in itself. Under the present system, whilst self-love continues to be the pivot of human conduct, the greater power being in the hands of one, it will be wielded to his interest, to the prejudice of the workmen; and who, or what law, can arbitrate between the employer and workman?—but here the laborers would be their own masters, and instead of the system of competition at present carried on by the capitalists, let but an amicable feeling exist between the various establishments, and they might exactly proportion the supply of their productions to the demand. The advantages of such a system are multifold and obvious—how could it be set on foot is the next enquiry.

Suppose that a number, say a thousand, of those operatives whose wages are highest, were to subscribe each five shillings per week to a general fund; this at the end of a year would produce, with interest, above thirteen thousand pounds, and in a few years enough would be accumulated to establish a large manufactory; which, once established, other members might be admitted, either by purchasing a share, *but no one should hold more than one*, or it may be earned by labour, part of their wages being paid in money, and part put to their account, and added to the general fund, until equal to the value of a share. Had all the money that has been saved by laborers, in order to raise their wages by a ridiculous strike, been applied in this way, such an establishment might be already in progress. The fundamental rules of such institutions would be—that all whom age or misfortune did not incapacitate, who received benefit, should be shareholders, *and work*.—That no one should possess more than one share.—That none should be admitted after a certain age.—That all, in the affairs of the establishment, should possess equal power, and that no one, unless, as I said before, incapacitated for labour by accident, should be allowed to receive a pension until he had served a determined number of years. Thus the whole profits of the manufactory would be divided among the workmen, and the condition of the whole be improved.

If this idea meets with your approval, I hope you will give it the publicity which the circulation of your unique and excellent periodical enables you to do.

I remain, Sir, your obedient servant,

Feb. 11, 1835.

A UNIVERSALIST.

CORRESPONDENTS.

J. Bennet.—*The two hemispheres are charged with opposite electric ties, and so are the two ends of the spin of an animal. Cunningham, on Electricity and Magnetism, accounts for the greater breadth of head and shoulder in men, and of loins in women on this principle, the positive preponderating in the male; the negative in the female.*

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 36, Vol. III.]

SATURDAY, MARCH 3, 1838.

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THE BIBLE AND ITS INTERPRETERS.

THE word "Bible" means book, and "The Bible" is a title given to the Jewish and Christian revelations by way of eminence. Upon a similar principle is the word "Koran," which also means *book*, a name given to the book of the Mahometan revelation. This royal title is not unmerited, if power and universality of influence be regarded as a test. No book ever had greater circulation, or more powerful influence than the Bible. It has been published in every language, and disseminated amongst every people, and there is no educated person in the world who is not partially acquainted with its contents.

Moreover, it is almost the only book upon which diversity of opinion prevails. In all authors, ancient or modern, there are disputed passages, divers readings, and ambiguous phrases, which exercise the skill of the learned. Even in Shakspeare the readings are almost as various as those of the Bible itself. But these readings are variations of little moment, that seldom affect the sense of the passage, and turn generally upon grammatical and orthographical niceties, which serve to display the skill of the classical and oriental linguist. Were the differences of opinion confined to readings only, there would be very little Biblical or religious controversy in Christendom, and that controversy never would affect the condition of the humble classes of society. Amid all the religious disputations with which the world has been distracted, few or none of those controversies have turned upon grammatical rules or disputed readings. Those who have resorted to this pedantic mode of discovering truth, and enforcing opinion, have always been a very small and unimportant sect. The various readings, therefore, are not to be considered the cause of diversity of opinion. With one English translation all our English sectarians can freely discuss their peculiar doctrines, and demonstrate their favourite topics. The vulgar notion of a diversity of readings is ridiculous. The diversity amounts to a mere trifle, thousands of these being merely differences of pointing and spelling, which have no sensible effect upon the meaning of the passages.

The principal differences of opinion, therefore, turn upon more important aspects of the royal book, and these aspects are, what are in clerical parlance called, the *types* of Scripture. Almost all sectarian opinions are founded upon typical explanations. This shows the importance of typical investigations as the means of curing the complaints which themselves have originated. Thus, for instance, the doctrine of transubstantiation rests upon the literal meaning of the words, "This is my body." The Protestant churches in reply, say "this is a typical expression—the bread is a *type* of Christ." This typical discussion divides the Catholic and Roman churches. The Roman Church defends the literal word. In this respect the Roman Church resembles the Jewish, which also defends the literal meaning of the Old Testament. "The blood of the goat is an atonement for sin," is a Jewish doctrine. This, according to Christianity, is typical; *that is*, the true meaning is disguised under a symbol. The translation is not quarrelled with; and unless when a party is sorely pressed, he seldom requires to resort to a new translation of any passage. The prin-

cipal question is, "does the book speak literally in *doctrine*, or does it not?"

The Jews are the great literalists. But still the Jews are not wholly literalists; they acknowledge a typical meaning under the literal. The Targum is full of their typical fancies. Next to the Jews stand the Catholics, who maintain the letter of the word more frequently than the Protestants; but still the Catholics are not wholly literalists. They admit the types of the Old Testament, but deny those of the New. They are the Jews of the New Testament. The Protestants merely advance a little way beyond the Catholics, rejecting some of the most prominent literalisms of the Roman Church, and believing all the rest. The Protestants, moreover, are divided into a thousand sects upon this very topic of literal interpretation, varying from the lowest standard of the letter, up to the highest standard of the spirit.

Amongst the Protestants there is also a species of infidel party, which, by way of annihilating the letter, has invented a curious style of interpretation, which may be called etymological. It says the Bible is a fable, concealing a science under the form of history and dogma, and that the science is to be discovered by the meanings of the proper names employed in what is called the history. Thus Abraham means a father of many, Isaac means laughter, and Jacob a deceiver, and Judah the praise of the Lord; when, therefore, we are told that Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren, we ought to read it, "A father of many people begat Laughter, and Laughter begat a Deceiver, and the Deceiver begat the praise of the Lord and his brethren." The Bible read in this manner is much like the cross-reading of a newspaper. Thus Saul, the first king of Israel, means hell; and David, the second king, means beloved, and he was a bloody man; and Solomon means peaceable. Now Peaceable apostatized in his old age, and the Lord rent the kingdom from Peaceable's children, and Rehoboam, his son, *i. e.*, the deliverer of the people, had only two tribes out of the twelve for his share; when this deliverer was asked if he meant to diminish the burden of Peaceable's taxation, he replied, "Nay, I will increase your burdens, and as my father chastised you with whips, I will chastise you with scorpions. My little finger will be thicker than my father's loins." The people, accordingly, rebelled against their deliverer, and rallied around Jeroboam, which means the man who fights against the people.*

* One may read English history in the same manner. Thus Pitt is the man who has thrown the nation into the *pit* of confusion. Wilberforce the man who used *wild-bear-force* to save the negroes, that is, hugging them to death, for Lord Brougham informs us that his slavery abolition has deteriorated the condition of the slaves. Earl Grey is the statesman who became *grey* with age before he attained to power. Brougham the man who *brow-beats* the Lords. O'Connell is the man who causes the Irish to cry out *ooh on*, he *ooh*annels them, and O'Connor is the leader of the *ooh on* clamour, that is the *ooh*onner. We remember a curious interpretation of Scripture by John Ward, who applied all scripture to himself: speaking of the man who

Some again, even deeper than these, will tell you the mystic meaning of countries, men, and beasts, and give a spiritual signification to mice, frogs, dogs, and horses, reading the letter by this mystic meaning, which they call the science of correspondences. This science was revealed from heaven to Emanuel Swedenborg, and is now variously taught by his followers. A rich and copious exposition of the science is to be found in Noble's *Plenary Inspiration of the Scriptures*, a work of no mean merit, however fanciful the science of correspondences may be, or seem to be; for, as all imagination must conform itself to the laws of Nature, it is impossible for a rich fancy to fail in revealing natural truths upon any principle of analysis or synthesis that it adopts, but more especially with a universal book like the Bible, whose chief peculiarity is, that it has a somewhat definite meaning upon every principle of interpretation, but a consistent meaning upon one only.

The principal motive which has induced the infidels to attempt the mystic interpretation is miracle, or divine interposition. This they all boggle at, and have tried various means to get rid of. To what effect may be imagined, from the fact, that, at this present moment, there is not a writer in the public press who has the hardihood to avow himself an infidel, although it is bruited about, with every appearance of truth, that not one half of the population of this city is connected with any place of Christian worship. It is vain to say that government has anything to do with this; it is a moral and intellectual circumstance, with which political power and wealth have no connection. Practical infidelity is very great. We believe sincerely that it embraces nine-tenths of the population. How then does the tenth exercise its power? by intellect alone—by *priestcraft* no doubt; but a craft which acts with the instruments of the tongue and the pen solely, for what it does by means of the law in its extortions and covetous graspings of property, is *inimical* to its own interests, and calculated to undo all that the tongue and the pen can effect. But such is the power of the priestly tongue and the priestly pen, that the priest can even afford to profane his own character by robbery, hypocrisy, and extortion; and yet, in spite of all this counteraction, the moral and intellectual power of the old gospel is such, that not an infidel in a public newspaper dare openly avow himself! Is not this singular? Is it not true? Is not infidelity an intellectual failure? Is it not evident, that if the infidels expect to reform the religious world they must take another ground?

And pray, what is that ground? the ground is that which has always been taken, and ever will be taken as long as the world exists. The child must come from its mother. You cannot *make* a child. The stream of time is continuous, and the present comes from the past, as the future from the present. When St. Paul, the great founder of Christianity, taught the new gospel, he abrogated old forms and ceremonies, but he never denied their divinity. He told the Jews that their existence was a part of the divine plan; but, having performed its work, it must yield to a new form of a more ethereal nature. And, in order to connect the old with the new, he showed them the new concealed in figures under the disguise of the old. He reasoned thus,—Abraham had two sons, one by a *bond woman*, the other by a *free*. When the free woman's son was born, the Lord said, "*cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of*

the free." The bond-woman is the law, the free-woman is the gospel. The meaning is obvious; "*cast out the old forms of bondage when the gospel comes.*" The Jews had been reading this passage for hundreds of years before Paul arose, but they never saw his meaning. But Paul, when he showed them this new meaning, did not at the same time say, "*the story of Abraham is a lie, it is a fable, there never was such a man as Abraham.*" Paul could well afford to believe the story of Abraham, and the divine allegory of Abraham at the same time. He could hold two ideas in his mind, and associate them in marriage union without any difficulty or inconsistency. This change from a lower to a higher meaning is the natural process of growth; but, as the root is the least beautiful and least valuable part of the plant, so the first, or base meaning, that is, the historical, is in itself of no consequence, except as a root from which the rest proceeds in the course of time. The universal facts, which the history teaches, exist independent of the history in universal being; but, as social and educational facts in time, they proceed from the history, and cannot be *taught* without it. Hence the necessity of the historical root which infidelity has tried to destroy, but which the omnipotence of truth has most triumphantly defied.

Now, the historical Bible presents no obstacle whatever to the very utmost excess of liberality and social peace. We challenge any man to point out a single obstacle to political, intellectual, and moral liberty, in the faith of the historical Bible. The obstacle to liberty lies in the popular belief respecting the nature of God. Here, and here only, is the evil. When society holds the faith of a universal God the mission of the Bible ceases. It is then only a relic, but a valuable relic of former times. At present the Bible acts the part of a lawgiver. It will soon cease to do so. The true God is in the heart of man; but it is the Bible itself that tells us this truth. It tells us *the time shall come* when the true God shall be born, and the true law and lawgiver placed in the human heart. When this happy time shall come the Bible will cease to be the lawgiver; but the Bible itself is a means to accomplish this end. Hence the failure of infidelity as a moral and intellectual system.

The Bible, we say, will be superseded as a statute book, for the law of God is the living law of a good heart and a right mind. This was done by St. Paul, and it will be done again. St. Paul abrogated the whole law of Moses, and at the same time asserted its divinity. He simply said, it has fulfilled its mission as a process or stage in the march of faith, and without the slightest compunction he threw it all behind him as husks for swine. St. Paul destroyed the *whole* Bible of his time. If the Jewish Church was merely a beggarly element, notwithstanding its divinity, why may not the Christian Church be the same? This is an important question. The Conservative Christians, the Tories of the faith, say Christ has completed the march of progress! Then we reply, if Christ has finished it, *why is he to come again to destroy Antichrist?* Is not the fact of another coming to destroy a corrupt system a sufficient proof that *the process* is not complete? Certainly. Then we say we have a right to conclude that this same Christian Church in which we live is nothing but beggarly elements after all. We learn this by an analysis of the book itself, which is its own reformer and its own destroyer. No infidel can harm it; faith alone will lay it on the shelf, by leading the mind of man to the God, and the law, and the Bible within, married to, and associated with, and in part the offspring of, the Bible which is without.

Is not the Old Testament laid on the shelf, and yet, in association, it reigns with the New? But how does it reign? Do we kill sheep and oxen and offer up goats and pigeons for our transgressions? Do not even the Christians abhor all sacrifices, and shudder at the thought of the Jews offering a cock to the deity, as they still once a-year, in many places, continue to do? Is not the whole history of the Old Testament merely an olden relic, which the Christian clergy themselves would be the very first to denounce as a code of laws? Every pulpit in England would ring with anathemas if an attempt were made to obey the laws of God in the Old Testament. Is it not therefore laid on the shelf? Yet the same

was put in *ward* by Moses for gathering sticks on the Sabbath day, he said this was himself in his fallen or unregenerated state. He was put in *ward*—that is, John Ward—me—and afterwards taken out and stoned to death, that is the evil was taken out of John Ward and destroyed.—John was put in *ward* for blasphemy, that is, in Derby jail. This was a deeper state of being, *more in Ward*, and when he came out he was greater than ever, inasmuch as he had been in the inner sanctuary. Now they have shut him up in the grave—*more in Ward still*; John Ward is now dead, and the spirit is relieved. May God preserve it, and fill with all the fulness of joy, in the hope of which it lived, and for which, as well as many other amiable qualities, we hold its memory in honour.

clergy who refuse to keep those statutes, are the boldest to declare their divine origin, and always prepared to defend their claims against all opponents. This is a simple fact, and merely a type of what must take place with the New, when men advance to the next stage of progress in the growth of the church. The New Testament must lose its legislative and doctrinal authority, and be regarded merely as a historical fact in the dispensations of Providence. All *but* the history is changeable or progressive. The doctrine is a principle of growth that enlarges with time, and accommodates itself to the changing and improving conditions of man. But, who ever heard of a historical event changing? A doctrine is a mode—a fashion of thought, and every age is throwing it into new positions and aspects—a historical fact is for ever the same.

The historical fact, therefore, of the Bible, is fixed as any other history is fixed; the mistakes being such as are to be found in any other book subject to the laws of human criticism, and susceptible of human correction. The doctrines are progressive and expansive. The old law becomes the old gospel, and the old gospel having assumed a variety of forms becomes a system of universal faith, in which all religious rites and ceremonies die, and religion becomes a principle of life, instead of a profession of belief. This is the process. It is tantamount to a rejection of the Old and New Testaments as literal tests of doctrinal truths, but no more. As materials, from which important truths will be calmly and logically deduced, they will always be valuable records of great historical importance. The first will take the lead of all the antique literature, and the second of all modern literature, being the only existent records of the beginning of the two eras; and they will serve as circumstantial evidence of great weight, to give effect to convictions resting upon other grounds, but deriving corroboration from the Biblical history of Providence.

We shall give in a few words the relationship in which we stand in respect to sectarians and infidels. The controversy has these four aspects, in so far as it respects the book Bible, which is merely a type or image of the true Bible, and a small portion of it at the same time:

First—Historical facts.

Second—The fact of revelation.

Third—The fact of miracle.

Fourth—Doctrine, or ultimate meaning.

The sectarian and we agree upon the three first points; on the fourth alone are we at variance. He is satisfied with the mere types or shell of the doctrine—we seek the living law of which these types were merely the temporary substitutes during the infancy of the church. The infidel puts his negative upon all the four.

ÆSTHETIC LETTERS, ON THE CULTIVATION OF THE HUMAN BEING.

BY SCHILLER.

LETTER VI.

Am I supposed to have exaggerated, in this description, the state of the present times? I do not anticipate that objection, but another—that I have proved too much. This picture, you will tell me, resembles indeed the state of mankind around us, but it also bears a general resemblance to all nations whom civilization has reached, since all, without distinction, must through false reasoning fall away from nature, before they can, through reason, return to her.

Yet, after a little attention to the character of the times, the contrast between this modern form of humanity and the ancient, more especially the Grecian, must strike us with amazement. The glory of cultivation and refinement, which we justly claim over every other *mere* nature, cannot avail us in competition with the Grecian, that wedded itself to all the charms of art, and all the dignity of wisdom, without, like ours, being itself a sacrifice. The Greeks shame us—not merely by a simplicity which is foreign to our age—they are our rivals, often our masters, in those very advantages by which we are accustomed to console ourselves for the opposition to nature which our manners evince. Complete in form and full of vital substance, in-

vestigators in philosophy and creators in the arts, tender yet energetic, we behold them uniting the youth of fancy with the maturity of reason in one glorious manhood.

At the time of that beautiful awakening of the intellectual powers, the peculiar provinces of the senses and the spiritual being were not yet strictly distinguished; for as yet no discord incited them hostilely to make division and to fix their boundaries. Poetry had not then held corrupting intercourse with wit, nor had speculation disgraced itself by sophistry. Both could at need exchange their occupations, for each, in its own way, honoured truth. However high reason might soar, it retained its attachment to reality, and throughout its minutest analyses never lost sight of it. It did indeed dissect human nature, and cast it in magnified forms into its glorious circle of divinity, so that each was distinct from every other; but this it did not by tearing it to pieces, but by blending it differently, so that no part of human nature was wanting in any single god. How wholly different with us moderns! With us, too, the image of the species is scattered in distinctively magnified forms among the individuals; but each is only a fragment, not a varied compound of the whole; so that we must inquire of the different individuals successively, in order to collect the totality of the species. One might almost be tempted to maintain that the faculties of the mind exert themselves among us as separately as the psychologist divides them in idea; and we see not only single subjects but whole classes of men unfold only one part of their capacities, whilst faint traces of the rest are, like stunted growths, scarcely to be discerned.

I do not overlook the advantage which the present race considered as a unity, and only in the scales of the understanding, may claim to have over the best in the ancient world; but it must begin the contest with closed ranks, and the whole measure itself against the whole. What single modern steps forth, man against man, to contend with the single Athenian for the prize of humanity?

Whence this disadvantageous position of the individuals, notwithstanding all the advantages of the species? Why was the single Greek able to qualify himself for a representative of his age, and why cannot the single modern adventure thus? Because to the first all-uniting nature, to the last the all-separating understanding, imparted its forms.

It was cultivation itself which inflicted these wounds on modern humanity. As soon as, on the one hand, more enlarged experience and more exact thinking required a stricter division of the sciences, and, on the other, the more complicated machinery of states made a more rigid distinction of stations and employments necessary, then the inner bond of human nature was torn asunder, and a pernicious strife set at variance its harmonious powers. Intuitive and speculative understandings withdrew with hostile dispositions to their separate fields, whose boundaries they now began to watch with distrust and jealousy, and in the sphere to which a man limited his activity, he gave himself a master within himself, who not unfrequently ended in suppressing the rest of his powers. Whilst here the luxuriating imagination ravaged the laborious plantations of the understanding, the spirit of abstraction there consumed the fire at which the heart should have warmed itself and the fancy should have been kindled.

This devastation which art and learning commenced in the inner man, the new spirit of government completed and made universal. It was not indeed to be expected that the simple organization of the first republics should survive the simplicity of the first manners and relations; but instead of rising into a higher animal existence, it settles down into a vulgar and coarse mechanism. That polytypous nature of the Grecian states, where each individual enjoyed an independent life, and when there was need could become the whole, now gave place to an ingenious clock-work, in which, from the mechanical arrangement of an infinite number, though of lifeless parts, a moral life was fashioned for the whole. The church and the state, the laws and the morals, were now torn asunder; the enjoyment was divided from the labour, the means from the end, the effort from the reward. Eternally chained down to one small fragment of the whole, man achieves his cultivation only as a fragment; with the monotonous rumbling of the wheel which he turns

round, always in his ear, he is never able to develop the harmony of his being; and instead of bearing the full impression of humanity, he becomes merely a type of his employment or his science. But even the pitiful and partial interest which joins the individual members to the whole, depends not on forms which they derive from their own activity (for how could it be safe to trust to the principle of liberty in them a mechanism so artificial and so adverse to daylight?) but it is prescribed to them, with scrupulous exactness, by a formula in which their free judgment is confined. The dead letter supplies the place of the living intelligence, and a practised memory leads more safely than genius or feeling.

When the community measures a man by his office, when it honours in one citizen only memory, in another a tabular understanding, in a third only mechanical dexterity; when here, indifferent to the character, it insists only upon knowledge, and there, on the contrary, for a sake of a spirit of order and regularity, excuses the greatest darkness of the understanding;—when at the same time it requires the peculiar skill of the individuals to be carried to an extreme degree in proportion to the limitation of the subject:—then need we not wonder that the remaining qualities of the heart and mind become neglected, in order to bestow all care on that single one which is the source of honour and reward. We know, indeed, that powerful genius does not make the limits of its employment the limits to its activity, but mediocre talent consumes in the employment which falls to its lot the whole niggardly sum of its powers; and it must be no ordinary head that preserves, without detriment to its calling, some overplus for the indulgence of tastes. Moreover, it is seldom a good recommendation to the state when the powers surpass the station, or when the spiritual requirements of a man of genius give his office a competitor. So jealous is the state of the sole possession of its servants, that it would rather determine (and who can blame it?) to share its man with a Venus Cytherea than with a Venus Urania.

So by degrees the individual concrete life is destroyed, in order that the abstract of the whole may prolong its wretched existence; and that the state always remains a stranger to its citizens, because feeling nowhere finds it.* Necessitated to relieve itself of the manifold varieties of its citizens by classification, and never holding intercourse with humanity except at second hand, through representation, the governing portion at last loses sight of it altogether, by confounding it with a mere contrivance of the understanding; and the governed can only receive with indifference the laws, that are so little adapted for them. Wearied at last with keeping up a contract, of which the government on its part does so little to relieve her, positive society (as has long been the fate of most European states) falls into a moral state of nature, where public power is only one party *more*, hated and cheated by those who render it necessary, and esteemed only by those who need it not.

Could humanity with this double force, pressing upon it from within and from without, take any other direction than that it has taken? Whilst the speculative spirit strove after imperishable possessions in the kingdom of ideas, it must become a stranger to the world of sense, and lose matter while investigating form. The spirit of business, enclosed in a uniform round of objects, and still further narrowed in its operations by prescriptive rules, must behold the free whole withdrawn from its view as if by irregular movements, and must, together with its sphere, become impoverished. As the first is tempted to model the real according to the conceivable, and to elevate the individual conditions of its own power of conception into constitutional laws for the existence of things, so the latter plunges into the opposite extreme—that of valuing all experience generally according to a peculiar portion of experience, and wishing to force the rules of its own business upon every other business without distinction. The one is compelled to become the prey of an empty subtlety, the other of a pedantic littleness; because the one takes its station too high for the individual, the other too low for the whole. But the evil of this direction of mind has not been limited to knowledge and production, it has extended in no small degree over feeling and

action. We know that the sensibility of the mind depends for its degree upon the liveliness, and for its extent upon the richness, of the imagination. Now a preponderance of the analyzing faculty must needs rob the fancy of its strength and its fire; and a more limited sphere of objects must lessen its richness. The abstract thinker often has, therefore, a cold heart, because he analyzes impressions that only as a whole excite the feelings; the man of business has often a narrow heart, because his imagination, shut up in the unvarying round of his occupation, cannot enlarge itself by any kind of experience foreign to its sphere.

It lay in my way to expose the injurious tendency of the character of the times, and its sources, and not to show the advantages by which nature repairs the evil: but I willingly grant you, that however little the individual may gain by this dismembering of his being, the race could have advanced by no other means.

The phenomenon of Grecian humanity was unquestionably a maximum, at which point it was impossible either to remain or to rise higher—impossible to remain, because the understanding, with the stores which it had, would inevitably have been obliged to separate itself from feeling and contemplation, and to strive after distinctness of knowledge—impossible to rise higher, because a determinate degree of enlightenment can co-exist only with a determinate amount of fulness and warmth of life. The Grecians had reached this point, and if they would have proceeded to a state of yet higher cultivation, they must like us have given up the totality of their being, and have pursued truth in separate paths. There was no other way of developing the various capacities in man, but to oppose them to each other. This antagonism of powers is the great instrument of cultivation, but yet the instrument only; for so long as this conflict lasts, man is only in the way to cultivation. It is only when single powers violate themselves in man, and usurp an exclusive legislation, that they come into opposition with the truth of things, and oblige common understanding, that otherwise rests with idle contentedness on the outside appearance, to penetrate into the depths of objects. While the pure understanding usurps authority in the world of sense, and the empirical is busy in subjecting it to the conditions of experience, both faculties are bringing themselves to the fullest possible maturity, and exhausting the whole compass of their spheres. Whilst the imagination there, by her licentiousness, dares to dissolve the constitution of the world, she obliges reason there to mount to the highest sources of knowledge, and to call the law of necessity to its aid against her.

Partiality in the exercise of powers leads the individual infallibly to error, but the race to truth. Only by collecting the entire energies of our mind into one focus, and by drawing our whole being together into single power, do we give this single power as it were wings, and carry it artificially far beyond the limits which nature seemed to have assigned it. As certain as it is that all the individuals of the human race taken together would never have been able with the unassisted power of sight, which nature has allotted them, to espy one of Jupiter's satellites, which the telescope discovers to the astronomer, so indisputable is it that the thinking faculty could never have produced an Analysis of the Infinite, or a Critique of Pure Reason, if in single men who had this vocation reason had not disentangled itself from every thing extrinsic, and prepared itself, by the most intense abstraction, to pierce into regions of unconditional truth. But will a mind, so resolved, as it were, into pure understanding and pure intuition, be capable of exchanging the rigid chains of logic for the free movement of the poetic powers, and of seizing the individuality of things with faithful and chaste perception? Here nature sets a bound even to universal genius, which it cannot overleap, and truth will continue to have martyrs so long as philosophy must make it her chief employment to guard against error.

How much soever the world may have gained by this separate cultivation of the human powers, it is not to be denied that the individuals whom it teaches suffer under the curse of subserviency to the general purpose. Gymnastic exercises will, indeed, produce athletic forms, but beauty is formed only by the free and equable play of the limbs. In the same way, by

* See the fourth letter,

straining to the utmost single powers of mind, extraordinary men may be produced, but only by an equable tempering of the faculties can happy and complete ones be created. And in what relation should we stand with past and future ages, if the cultivation of human nature made such a sacrifice necessary? We should have been the servants of humanity, we should for some thousands of years have endured for her the labours of slavery, and stamped upon our mutilated nature the shameful traces of this servitude, that a later race might tend its moral health, and develop the free growth of its humanity, in happy indolence.

But can man indeed be destined for whatever purpose to neglect himself? Are we to suppose that nature ought to have the power to rob us of that perfection which reason by her aims prescribes to us?

It must then be false that the cultivation of single powers acquires the sacrifice of the totality of our being; or if the law of nature tended ever so much to this sacrifice, it must be in our power, by a higher art, to repair the damage which art had occasioned.

A POEM TRANSLATED, WITH A COMMENT.

By the Transcendentalist.

In the collection of Latin poems by Englishmen, which is called *Musa Anglicana*, I met with a piece entitled *Idea Spiritus non est aquè clara ac Idea Corporis*. There is in it as little true poetry as may be, but as it illustrates in a popular and pleasant manner several subjects familiar to the readers of this work, and, as I thought I could tack on two or three observations in the form of a comment, I have translated it. The name of the author is not given, but he was a Cambridge student, and the poem is dated 1730.

THE IDEA OF SPIRIT IS NOT SO CLEAR AS THE IDEA OF BODY.

1. While, from the lofty palace of the brain,
The mind o'er subject limbs exerts her reign;
Governs with easy rule the supple nerves,
Each active sense her ev'ry nod observes;
Surveys with care the outward signs of things,
Then a true copy to his sov'reign brings.
Thus do the eyes, which by the forehead plac'd,
Guard the brains' portals; thus the ears, the taste,
The smell, the touch, which, to no member bound,
In all the body's parts alike is found.
10. While these, her true attendants, guide her way,
The mind, who, first rude and uncultured, lay
In her dark dungeon, straight begins to rise,
Gathers new wealth, and scans the glitt'ring skies.
Safe, while to these a willing ear she turns;
But if corporeal bounds she proudly spurns,
She roams through wilds unknown, and grasps at air,
Her gain is—NOTHING, and her end—despair.
20. Since from the bodies round all knowledge springs,
Our thoughts must bear the stamp of outward things.
Hence, with a motley crowd Olympus nods,
Bent 'neath the weight of bearded, biped gods.
In ev'ry nook some monstrous image stands:
See, yonder stalks dread Mars with gory hands!
Now Pallas, after many a painful strain,
Springs arm'd from human Jove's bewilder'd brain.
The mind would grasp at spirit, e'er it fades,
Gives it a form, yet, while it decks, degrades.
30. To paint the queen of love Apelles glows,
With borrowed charms the pictured goddess grows.
From earthly nymphs each beauty he must beg,
From one a lip, from one a well-turned leg.
The iv'ry neck he pilfers from some fair,
Another's locks; now gives the graceful air,
The glitt'ring darts, the eyes replete with guile,
While from the mouth the girls of Hellas smile.*

That is, the smile is copied from those of the Greek girls.

He hoped to paint a goddess—all is o'er!
There stands a mortal woman, and no more—
Chloe, not Venus, rules the Cyprian shore.

40. Celestial sprites of old were disinclined
To come within the ken of human mind,
Proudly they shunned all intercourse with man,
When Locke arose, and to reflect began.
The world of sprites is opened to his view,
He talks with ghosts, and gods immortal too;
Familiar as his home, he sees displayed
The realms of fancy, and each empty shade.
But as for us, poor things, how sad our plight,
Who live without this Highland second sight.
50. Around us elves may wander ever free.
The tiny things we neither touch nor see.
While he, who's bless'd with Locke's discerning eyes,
May see pale goblins at his elbow rise,
A Sibyl's aid as useless may decline,
Can his old dead friends e'en while living join,
And pleased count o'er his proud ancestral line.
Our minds are narrow, vainly we desire
To such high contemplations to aspire.
Belinda cannot see the airy band
60. Of watchful sylphs, who ever near her stand,
Knows not, her small attendants never fail
To guard each ringlet from the ruder gale;
That round her dress sprites without number meet,
And make the robe fall graceful to her feet.
"Some fold the sleeve, while others plait the gown,
66. And Betty's praised for virtues not her own."

THE COMMENT.

The title: (*The idea of spirit is not so clear as the idea of body*).—Why not? The whole poem is directed against Locke, who maintained that body was only manifested by its qualities, and that the qualities of spirit, such as *thinking*, &c., were likewise perceivable. Hence, both were equally manifest. How is it that so many fall into absolute materialism, and so few into absolute idealism? This natural tendency to one of two poles deserves consideration. The following appears to me to be the solution of the difficulty:—Our notion of spirit is got from reflection,—a looking back upon ourselves; we do not stand like third parties with matter at our right hand, and spirit at our left. "Spirit" means ourselves, as distinguished from external objects, and the question is, whether it be so easy to look at home as to look abroad. I have before said, that were it not for objects around, our own existence would not be manifest; but that does not prove, that, granted the presence of the objects, the notions of spirit and matter should not be equally clear. The fact is this: spirit first contemplates external objects, while so employed its attention is directed, of course, outwards; it is thinking of matter, not of itself, and is not performing an act of self-reflection. And when it does look back upon itself, it only regards itself as the perceiver of the objects, that is, only as in relation to matter. Hence, spirit can think about matter without thinking of itself, but cannot think of itself without thinking about matter. Our Cambridge friend is right then so far, though, I am convinced, the reasons I have alleged had no part in prompting him to take his peculiar side. Understand, my observations do not in the least veer towards materialism, or an acknowledgment of the independent being of matter. The eye, to which the whole visible world is revealed, does not have a glimpse of itself; but who, in affirming this, would be accused of denying the eye's existence?

Line 6. (*True copy*.) In the Latin "*exemplaria*," an expression which involves one of the most puzzling subjects in metaphysics. Fichte, the young, now professor at Bonn, has written much valuable matter about it. The notion was, that as things external to the mind cannot be within it, and our im-

* Æneas required the aid of a Sibyl to conduct him to the world of spirits.

† These concluding lines refer to Pope's "*Rape of the Lock*;" the couplet in inverted commas is by Pope.—T.

pressions of course are in our minds, we never perceive the things themselves, but only have impressions, which are copies of them. This theory gave rise to a sceptical question. If we only perceive the impressions, and not the things, how can we possibly tell that the former are copies of the latter? The severe idealism rose from this question; seeing that there is no comparing a known with an unknown thing, so as to find out whether one be a copy of the other or not, and also admitting that we perceive nothing but impressions, the idealist boldly cuts off the trouble of comparison by denying the existence of external things altogether. Still, however, the corporeal world has never ceased to assert its claims to existence; the mind finds that there is a number of objects utterly independent of its own will, and what is this, but finding that they do not depend on itself? The idealist will maintain, that the so-called real things are produced by spirit, *without* consciousness, and that the imaginary things are produced *with* consciousness. But, how does this prove mind without matter? Mind is manifested by consciousness, and what right has it to attribute to itself acts of which it is unconscious? Can there not be a third principle, which is neither mind nor matter, but develops itself in both? Kant had a very odd way of avoiding severe idealism, and at the same time of steering clear of the untenable notion of a copy. He said that there were external things, but that our perceptions were totally unlike them; that we could have no conception of the external world in itself; and hence that things were literally concealed by their own manifestation. However, this vast, inconceivable mass (which was called the *noumenon*) seemed but lumbering, and Fichte, the elder, raised once more the standard of absolute idealism. He found that nothing can be an object, except that which is limited; that spirit* to contemplate itself, or become its own object, must necessarily set a limit to itself, and hence he ingeniously made the material world spring from the very essence of spirit. But though he thus accounted for a material world on the principles of pure idealism, his theory was not satisfactory. He had indeed deduced a limit; but whence could he draw the variety of our limits, the thousand different sensations and phenomena which all-bounteous nature bestows? At last comes the identity-system, the placing the absolute neither in spirit nor matter, but in an indifference of both, and the making thought and being both the same, not one a copy of the other. From this point German philosophy is working at present. Understand by the word "spirit" I have only meant "spirit as manifested to us." Doubtless "spirit," as applied to the Divinity, has a different sense, not meaning a something dependent on another pole.

Line 9. (The touch).—I have not exactly rendered the Latin, and as the original passage is good, I have transcribed it:—

"—qui per totam currit sparso agmine molem
Tactus, ad extremas speculator corporis oras."

The observation offers food for reflection. Is it not singular that while all the other senses should be confined to one particular part of the body, the touch should be spread all over it? An instructive essay might be written on this.

Line 19, and following.—The requisition of symbols under sensuous forms is here well set forth. Compare it with what I said in my last essay. The author deduces polytheism from the attempt of the mind to grasp what is beyond it, and then finding nothing, filling up the chasm with mere corporeal forms.

Line 43. (Locke).—Wonderful! The empirical unsoaring Locke sneered at for being too mystical! The fact is, our Cambridge friend, in sneering at Locke, has only exposed himself. Locke merely regarded spirit as naturally manifested, and our sapient poet instantly makes him a contemplator of spirits as supernaturally manifested. We now discover, what we must have suspected all along, that he knew nothing of his subject, but that his poem is the result of a monstrous state of confusion. Apparitions are downright sensible forms, determined and distinct; there is no more difficulty in conceiving a

ghost than a living man; they are not assumed as symbols, cannot be made out as allegories like the heathen deities, but are by their believers considered as downright existing objects. These considerations lead us to a twofold division of the mystics. The first are those who spring from a Cartesian basis, who dwell in self-contemplation, who think that spirit or the soul, abstracted from all outward things, can be manifested. These are the persons I have accused of nihilism. Another party of mystics are totally distinct from these; they think nothing of self-contemplation, but believe in an intercourse with the spiritual world, which they suppose peopled with beings as visible as anything in this earth, and of course belonging to the class of external objects. It would be the highest injustice to accuse these parties of nihilism; what they call spirits being no abstractions, but merely a refined sort of bodies, which are within the ken of the understanding. Those mystics I alluded to in my last, as eking out the understanding with the imagination, while the more intellectual class are able to give their images a scientific form, make the connecting link between the two classes. Like the latter, they openly require sensuous forms to dwell on; like the former, they do not give these an external being, but make them spring from their own mind. The first class of mystics is rather a portrait of a state aimed at than a state possessed, and the self-contemplatists are glad to become friends with the seers, as being able to give a form to their abstractions. Still, though the same man may belong to both parties, they are entirely distinct. Our poet has confounded them; and when he ought to have accused Locke of a tendency to nihilism, he has, by a palpable blunder, made him a ghost seer. A systematic body of the second order of mystics are the Swedenborgians, who are neither self-contemplatists nor ascetics.

THE TRANSCENDENTALIST.

THE STATISTICAL SOCIETY OF LONDON

Are likely to get into a position which is commonly compared to an uncomfortable immersion in "hot water." The members have actively and energetically taken up the subject of "Strikes" and "Turn-outs." A committee has been appointed "to occupy themselves in collecting a statistical account of the various strikes and combinations which have existed in different parts of the united kingdom, for the purpose of altering the rate of wages, and of introducing new regulations between masters and men."

On the 19th ultimo, the first paper on the subject was read before a numerous meeting of the society, of which the particulars have been reported to us. It was on the strike at Staley bridge and Ashton in the winter of 1830-31. But, although it pretended to be an impartial statement of that important affair, it was so decidedly one-sided, that we forbear to publish any particulars or abstract of it. Questions were asked by some of the company, which showed at once that the strike originated with the masters, and not with the men.

The Society has put together a formidable list of fifty-seven questions, which we subjoin. Our working readers will perceive at once how strong a spice of favour towards the capitalists is infused throughout the whole. This Society sets out with a notion of its perfect impartiality, and, at the meeting, it was curious to observe the phraseology of every speaker. They all avowed the necessity of *appearing* impartial, but not one avowed the necessity of *being* impartial. The members may suppose this is only a grammatical criticism of ours. We assure them, their words truly and faithfully express their actual state of mind. So clearly do we see the mental position of these statistical inquirers, whose labours we hope will yet do much good, that we feel it requisite to acquaint the working men with what is going on.

The New Poor Law began with inquiries much farther from direct government cognizance than this society, and no doubt something is intended by, or will grow out of, the researches of these political economists. These measures, whatever they shall be, cannot be of that progressive nature which the condition of man demands, if they are to be founded on a state of mind which is so thoroughly imbued, as these papers show, by the pre-supposi-

* "Spirit and matter" are not Fichtean words, but I have used them to preserve the connection.

tion or prejudice, that the working people are always in the wrong, and that the results of strikes are always injurious.

If the operatives think it worth while efficiently to counteract the machinery of these theorists, they should at once form a Statistical Society of their own. This would cost them little time or money, for they have amongst themselves all, or almost all, the facts necessary to be brought before the public. Let the unwashed wash themselves for once, and meet these philosophical inquirers on their own ground. In point of knowledge of the subject, the operatives are immeasurably beyond the members of the London Statistical Society, whose station in life necessarily precludes them from a familiarity and sympathy with workmen, and the results of laws affecting their well-being.

At all events, we hope that some active and well informed individuals will draw up a list of fifty-seven questions, not exactly opposed to these, because errors on one side will not correct errors on another side, but which shall have the strongest possible tendency to elicit the truth. Working men, who feel strongly that truth is with them, need not enter into narrow disputes: they can afford to meet the subject fairly.

STATISTICAL SOCIETY OF LONDON.

Queries formed for the purpose of collecting a Statement of the origin, progress, and consequences of individual Strikes.

1. Name of town or district.
2. Population of ditto.
3. *Characteristics of the population*, and of their staple employment, with reference to the strike.
4. State the circumstances of the trade, whether flourishing or otherwise, at the time of the strike.
5. State the occupation of persons engaged in the strike or combination, showing the particular class with which it originated.
6. What were the average weekly earnings immediately before the strike, and when in full work, of the class with whom the strike originated?
7. Were the earnings, or other circumstances of the workmen, with whom the strike originated, inferior to those of persons employed in the same branch of manufacture, in the same or neighbouring towns or district?
8. Were they in any way, and in what way, superior?
9. State the number and description of workmen and other persons whose employments depended upon those of the persons engaged in the strike, and who were consequently deprived of occupation during its continuance.
10. What were the weekly earnings of the persons last described?
11. State the estimated value of buildings and machinery rendered inactive by the strike.
12. State the estimated floating capital of manufacturers and masters rendered inactive, and consequent amount of loss.
- Detail the mode in which this estimate is made.
13. Did any *Trades' Union* exist in the district before the strike, or was any formed in consequence?
- Number and description of its members—its constitution—rules for management—remuneration of officers—its declared objects—mode of operation.
14. Were any and what *compulsory measures* taken to make workmen join the union?
15. Did any association of masters exist in the district before the strike, for counteracting the operations of Trades' Unions, or for any other purpose?
16. Did the strike originate in the town or district, or was it part of a more extensive plan, and was it fomented by delegates from any other body of workmen?
17. Was the strike under the direction of any Committee; and, if so, what was its constitution and mode of operation; and had that Committee absolute and secret powers?
- Exeuvour to furnish a copy of the rules.
18. What was the ostensible cause of the strike or combination; state whether any and what notice was given, either by the masters or men, as the case might be, of the time of its commencement?
19. Were any and what proposals for accommodation made by either party for the acceptance of the other?

Send copies of any papers connected with such proposals.

20. On what day did the strike commence?
21. In how many establishments did the strike prevail? In how many did the workmen continue employed?
22. State the number of persons engaged in the strike or combination, and the number who continued at work.
23. How were the different descriptions of workpeople supported during the strike? From what source was the fund derived? What were the rates of weekly allowance of different periods? What the aggregate sum thus distributed? How long did the funds last? What were the expenses of management? Send papers, if any.
24. Was any subscription raised, or money voted from corporate, or other funds, for relieving distressed persons during the strike? What regulations or limitations were imposed in the distribution of the money?
25. State the sums expended for the relief of the poor from the parish funds, in each week during the strike, and in each of the twelve weeks thereafter, comparing the same with the corresponding period in the preceding year.
26. Were any of the workpeople able to resort, and did they so resort, to any other, and what other, modes of occupation, at any time during the continuance of the strike?
27. How otherwise did they pass their time?
28. Was there any perceptible increase of the class of street beggars?
29. Was much sickness or increased mortality observable during the strike, or consequent upon it?
30. State the number of persons who were admitted into the several hospitals, or received medical attendance, during each week of the strike, and for each of the twelve weeks thereafter. Give weekly statements for the corresponding weeks of the preceding year.
31. Was there more than the usual amount of drunkenness and disorderly conduct witnessed in the streets?
32. Were any, and what acts of violence against persons or property committed by the discontented workmen, particularly with reference to new hands employed, or old hands not turning out?
33. Was it necessary to call in the aid of military power, or to add to the force of the police, in order to preserve the peace?
34. Can loss of human life be either directly or indirectly attributed to the strike?
35. Were any ill effects visible in the criminal calendar attributable to the strike?
- Give weekly statements of the number of persons committed, and the nature of their offences during the continuance of the strike, and for three months thereafter. Give also statements of the committals in the corresponding weeks of the preceding year.
36. Did the people while unemployed contract degrading habits? Were those habits abandoned or continued beyond the period of the strike?
37. Was any diminution observed in the attendance at schools of the children of parties engaged in the strike?
38. What was the amount of money in the Savings' Banks of the district on the 20th of November in each of the three years preceding the strike; and what was the amount just before the strike began?
39. What proportion belonged to the class of discontented workmen?
40. What was the aggregate amount of deposits when the strike ended?
41. What proportion then belonged to the discontented class?
42. Give similar statements for any Friendly or other Benefit or Loan Societies.
43. Did the work people contract debts, and to what amount, when unemployed?
44. Have they since been able to pay off their debts?
45. Did the manufacturers and masters have recourse to any, and what means, for supplying the places of discontented workmen?
- In particular, were any mechanical inventions newly introduced to that end?
46. How far were those measures successful?

47. State the day on which the strike ended. How many weeks were the workmen unemployed?
48. How many, when willing to work, were able again to find employment?
49. By what means were they induced to resume work?
50. Upon what terms did they return to work?
51. State the number of hands who were permanently retained by the masters after the strike.
52. What rate of wages did they pay to new hands, compared to what had before been paid to workmen similarly employed?
53. What number or proportion left the district, or continued in it unemployed, or employed in occupations different or inferior in emolument to those they had previously filled?
54. Has there been any difference observable in the mode of living, and in the personal and family comforts enjoyed by the operatives before and since the strike?
55. Have any of the master manufacturers been induced by the consequences of the strike to quite business, or to remove to other localities, or have any of the masters failed in consequence of the strike?
56. Estimate the pecuniary loss to the town or district occasioned by the strike, and distinguish the proportions of that loss borne by the workmen, the manufacturers or masters, the shopkeepers, and other classes respectively.
57. What has been the effect of the strike on the trade of the town or district?

NOTE TO THE WORD "PRIEST," IN THE ST. SIMONIAN CHART.

In employing the word Priest, we do not conceal our belief of the offence which it is likely to create, especially with those whom we regard as most closely allied with ourselves. Criticism has terminated its career in destroying Christianity. Religion retrogrades in respect to the present wants of humanity. At present, the first step which ought to be taken is to acknowledge that Catholicism, that is to say, Christianity in its highest degree of perfection, has led the march of humanity for fifteen centuries. It ceased to do so under the pontificate of Leo X., and since that period men, struck with the evils occasioned by the Christian religion, and by the Christian priests, have conceived a horror of religion in general, and of priests in general. But another prejudice, the necessary consequence of criticism, still rises both against religion and the priesthood. The priest, it is said, ought never to interfere with politics. This is very true for the Catholic priests, and for the priests of Christian sects, or of the ancient religions which still exist; for now they can do nothing but evil in interfering with politics; but in a social order, where politics and religion are in progress, and are identified by an equal contribution to the moral, intellectual, and physical amelioration of humanity, there is a propriety in calling the *governors*—priests. But if this name be objectionable, because in history it has belonged to oppressors, we ask if kings, emperors, tribunes, democrats, aristocrats, directors, even presidents, have not also been oppressors? We ask if, in respect to the future, the past ought not to be considered equally tyrannical in the political as in the religious department? Notwithstanding, since the St. Simonian order is principally religious, the name of the chiefs of this order ought to indicate that they are clothed with a religious character—that they are *priests*. Moreover, we prefer this denomination, because the last hierarchy of priests that we find in history, that is to say, the Catholic hierarchy, is the only one which has admitted into its bosom the principle which we establish for the whole of society, namely, "*Retribution according to works, and classification according to capacity, independent of the privileges of birth.*" Without doubt, new names will be given ultimately to new classes, orders, and powers, without doubt human language is far from being complete. But besides the inconvenience of losing, by the creation of a new word, the traditional link that ought always to unite the past with the future, the same explanations and justifications would have been necessary

to demonstrate the value of these new words, and to popularize them. Let us dive, then, to the depths of facts, without being afraid of the phantoms of the past, and we shall find that the sacerdotal character is, and ought to be, the true character of the St. Simonian hierarchy. The same observations ought to be extended to all words borrowed from Christianity, which are to be found in this table.

CORRESPONDENTS.

W. Barber.—*We take neither side of the question. We are neither with men nor masters. But the worldly wisdom or policy of the masters is superior to that of the men. The reason is, they are smaller in number, and more powerful in resources. The men being a huge and unwieldy multitude, jealous of each other, and without pecuniary resources, have not the means of obtaining a victory over the masters by a strike alone, unless, as the New Moral World of last week insinuates, they employ the capital in their own savings' banks to make masters of themselves, an idea corresponding in character to the plan proposed in the Shepherd, by a Correspondent last week. The old radicalism of the people is dissolving rapidly. The disciples of that school of sand are abusing each other in unmeasured terms, and almost daily we hear one Radical vilifying another, and venting all his fury, like the religious, on those who are most closely allied to himself. Radicalism and Infidelity are what the St. Simonians called critical eras, eras of subversion for old forms. A new organic era must succeed, upon a principle of organic unity, both in politics and religion, otherwise society will go to desolation. Ruin, however, is impossible. Provision is already made for the future. Truth will spring from earth, righteousness look down from heaven. The stars in their courses are fighting for us, by scattering our enemies. We could as soon believe that the multiplication table is wrong, as that our general principles are false. We shall rest in peace in our little island, and see the storm disperse the huge armada of political and religious humbug. There is an article on St. Simonism in the January (7th) number of the Dublin Review, which we would advise our Correspondent, and all our readers to peruse; with many faults, and some smatterings of old bigotry, there is a rich repast for a thinking mind in the contents. The Queenies would learn something from it, and their social father appears amongst the other spirits which the magician has conjured up to gratify his readers.*

B. J. has read more upon the subject than we have; but in the work to which he alludes there is none of the information he is in quest of, and we question much if he will find more than in the third of the works he has mentioned. It is not a subject for the Shepherd, although one of considerable importance.

C. Dyer.—*We are obliged to our Correspondent for his extract, and will probably use it.*

We expect to employ our pen in some other publication about the close of the summer season; but whether it be in the "Cowherd," or the "Swineherd," we cannot tell. Time will tell.

ERRATUM.

In our last week's notice to Correspondents, for "spin" read "spine." It was at one time "space;" we marked out two letters, and the compositor, to make sure work of it, took out three.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 37, VOL. III.]

SATURDAY, MARCH 10, 1838.

[PRICE 1½d.]

JUSTIFICATION OF THE DIVINE NATURE AS THE SOURCE OF GOOD AND EVIL.

Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good;
From thence the cup of mortal man he fills;
Blessings to these, to those distributes ills;
To most he mingles both. The wretch decreed
To taste the bad unmix'd is curst indeed;
Pursued by wrongs, by meagre famine driven,
He wanders outcast both of earth and heaven.

Pope's Homer's Iliad, b. 24.

THE title of this chapter leads us to the discussion of one of the principal subjects for which the *Shepherd* was started. It is chiefly an intellectual question, but one upon which all religious controversy hangs, and by which alone peace can be procured. There are many minds who can find peace by letting all such questions alone, and many more can find private satisfaction in keeping aloof from all religious and political discussion. It is only in our public character that we ourselves care for either. We should be very glad to know that this is the last day in which we should ever discuss a controversial point in theology or politics. We hate controversy. We hate pain also, and many other evils which are incumbent upon us, and of which we cannot rid ourselves.

But were we to let controversy alone, others would not. The mind is a restless thing—it must have employment. It is a curious thing, and it must have satisfaction. This restlessness and curiosity lead it to the very point which we have chosen to dilate upon.

All the systems of the world are based upon the faith of a one-sided deity, the author of good only; and as all men differ respecting good, the deity of one party is rejected by another. Were this faith removed, men would correspond upon a different principle, and seek truth independent of what is now falsely called Divine authority. They would seek it inwardly in that wisdom—which reads the book of universal Providence independent of external injunction—which reads the history of man, and discovers the law of God respecting man therein.

When a smith is at work, he has two pieces of metal in his hands; one piece beats, the other is beaten. He cannot work without these two, and one must be stronger than the other; to make one soft, he heats it; to keep the other hard, he preserves it cool. With hot and cold materials, therefore, the smith works, and produces the instrument which his inventive faculty had predetermined to make. When two smiths are at work upon one instrument, there is no occasion for heating one of the smiths, *i. e.* for having a cold and a hot smith to work the metal with; the two smiths may be equally hot. It is the materials only that require to be opposed to each other in hardness and softness, heat and cold. The single smith represents God in his universal character, as a director of social progress; the materials represent men. These materials must be placed in antagonism, in order to act upon each other; and as the smith makes one hot and the other cold, one hard and the other soft, so the creating mind produces various states of

being for action and re-action, assertion and contradiction. We cannot imagine action without this contradiction. It must, therefore, be right in God to cause it. Now contradiction implies error. Error, therefore, is a divine agent, and revelation is not a test of truth.

In the case of the two smiths, however, we may discover another truth. Let the two smiths represent men. Although men, as materials of the Divine artificer, require heating and cooling according to *His* purpose, they have no occasion to heat and cool themselves, to assert for the sake of assertion, or contradict for the sake of contradiction. On the contrary, their object is to remove contradiction, and effect conciliation. In this respect they act in opposition to the Creating Mind. The action of original Nature, or the Creator, is evidently antagonism—the action of man, or of wisdom in man, is to destroy antagonism.

Here, therefore, are two, or rather three forces: first, two opposing forces, originating in Divine necessity; second, a conciliatory force, originating in the resistance of man to a spirit of contention.

This latter is wisdom and virtue; but the smith must be kept working. He is never done. He never slumbers nor sleeps, and as long as he works he must have a hard and a soft, a cold and a hot, piece of metal in his hands. This contradiction can never cease. It may be infinitely varied. Sometimes the iron is red hot, sometimes merely warm. Sometimes both irons are cold, and he uses a file or a rasp; but in all cases there is an opposition of forces, and one material rules the other. Apply this law of Nature to mind, and you discover the universal law of antagonism, and the divine necessity of contradiction in the world of thought, beginning with revelation, which is merely a hieroglyph of all the rest. Having discovered this law of Nature, *abide by it.* Never deny it. Never forget it. Whenever you deny it or forget it, you blunder in reasoning upon all universal subjects, and the man who is guided by this law regards you as a wanderer in the infinities and mysteries of eternal night.

We will take another example, for the sake of a double illustration. Suppose two lawyers pleading a cause before a judge. Let the judge be man, and the two lawyers the antagonistic principle of the Divine Nature. Each lawyer makes a bold and reckless assertion that his opponent is wrong, and himself right. One adduces all the arguments *pro*, and the other all the arguments *contra*. The utmost zeal, vigour, and vehemence of language and action are employed to convince the judge that both sides of the question are right, each lawyer taking one side only. This double action is highly conducive to the discovery of truth. It is almost impossible in an ordinary case to conceal it. Were there only one party there would be no pleading, no inquiry, no exertion of mind, no development of intellect—there would not be two sides of a question. Two parties in opposition make a cause; the representatives of these two parties are the representatives of one cause, and the judge is the umpire. Upon the same principle has God divided himself into two parties, in order to make a cause, and by a double and *opposite* inspiration he pleads this one cause by opposite assertions, and man is left to judge by aid of

the spirit of wisdom which is given him. The action of Deity, therefore, in pleading is *contradictory*—in judging it is conciliatory, but as there are various degrees of judgment, the most perfect is that which is the most conciliatory, and best calculated to unravel the mystery of the plot.

Hence arises the philosophical necessity for Revelation appearing in contradiction. It is merely a one-sided pleading. The other side is as true. There is inspiration in both. There is inspiration in faith, and inspiration in infidelity. Truth is divided between them. Moreover, the contradiction is not between the two extremes only, but each is a mass of contradiction in itself. Faith contradicts faith, and infidelity contradicts infidelity, and revelation is set in antagonism to revelation—to infinity. There is no limit to the antagonism which is not confined to large sects and churches, but riots in individual contradiction, and sets even a man's own thoughts in confusion by the clashing of contrary ideas. This is the heating and cooling system. This is the system of antagonism. Is it not right? Then the laws of Nature are wrong. Let us repeal them! Let us send a petition to heaven to enact new ordinances, and put an end to antagonism! This very day a man called upon us with a petition of this nature! Yea, a petition to heaven for the coming of the Lord! He said, his wife had been praying for the coming of God's kingdom; and the Lord answered by voice, and told her to write out her petition, and, if she could get fifty signatures to it, he would come immediately, and would tarry no longer. The man is quite elated, and is, at this moment, going about with the petition for signatures. We happened to be out at the time he called, or we should certainly have signed the petition. The man and his wife have got one of the lawyers in their ears, and they are deaf to the other lawyer. Some people will not believe that the woman heard this voice. We never put ourselves to the trouble of denying or asserting these things. It is enough for us to say—*it is the lawyer*. That settles the point at once without any argument, and we settle the whole Bible controversy in the same manner, by seating ourselves on the bench as judges, unconstrained by external authority, threats, or internal fears.

This *all-sidedness* of the universal power is the source of man's *freedom*. All judgment is given unto man. No good law can come to man except through the judgment of man. A law given by revelation, vulgarly understood, is a sectarian law—a temporary law—a preparatory law—not a universal law. The universal law comes from within to every man, and is not imposed upon him by authority external—by miracle, voice, vision, or any other mode of olden revelation. When a man has found this universal law, he will be able to *read* revelation; but he will *merely* read it; he will not be subject to it, but subject it to the law of truth within him. He will treat it with suspicion, as a lawyer's pleading. Neither will he despise it; he despises nothing but false and evil modes; he never despises substances or facts. The evil does not exist in the substance, but in the mode of employing it. Evil, like fire, is a good servant, but a bad master. Evil must be ruled, not served. It is thus that old evils must be put down, but not destroyed, thus revelations all subdued, but not denied.

Is not this pure chemistry? Do not the chemists say, you cannot destroy any species or portion of matter? You destroy *modes* only, but substances are indestructible. Follow this chemistry in mind as well as in matter, and you will be sages, otherwise you are only citizens of Babel.

The evil created by this antagonism of the divine mind, is a law of Nature. It belongs to this life of necessity. How God may act in another state of being, it is impossible for us to conceive. We frankly own that we cannot imagine happiness without evil, but evil in subjection. Evil in subjection is happiness. Evil in ascendancy is misery. A state without evil is a state of pure passivity or inaction—an impossibility. This truth is *concealed* in the doctrine of eternal punishments.

As antagonism is a necessity of divine wisdom, it would be folly in us to try to determine how far it should go. Once acknowledge the necessity, and there can be no dispute about the limits. The necessity we think we have made evident to the most simple mind; hence it follows, that God is in wisdom necessitated to create physical, intellectual, and moral evil by

every variety of means, without an exception. His action must always be antagonistic in the first place, as a motive to activity in man, and conciliatory in the second place, as a motive to passivity.

This manifold and contrarious action is the characteristic of the Creator only, and inimitable by man. In man it would be vicious; but that which is a vice in man is virtue in God; for man has only individual actions to perform, but God is the universal actor.

The practical tendency of this doctrine is to remove sectarian animosity. Men will then be valued by their degrees of moral goodness, and not by their intellectual assent to a dogmatic proposition. Each man's God will be within his own conscience, and the mind being freed from the terrors of an avenging Deity will be more able to perceive truth, and ready to receive it as soon as perceived.

The sectarian god and devil are divine fictions, for creating a system of terrorism, and for fettering the mind. The union of these two principles simply removes the terror, and sets the mind at liberty. Of all the antique nations, the Greeks made the nearest approximation to this union of the two principles. The deception practised by Jove in the "*Iliad*," in sending Iris to deceive the king of men, is the exact counterpart of that which the Bible records, of the Lord sending a lying spirit to deceive the king of Israel. But the Greek poets played fearlessly with the idea. The Jewish prophets cautiously expressed it.

Did this fiction circulate merely as a poetical figure, it would be useful and beautiful; but, at present, it is plain dull prose, of very rude and portentous aspect. We admire it as poetry, and believe it must, for ever, be preserved in its poetic sense; but, in its prosaic sense, it must gradually die away, till at last it be recorded amongst the myths of antiquity.

THE OMNIVOROUS ANIMAL.

GENERATION AND REGENERATION.

To "the Metropolitan Society of Young Men for the Promotion of Moral Reform."

GENTLEMEN,—What I have to say to the public in general on the subject of the omnivorous propensity of mankind, applies so pointedly to the subject which you have praiseworthy taken up, that, by leave of the *Shepherd*, I shall especially address myself to you.

Your published circular states, that licentiousness, meaning thereby sexual vice, "stands forth in awful prominence, and presents to the view scenes of the most horrid and afflictive character." You call it the "dominant transgression," and, by various energetic phrases, the public is called upon to suppress the evil. But, throughout your papers and speeches, I seek in vain for any attempt to inquire into the causes, primary or secondary, of this great, widely-spread, living mass of error.

I hope such a course would not be discountenanced by you as too philosophical, which is another mode of saying, we would rather declaim year after year against the deplorable consequences, than seek to diminish the crime by an attack upon its fountain and source.

My view of the matter leads me to conclude that the source is nearer home, nearer to your homes than you seem to imagine. Nay, that it is at home entirely, and in the most sacred recesses of home, that we must seek the cause and the remedy of licentiousness. Aye, you will say, he is speaking mystically, and means the natural and entire "depravity of the human heart." Not so; for I have as much, or rather more, faith in the goodness of the human heart than in the evil. So that, for once, at all events, I speak literally what I mean.

It is a common observation, that if there were no receivers, there would be no thieves. The parallel case is equally obvious, and equally true, that if there were no customers there would be no courtizans. This is a crime with which you cannot peculiarly charge the poor.

Of the 80,000 prostitutes which you say that London, religious, moral, mercantile, chapel-abounding London, contains and maintains, a large majority evidently live in too expensive a

style to draw their income from the hard-working poor. The rich are no doubt great customers, but it must be from the middle-class, that order of life to which you and I belong, that springs the chief support of that kind of licentiousness which is exhibited in those dreadfully glaring results we so acutely deplore.

Police and medical records, if fairly investigated, would substantiate this assertion. Your papers seem at least faintly to express the same idea, though you do not follow it out. And why do you not venture to do so? Simply, because you yourselves are not willing to go one step really to abate the evil. You will talk, you will write, you will even pay, but all these are nothing compared to the real remedy.

Immediately, upon the primary cause, it is at present unnecessary to touch. That is a ground so capable of verbal contention, that we had better keep to secondary causes, which are so much less disputable.

If you agree with me, as I think you must, that unless there were buyers, there could be no sellers, you will also agree, that if there were no licentious young men, there would be no licentious young women. Then, let me ask, what are the conditions under which young men become licentious? Are there discoverable no means within their own control, which they have never yet controlled, or which those about them might favourably modify?

You profess to be acquainted with the fact, that children are "conceived in sin, and born in iniquity;" you know that to be true, both as offspring and as parents: yet it remains for me to ask you, what measures have you adopted in order to be placed under a different state of things?

Human improvement, in scientific language, regeneration with the religious, is an idea often in your minds, as a progress or a new nature, which is to be realized in you; yet, you go on generating from your own selfish will in a manner which totally hinders the regenerative operation. It is in your own legitimate marriage beds that one has to expose the greatest, the deepest prostitution, from which the inferior, but more glaring street-walking, vice emanates.

While the poor are breeding females to submit to the temptation of iniquitous wages, you are breeding males to tempt them with such wages. Having bred them from such a principle, you foster them in it by all the means in your power. Simplicity of life is bartered for multiplicity and complexity, quality for quantity, the serenity of happiness for the riot of pleasure. Purity in food, in lodging, in clothing, is abandoned for the exciting and the costly. To rear them better you feel that you must become better yourselves, and to give up any indulgence is more than you design by reform. All these things, you say, were sent for us—land and sea animals, wine, and other fermented liquors, tobacco, and every excitement is made to be used; for what else are they here?

Need I seriously oppose such arguments? It would be as easy to prove that the ocean was made solely for ships to cross, or ships were made to go to sea that men might be drowned, or that rivers flow through every land to invite men to suicide. We have so blocked up our intellect with the vicious application of natural productions, that we cannot see their true uses and end.

Thus, then, it seems resolved we are to go on. Unnatural, hot, exciting food, is to be the condition under which the only universal act, of which man is capable, is to take place. Children so begotten of course fall in with such practices; they seem even to require them; a new race is then generated, and thus the circle is completed. Then it is called right, because so it is.

Leaving out of question the impropriety of thus generating humanity, as well as of flesh-eating, look at the quality of the food you give your young men and women, and then say if it be possible to remain pure under such a regimen. Any honest butcher will tell you, that not one sheep in twenty is really sound, and the dirty feeding pig, whose Greek name *skrophos* indicates its disensing nature, is usually beyond all power of assimilation to sweeten. So it is with respect to other animals. Everything about us is of a piece with ourselves. The fields are so full of acrid plants, that neither milk nor butter is what it

should be, and even the careful are liable to fall into those errors which you lament, but do nothing to mitigate.

Then, to avoid one error, you direct us to another. "It is better to marry than to burn," you will tell us. Language which shows the author's meaning to be, that the best of all is to do neither. It may be better to commit one offence than another, but it is better to commit none at all.

I think I have shown, without entering on debatable ground, that there are physical, natural causes, sufficient to account for the physical and outwardly moral depravity we daily witness. We are born of human self-will—we are nurtured in pride and perversity—we explore every clime, every ocean, every department of nature, for palatable and exciting viands, adding fuel to fire, and when all these expand into broken hearts and ruined constitutions, we make a "Society for the Promotion of Moral Reform." And who are to be the promoters? The very parties who are neck-deep in these spiritual and natural immoralities. They are so at one with the external causes of vice that they cannot view them objectively. They who cannot separate themselves from the flesh-eating, &c., for one minute, so as to see the true bearings of the question.

How can such persons promote moral reform? How can moral reform be promoted in any person, who is thus unwilling to become a prepared ground for the reception of a better seed than is now flourishing in him? The obvious disgusting forms of vice can do little injury in the way of example; for the worst disposed mind must be unallured by disease and penury. The publicly approved modes of laying the certain unfailing germs of immorality deep in our generation, and of fructifying them in our development, are far more worthy of your animadversion and of your suppression. I say, we must begin where vice as well as charity begins—AT HOME. "Virtue crieth out in the street, and no man regardeth it:" nor should it be expected.

Trusting you will enter zealously into an attack upon this more hidden, but more important, strong hold of the crime of licentiousness,

I am, gentlemen, yours, most respectfully,

A MYSTIC STUDENT.

OWENIAN OBJECTIONS.

WE now return to our Owenian friends, to whom, we are sorry to say, we must soon bid adieu in our present capacity; but, before that *finale* arrive, we shall be able, we hope, to point out some important misconceptions, which will throw a little light upon the subject, to us so very simple, but, from false religion, and false infidelity, so sadly obumbrated by the teachers of the people.

In No. 173 of the *New Moral World*, dated February 17th, we find the following words:—"God being the governor of the world, is necessarily the final cause of all revolutions and institutions." This is our own doctrine, and the doctrine of the writer in the *New Moral World*. Here is an organic unity to begin with. This is the basis of all philosophy, and we are glad that the writer acknowledges it. Then, again, he defines God to be "the last result of speculative reason in the chain of causation, the final abstraction and probable essence of all the understood laws of Nature. Now, a Providence in this sense is both general and particular; and is, therefore, involved in every event, natural and artificial, national and individual." This is most philosophical, and clearly and beautifully expressed. This is the universal God as distinguished from the sectarian God. The sectarian God is a capricious God, who favours a sect, and is moved by prayers to alter his purpose. In all this we most devoutly agree, and only wish our friends to carry out these beautiful principles of Universalism, with the exception of their *probability*, which implies a doubt respecting the clearest and most axiomatic fact in philosophy.

Now, let us see how the writer reasons from this datum. Remember, he admits God to be the universal cause, the cause of our necessity of action. He then says, "But what is to be the practical effect of this kind of admission? Are we all bound to admit the truth and excellence of Mahometanism,

merely because it is logically providential, although no less truly forming a large item of human imposture and long-suffering? Yet Mr. Smith would appear to adopt his religion on a similar ground, and exhorts the Socialists by no means to give up special interpositions, miracles, and mysteries." And when did Mr. Smith ever teach that a doctrine should be received, or a precept obeyed, or an institution kept up, because it had a divine origin, or was supported by miracles? Never, never. All that Mr. Smith ever asserted is, what the above writer acknowledges, that it is divine, which infidels in general deny, to their own confusion.

But let us proceed to the answering of the question, "What is to be the practical result?" The answer is, "that unless we give up every thing that is not demonstrable, or capable of verification by the present experience of the world, we have no foundation solid or consistent enough whereon to build communities of united interests and harmonized feelings; that the divine commissioners of former times, kings, priests, heroes, and prophets, had not enough of practical wisdom to perceive the true means of forming the character to virtue and happiness; and that the Socialists, whose vocation it is to apprehend and attempt the carrying out of what they deem truly a divine commission, will be philosophically considered as ready instruments in the hands of providence, generated by the experience of woes that are interminable, except by the rational training of every individual from infancy to maturity, and guided evermore by the eternal, unchanging, and exclusive laws of universal nature."

This is the conclusion of the article, and still we are not opposed to it. There is a little more of the religious feeling in it than usual; and, therefore, so much the more beautiful and attractive. There is, in general, a philosophical accuracy about it, and were it not that the writer is writing against us, we would almost suppose that he was at one with us. But he is against us, and he must mean something in his opposition. What does he mean? He acknowledges universal providence. So do we. He maintains, that by carrying out the principles of Socialism, he is an agent of universal providence. We admit it. He says, "throw off every thing that is not demonstrable." So do we. "Every thing that is not capable of verification by the present experience of the world." So do we. Moreover, we say that if Owen succeed, Owen is THE MESSIAH. Now, does not the writer perceive, that if Owen succeed, we must be right, for this Messiah is the sum and substance, the very cream of revelation, typified under every ceremony of the law, re-typified under every rite of the gospel, and his advent announced under every guise of poetic and religious mystery. If Owen do not succeed, then the writer must be wrong. Succeed or not succeed, therefore, we are right, and the writer is wrong in opposing us. The success of Owen would only stir up the genius of Biblical commentation, to unveil to the world the resplendent typifications of the great deliverer, wondering at the same time how he, who was foretold as the Saviour of society, should himself be blind to the fact of his own divine commission.

We say most emphatically to the Owenites, "we cannot be wrong. Your practical success will demonstrate our philosophical truth, and you will then come to us to learn the elements of universal theology." But the query is, will you succeed practically with a false philosophical basis—an infidel basis? That's the point. Are you the people, or not? Are you merely forerunners of another people, with more consistent philosophical principles? We say, in your present condition of mind, you are not the people, because you are rowing against the stream of a universal religious feeling, and throwing off a demonstrable fact. Miracles have little to do with the question. Those who read the *Shepherd* carefully, know well that we attach no importance to them, although we regard them as natural means of an unusual description employed for erecting institutions which could not have been raised without them, and every universal mind will view them calmly in that light, and reject them as authority at the same time, inasmuch as they can prove authority only to the sectarian mind. True and false miracles are equal in our estimation, if they produce equal effects. We judge more by

the effect produced than by the cause. If *he* have organized society, that *he* is the organ of Deity so far as it goes. If it have formed one man's character it is a trifle. If it have formed a nation's character, it is of some importance; but, if it have run down the stream of time, and collected thousands of tributary streams—absorbed all progress and civilization—all art and science in its course, then we say it is *emphatically* the stream of humanity—the plan of Providence.

Jewism and Christianity are that stream. Mahometanism is not. The latter is a mere point in history—the work of one man with whom it began, and with whom it ended—the former are the *back bone* of human society, and they are spreading their spinal nerves over the whole world. But, if our friend can prove that Mahometanism is the stream of civilization and progress, and that it foresees and announces a new state of society and a social deliverer, then we become Mahometans, and go to Constantinople, and publish the *Shepherd* in the Turkish capital. But, as our friend will scarcely attempt to prove this absurdity, we are not afraid of being sentenced to this self-banishment.

The process of Divine Providence can never suffer a violent disruption. One stage is the legitimate successor of another, and the unity of proceeding must be kept up. Were Owenism to succeed by a rejection of the necessary connexion between itself and that which preceded it, the unity would be broken. The acknowledgment of the unity of this continuous chain of progression, from ignorance and evil up to knowledge and happiness, under the superintendence of Divine Providence, is tantamount to an acknowledgment of the divinity of Christianity, as the chief representative of the divine mind, up to the present time, and the divine embryo of a better church, which Providence will bring out of it by legitimate successorship. Upon these principles infidelity is an absurdity, whether miracles be impostures or not.*

* Paine, Voltaire, and others, foolishly imagined they could destroy Christianity, by proving miracles false, and the books inaccurate. This philosophy still takes with many simple people. Though every syllable that Paine has written against Christianity were true, we would still believe it. Though it could be proved that neither Moses nor Christ ever existed bodily, this would make no alteration in our principles. It is not in the men we believe, nor in the miracles, but in the effect produced in the stream of Providence. We yield the miracles to the religious world for the sake of peace; for they do not annoy us, but they seem to annoy the infidels sadly.

ANSWER TO A RADICAL CORRESPONDENT.

AN anonymous correspondent has sent us a critique upon the *Shepherd* and its contents, requesting us to insert the best, if we can discover the best, of it. We shall endeavour to embody his complaints and our answers in one. Much of his letter we agree with, viz., that the subjects of the *Shepherd* are in general beyond the working man, and not suited to the people *en masse*. A newspaper is the only publication which can give general satisfaction. The *Shepherd* is not a newspaper. Next to a newspaper, the most interesting publication is a collection of stories and scientific paragraphs, embracing a large amount of information in a small compass. The *Shepherd* is not such a publication, and never was intended to be such. Had we made such a miscellany of it, it might have paid its own expenses, and a little profit moreover, and given no offence, because it would have expressed no opinion on politics or religion. But it never would have changed the minds of individuals upon religious subjects, as our Correspondent confesses in respect to his own case. It is evident, therefore, that we did not intend the *Shepherd* to be a work that catered for ordinary minds, and steered its course by popular caprice.

The writer then goes on to rail against laws and law-makers, tyranny of rulers, and indifference of the people to their own rights, and intimates that even a little bleeding, independent of moral means, would be useful in causing the great leviathans to disgorge what they have devoured. We are not disposed to deny the truth of what he says, if he allows that a little blood-

letting is also necessary to make the people mend their manners a little, and come to some understanding about what they want, and the best means of obtaining it. Both parties seem to us to be in a highly feverish and diseased state, and for this very reason we think bleeding as useful for one as the other. But there are plenty of papers without the *Shepherd* to abuse the rulers and the laws, and stir up the people to strikes and revolution, and men of mettle besides, Colonel Thompson for one, who will please the ears of the most enthusiastic, by allusions to the gallows, the block, and the hatchet. When the people are unanimously of opinion that the hatchet should be used it will be used, and when they have satisfied their thirst, they will go back to their workshops and their gin-shops, and leave the aristocracy to rearrange and re-distribute their productions as formerly. So did the French, and so will do the English, whenever they receive the spirit of blood, and march to reform under the banner of the Lord of Hosts. We do not dispute the right of the people to do this. The people are responsible to no earthly power. They have a right to do as they please; yea, even to hang themselves should they think proper, but we should be very sorry to advise them so to do; because we are well aware that *the mass* would suffer by any political convulsion, and the aristocracy would almost all find some means of making their escape.

But what have the principles of the *Shepherd* to do with the people's folly, and the proud man's oppression? When did ever our principles rule society, or inspire the populace as a body? The people have produced their own condition. They are the same now as they were a hundred, a thousand years ago, always clamouring about trifles, always combining for local ends and small purposes, and always producing evil whether they succeed or fail. And are we to minister to their folly by humoring this party, and not offending that, and encouraging a third, and abetting a fourth, and backing a fifth, and stimulating a sixth, all in opposition to each other? The only philosophical method is to clap them all together, and determine the universal object by that which prevails in all, and which can most consistently be reconciled with the object of all. What have we to do with the Poor Law Bill, or its repeal, when we know that any bill would prove a curse, and no bill at all would prove as great a curse? What have we to do with the pension list, or tithes, and church-rates, or any other such paltry question, which is merely a *pecuniary* matter, and which is not a vital question of well-being, *unless* connected with some moral or regulating principle of mind which shall subdue the vicious passions of men, and reconcile them to the universal laws of God and Nature, and also to one another? We do not know what particular good could be gained by universal suffrage, the abolition of hereditary peerage, the abolition of the laws of primogeniture and entail, the repeal of the corn laws, and other popular measures, if sectarian zeal and money-hoarding propensities were *unrepealed*. We are positively favourable to the repeal of all those laws, but there are numerous active and agitative publications engaged in the crusade against them, upon whose labours we look with satisfaction, and whose various talent supersedes the necessity of our co-operation, more especially when all these are entirely overlooking the original root of the whole mystery of iniquity, which really lies in the false notions of the people upon religion, morals, and association. As for laws and acts of parliament we care very little about them. They are produced at the rate of five or six hundred per annum, and are so numerous that no lawyer ever read them, and the country knows nothing about them, and those which are generally known are ephemeral,—they are productions of yesterday, which have not formed the people's mind, and are only instrumental in quickening their passions. But religion, morality, and social science, are as old as the mountains, and being hitherto falsely viewed, and one-sidedly adopted by the people, and being, moreover, the basis of all public conduct, we regard it as more conducive to the popular good to work at the root than haggles at the branches. Just look at the power of sectarianism, and the amazing increase of churches and chapels within these last ten years. There never was the like of it known in this country, and yet the people are becoming less religious. What is the cause of this? The one-sidedness of the infidel attack has roused the spirit of opposi-

tion. It is one false doctrine fighting against another; but each is resolved to overcome. The weakest, however, as usual, has gone to the wall, and the battle will last for ever, and all the politics connected with the principal topics will for ever remain unsettled, in spite of revolution, blood-letting, and law repealing, unless the fulcrum be found which will balance the two extremes. The repeal of one law, and the enactment of another, is merely a shifting from one scale to another. A republic is only a monarchy, in which tradesmen and merchants supply the places of hereditary aristocracy, and where the field of conspiracy and extortion is extended by making merchandize the sole means of rising to affluence. All those who know America know the baseness and sordidness of its citizenship, and the reverence and humiliation with which it looks up to a British aristocracy. America has not found nobility of mind by destroying nobility of rank, and its wealth consists in its youth and its back settlements. Youth and back settlements we can never have, unless the sea should retreat, or some rare geological phenomenon convert our little island into a fifth quarter of the globe by a marvellous eruption of dry land. Republicanism we may have, but are we to have the sordid self hunters—the cursed love of gold, and family possessions along with it? Then we care not for it; we would not give a pancake, or a crust of bread and cheese, for it. In less than twenty years it would be null and void, and our freehold citizens would be vying with each other who should first enjoy the benefit of transportation beyond the seas. *The love of money is the root of all evil.* Destroy that curse, show us a mode of destroying it, and we are with you. All within that first, and last, and indispensable measure of reform, we look upon as matter of minor or local importance. Its destruction is intimately connected with the elementary principles of religion and morals, those very subjects we treat of, but which, not directly bearing upon vulgar politics, our Correspondent cannot see the use of. Can he see the use of the political wranglers? What are they doing? and what can they do? Their doings will *tend* to good, but final good can be accomplished only by universal principles.

As for the metaphysics, they are written for a party who appreciate them. There are minds who enter into such subject, with zest. They are not for the mass. But, as all thinkers men have metaphysical principles of some sort, and as all moral and religious questions turn upon metaphysical propositions, they are of immense importance in fixing men's principles. All universal principles are fixed upon metaphysical points, vulgar politics are not; but vulgar politics are of no use until they come to universal principles. Either the people or their leaders must come to these principles. The Transcendentalist's letters are exceedingly conclusive in showing that Materialism, as a starting point of philosophy, is a fallacy. Were the infidel section aware of this they might save themselves much trouble, and narrow the breach between themselves and the religious world. As they now reason they are creating immense mischief and unquenchable hatred.

Our Correspondent also ridicules the letter of a Universalist, a working man, if we mistake not, and one who used to correspond with the Transcendentalist, and think deeply on his letters. He says the idea of a working man saving 5s. a-week is absurd, because the saving is impossible; that not five hundred men could be found able to do it, inasmuch as not a shilling is left at the week's end to spare for any purpose! We inserted a Universalist's letter because we respect the writer; it is the first of his we have inserted, although we have received many from him. We are not responsible for its contents; but we certainly deny positively the *fact* of our anonymous friend, that not five hundred men could be found capable of saving five shillings a-week. We have no hesitation in saying that 500,000 could be found in Great Britain to do this for an urgent purpose. We know many who snuff 2s. 6d. a-week, but perhaps this is a necessary of life! There are many in London who account themselves sober men, and drink 7s. a-week. This is a comfort, and could not be dispensed with! Such men have not a shilling left at the week's end we allow; but to affirm that they might not have it, is rather presumptuous. When Mr. Cousins, the publisher of the *Shepherd*, was a journeyman, he resolved to save one-half of his earnings, and live on the other half, what-

ever it might be. He kept his resolution. He bought his type by handfuls, and now he has type sufficient to keep three weekly publications in constant circulation, with a large amount of surplus type sunk in sheets of different descriptions. Every printer knows that this requires a large stock of metal. Yet Mr. Cousins began with a resolution, a *metaphysical point*; that point saved half his earnings; half the earnings bought the type in handfuls, and now he has a well furnished printing office, capable of producing the largest weekly newspaper in London. Compositors' wages are the same now as when Mr. Cousins made his resolve and accomplished it. There are more than five hundred compositors in London capable of doing the same, if they had the resolution. It is the metaphysical resolution only that is wanting with many. God forbid that we should ever affirm that hand-loom weavers are capable of doing this, or that agricultural labourers can do it. These men are sorely depressed, but these are the very men who cannot strike, who cannot combine, and whose condition is forgotten because they cannot make a stir. A universal combination would include them. A local combination excludes them, and makes laws to prevent them from sending their starving offspring to a more profitable employment. For this reason we dislike local combination, and long for a universal association; but how to get a universal association without this metaphysical point—this firm resolve to begin with, is more than we can tell, and when it comes it will not waste its energies upon local trifles, but redeem the parts by the regeneration of the whole.

Our Correspondent reminds us of having once said in the *Shepherd* that land could only be purchased by conquest. We were reproached by a gentleman soon after for that saying, and promised to give an explanation, but forgot. The people will conquer whenever they are unanimous, or whenever a majority is unanimous that majority will soon prevail. They will accomplish any object by dictation only, whether it be the acquisition of land, or the organization of systems. This is the conquest we mean. But should resistance by a minority then be presented, the employment of physical force would be perfectly justifiable. But, in the meanwhile, the unanimity of the people must manifest itself. This is the very beginning of the process. Where is this unanimity? We see very little proof of it. The English people are at variance with the Scotch, and the Irish with both, and all the three with one another—each man, with his petty notions about parliamentary bills, and each leader abusing another as a renegade and an enemy of the sovereign people. Under such circumstances physical force is murder and robbery.

TO THE EDITOR OF THE SHEPHERD.

SIR,—As you have, in a late number of the *Shepherd*, given an interesting extract from "Wilkinson's Manners and Customs of Ancient Egypt," I have sent the following extract on the same subject, which may be equally interesting to your general readers, copied from the "Foreign Quarterly Review" of April, 1836.

CHARLES DYER.

We do not concur in all the ingenious evidences brought forward by Sir William Drummond, respecting the practical information in the whole circuit of art and science which he assigns to "Egyptian wisdom;" many of his allegations, however, are borne out by Rossellini's visible testimonies of the practical knowledge possessed at the era under review. We have the proof that they not only made glass, as he surmised, when speaking of the supposed telescopes of the ancients, but stained and gilded it in imitation of precious stones. Neither are we rashly compelled, by the fact of the inadequacy of modern mechanical knowledge to raise and locate the enormous masses of masonry employed in building their temples, to jump at the conclusion, as has been done, that the power of steam was known to the Egyptian ages; and that there is no other way of accounting for the effectual operation of the three banks of oars employed in vessels carrying a larger complement of men than our men of war. We are not even induced to adopt the conclusion, by the obvious appearance of wheels, pulleys, paddles, and machine cases, which, on the monuments,

appear somewhat unintelligibly attached to the Egyptian vessels of war. It is, we grant, difficult to account for the apparently gratuitous exaggeration of Homer, respecting the Phœnician ship which conveyed Ulysses to Ithaca having a self-motive power, impelling it towards its destination without the aid of seamen, oars, or sail, unless he had seen some such vessels during his travels in the land of Egyptian science, or elsewhere. His description would certainly apply to a steam vessel. This, however, is certain: Rossellini proves that, so far from making any extraordinary advance in the arts contributing to the splendor or comfort of society, we have yet to recover the *artes perditæ* known to the Pharaohs of the dynasty to which we refer, or to their associated universities of learned men. There are many effects of art which the Egyptians at this time produced, and which we are not capable of accomplishing. Some rest on contemporary evidence; others are demonstrated by the palpable evidence brought before our eyes by Rossellini. We see the sculptors in the act of cutting the inscriptions on the granite obelisks and tablets; see a pictorial copy of the chisels and tools with which this operation was performed; but our tools would not cut this stone with the precision of outline which the inscriptions retain to the present day; setting aside the lost art of hardening copper implements and instruments of war, what means had the Egyptians of hardening their iron or steel implements for the purpose in question? We have at all events lost this art. The same arguments may apply to some of their cameos and intaglios, with this addition, which confirms the preceding astronomical inference, that the minute delicacy of their details could only be effected by means of a microscope. We could not produce them without its aid. Other "lost arts" in metallurgy may be evidenced by the well-known fact that the Hebrew legislator inferentially ascribes to the Egyptian chemists the art of making gold liquid, and of retaining it in that state; this we have not the power to do. The productions of the goldsmiths and silversmiths of Thebes are exhibited by Rossellini, and they fully demonstrate the high pitch of refinement to which they had brought the working of the precious metals. Rossellini exhibits gold and silver tureens, urns, vases, banqueting cups, &c., of the most exquisitely beautiful workmanship, and tasteful as well as magnificent forms. In surveying them, the classical reader will be convinced that Homer drew little on his imagination in describing the gifts of plate made to Helen by the wife of the Egyptian King Thone—possibly one of this very eighteenth dynasty, or a contemporary sovereign. But Homer ascribes still more extraordinary wonders to the goldsmiths of the same time. They must have succeeded in uniting the most skilful clock-work with the workmanship of gold; for he describes golden statues, thrones, and footstools, moving about as if instinct with life. We could effect this result at the present day; but at all events it demonstrates that we have not made much progress in the art of working gold since the magnificent Egyptian era, of which Rossellini gives the most striking and minute details.

It is a triumphant evidence of the exquisite taste of this line of monarchs to which we refer, that we have made little, perhaps no improvement, on the forms of the vases and vessels to which we refer, and that an Egyptian beaufet or sideboard, with all its details, not excluding dishes, plates, knives, and spoons, near four thousand years ago, bore striking resemblance to the sideboards of our modern palaces and villas; the hunting cups were embellished, as at present, with heads of the animals of the chase; but the banqueting urns, instead of being supported by the forms of vanquished Carians, i. e. Cariatides, as at Athens, are supported by the forms of vanquished Bactrian, Chaldean, Scythian, and Ethiopian kings.

But there is a more singular proof—the inventive genius of the race of kings, who, according to our view, founded social order and civilization on the wreck of pastoral community "of goods." Not the slightest improvement has been made in the tasteful forms of their household furniture down to the present day. A curious inference grows out of this fact, the truth of which any of our readers will at once admit, by throwing a glance on the superb chairs, couches, sofas, footstools, tables, and beaufets, exhibited by Rossellini; it is this, that the luxurious custom of squatting on ottomans, which now prevails over

the East, and of dining inconveniently from trays placed on a low stool, is a much later invention. The Egyptians of the remote age in question evidently sat as the Europeans now do, and employed their tables in the same masculine manner, avoiding the effeminately recumbent position employed by the Romans at their dinners. Rosellini adds to this information, the still more curious exhibition of all the details of an Egyptian upholsterer's workshop, between three and four thousand years ago. We see all the forms of household furniture under the progressive operations of the workman's hand; the cutting and turning implements by which they were made; the joining and gluing of the parts; and the acts of polishing them, when complete, with pumice-stone, or of gilding and adorning them with stuffed silken cushions, like the modern. This exhibition of the details of an Egyptian upholsterer's workshop, is only a counterpart of the details supplied by Rosellini of all the other trades and manufactures of Egypt, and which, in all cases, possess the same minutely accurate and curiously attractive character. Our space, and the necessity of touching, before we conclude, other more important contemplations and more serious associations, preclude us from following up this sketch of the art and trade of Egyptian upholstery, by an equally succinct and interesting account of all the various trades and processes of manufacture, which existed in Egypt eighteen hundred years before the Christian era. For all the information necessary to complete the subject in a pictorially descriptive point of view, we must refer our readers to the arranged series of the trades and manufactures of Egypt, as set forth in Rosellini's illustrations. We have no hesitation in declaring, that, not only a very interesting, but a very accurate work, on "Egyptian Trades and Manufactures," at the era we speak of, might be derived from the materials furnished by Rosellini.

INQUIRY INTO THE RELATION BETWEEN FAITH AND KNOWLEDGE.

By the Transcendentalist.

ESSAY V.—AND LAST.

In the first of these essays, it will be remembered that I divided mankind into four classes:

| I. | II. | III. | IV. |
|-----------------|---------------|---------------|-------------|
| The uneducated. | The educated. | The inquirer. | The knower. |
| | Non-inquirer. | | |

Now, these names may represent not only classes of distinct individuals, but also the progressive states of one individual. Every "knower" must have passed through the three previous categories. He was first uneducated as to his science, and, as all reasoning proceeds from premises, the result of his education must have been to furnish him with these. But not only does it give him principles, but also a number of propositions, which are not to be used as premises, but into the truth of which he is to inquire.

As every proposition of Euclid is in itself a little science, and the 15th was used as an instance, we will again suppose its investigation the object of the scientific man.

From being uneducated, that is, knowing nothing about the matter, he becomes educated, that is, he reads the axioms, definitions, and previous theorems, and also the proposition itself. He is now furnished with premises, and with a subject-matter for investigation, or, as it is called by logicians, a thesis. It must be remembered, that the conclusion of a syllogism is generally the first proposition given, and then the student considers with what premises he shall prove it. He rarely begins with laying down two premises, to see what result will turn up.

The student is now an educated man; he has his thesis, and his materials for proof. Of course he must, for a moment, be a non-inquirer; but, how long will he remain such? If he be really a "student," an act of the will must bring him into the third category. He is now an inquirer; he is reading, but has not *read through* the demonstration. Having gone through, and understood it, he is now in the fourth category; he is a "knower."

Let us now turn to our third essay, (in No. 33,) and see what faith is, as distinguished from the mere choosing between probabilities. We shall find that the word stands for a LOVE

to one side of a question. The religious enthusiast *loves* the doctrine contained in certain propositions; he will often assent to a thesis, and absolutely refuse to inquire into its proof, lest he may "shake his faith."

What connexion is there between the warm enthusiast who takes for granted certain theses, and the cold mathematical student who takes nothing for granted? Here comes the question before us: is it possible for knowledge to be without faith?

The mathematical student is not bigoted to a peculiar result of his investigation; he would not be unhappy whether a particular thesis turned out to be true or not, but there is one thing about which he is anxious,—the discovery of the *truth*. Whether this or that be true or false is of little moment, but take from him the possibility of discovering *truth* altogether, and he will be miserable.

We believe, that by pursuing a certain course of study, he will arrive at a number of truths, and this is no mere cold belief, resulting from the weighing of probabilities. Many of the non-inquirers will have such a belief; they will have seen students attain their object by a certain course, and hence will believe that, by pursuing this course, they also might arrive at a like result. But they are indifferent; they will not take the trouble of investigation; they have no *love* about the matter—theirs is a dead, not a living faith. The sedulous student is far from cold; his warmth is concentrated in one object, and as this is not an object desired by the multitude, they esteem him cold, because he takes no interest in matters which they consider important. A zealous mathematician would detest a man who, not from mere ignorance, questioned the possibility of attaining truth by mathematical reasoning, as much as a Methodist would abhor an infidel; his *axiom* is, "Certain truths can be learned by mathematical investigation"—a proposition, which he not only believes, but *loves*.

It is this act of the will, this love, this living faith, which carries the student from the second state into the third, and then through the third to the fourth. "Faith is the evidence of things not seen," ay, and the student has faith that by striking into a path he will arrive at the truth, though that path is as yet obscured in mist. Observe the axiom of Spinoza, whose zeal after truth none will question, however they may dislike his peculiar doctrines: "*Idea vera debet cum suo ideato convenire*" (a true idea ought to agree with that of which it is the idea). Upset this proposition, the truth of which many will doubt, and down tumbles his whole system. This system was constructed not only by his intellect alone, (mere intellect cannot act,) but by his will in conjunction with his intellect, and probably he would have hated a doubt of his axiom.

Faith, then, in the student, is the firm belief of a something beyond the sphere of his present knowledge, attended with a burning desire to bring that something within the sphere. His longing is directed towards the undetermined, which he longs to determine. In the belief of a something beyond knowledge the student and the religious enthusiast are alike, but they differ in this,—that the faith of the former prompts him to inquiry, while that of the latter checks him from it. The fact is, the student's faith is confined to certain very general propositions, such as, "Truth, though not attained, is attainable," and so on, while the religious man believes in very particular propositions. Even the student may dislike inquiry into his axioms—an experimentalist often hates a metaphysician.

What has been the result of these essays?—The following aphorism: There can be no knowledge acquired without faith. That there can be no faith without knowledge is obvious, as the believer must at least *know* the existence of the propositions he believes.

Again, we find an illustration of our maxim, that reality is the confluence of two opposites. Faith and knowledge are often put as contraries, yet we find that the scientific man without faith, and the man of faith without science, are mere abstractions, and never existed.

Before we dismiss the subject, let us look at the three last categories, "the non-inquirer, the inquirer, the knower," or—the passive—the active—and the passive again. Why are the first and last man passive? Because they are dead? No!

Because they are directing their energies to something else. The student may cease to be a student, but it is the condition of his existence that he shall direct his energies to some point. Here we find that the "passive" is a mere abstraction, and that real existence is the flowing from one passive state into another, which two states vanish directly we try to contemplate them, and have merely a logical being.

However, there is an inactive sort of activity, like that of a horse in a mill, who goes through the same objects over and over again, which is distinguishable from that of a noble mind that dashes forwards in a straight line, and ever seeks to add more to its wealth. Men of the latter sort of minds alone are great, the others are sluggards, or at best, industrious "mere men of business." To students there should be one word, that of Blucher—"FORWARDS."

THE TRANSCENDENTALIST.

P.S. I shall write one more paper, containing practical aphorisms for philosophical students.

TO THE EDITOR OF THE SHEPHERD.

SIR,—Believing that a new system of society can only spring from principles contained in the old, I have looked upon the endeavours of men to invent, contrive, or prop up any favourite system impossible. According to the doctrine of the *Shepherd* there needs a uniting principle for any great movement in society; and in no pursuit are men so likely to unite as the acquirement of wealth. Money has frequently been said to be the root of all evil; but the time is coming when it will be found to be the source of much good. The labours of philosophers and philanthropists to discover and put in practice a system, the operation of which shall destroy poverty, and bring within the reach of every industrious member of society a sufficient supply of the necessaries and comforts of life have failed, and their works have done no more than show us the necessity of a better system. The system of Owen, Fourier, and Plato, have something stagnant about them, and the human mind would be disgusted by constrained luxury: desiring liberty, be its consequences good or evil. That system which will redeem mankind must be of divine growth, and not of human invention. It has already begun to spring up amongst us: but, like many other good things, has been abused and reprobated. The principle to which I allude, is the funding of money; its extension to most of the most civilized nations of the world, makes it an object of universal attention. Governments have used it for the accomplishment of their purposes, and now it is about to be used for the benefit of mankind, both collectively and individually. Its application to commerce and manufactures will absorb the greatest portion of the capital of society, returning an annual interest to the many, instead of immense profits to the few; thereby facilitating the exchange of labour for labour, without the impediments of profit-mongering, at the same time preventing the creation of extremely wealthy individuals. Capital will then be derived from quite a different source to what it now is. It will be the joint accumulation of labour and talent; whereas it is now the product of individual craft. When the larger class of capitalists shall perceive the waste of labour, and the destruction of capital, which is the consequence of individual speculation, they will turn their attention to plans of a more general and universal tendency, amalgamating the different branches of a manufacture into one concern, destroying the profits on each separate branch, and substituting a smaller rate of profit on the whole, thereby sending their goods to market at such a price, as shall defeat the competition of smaller capitalists.

The smaller capitalists being unable to use their money to advantage, will unite and form companies to carry on trade upon the principle of an annual interest on the sums invested, thereby totally destroying profits, and with profits all individual accumulation, except that produced by labour, which can never amount to such an extent as to produce evil. Labour then will be paramount to capital, it being impossible to produce capital any other way than by a subscription of the labourers. Then will industry and prudence reign on earth,

and poverty be justly despised as the mark of idleness and profligacy.

The desire to draw your attention to the effects produced by the combination of capital, has induced me to trouble you with this letter, hoping you will excuse all defects.

I am, Sir, your grateful reader,

J. C.

COMMUNITIES.

The following paragraph is from the *Literary Gazette*, in a review of "Cooper's Excursions in Italy":—

We have concluded, but are tempted to add, as it were, a postscript—a suggestion for the benefit of the poor and lower classes of the community, which we think well deserving of general attention.

"What a charity, for instance, would a plan something like the following become!—Let there be a company formed to erect buildings of great size, to lodge the labouring mechanics and manufacturers. Such an edifice might be raised on arches, if necessary, with composition floors. It might enjoy every facility of water and heat, and even of cooking and washing, on a large scale, and, of course, economically. The price of rooms could be graduated according to means, and space obtained for the exercise of children in the greater area of so many united lots. Even entire streets might be constructed on this community plan, the whole being subject to a company police. Here, however, the community principle should cease, and each individual be left to his own efforts. America may not need such a provision for the poor; but Europe would greatly benefit by taking the practicable and rejecting the impracticable features of the Owen System. Among other benefits, there would be fewer fires."

ABSURDITIES AND NON-ESSENTIALS.

THE most absurd religions are the most popular or universal. Nothing can be more absurd than the mummeries of Catholicism, yet Catholicism is the rule, and Protestantism the exception. Church of Englandism is but little removed from Catholicism. Church of Scotlandism has little mummery of form, and is the smallest Church of the three, having probably less than 200,000 communicants. As you approach to rationalism you find the numbers diminish and the confusion increase.

Again, as to non-essentials, these are the most gregarious or attractive of all subjects. Visit Exeter Hall daily, in the month of May, and you will find abundant evidence of this. Visit an exhibition of the fine arts, and see the crowds of ladies and gentlemen, actually crammed almost to suffocation, and paying money wistfully, to witness the pleasing productions of fancy. Few of these individuals ever visited a factory, or a mechanic's workshop, or a public meeting for political purposes.

It will be replied to this, that the class of people visiting those places is already provided with essentials. This is not strictly true, especially in respect to the churches; but, admitting it to be true, what is the inference? The inference is, that whenever people are provided with essentials, they look after non-essentials. To collect all classes, therefore, you must provide essentials for the Materialists, and non-essentials for the Spiritualists, otherwise the latter will oppose you, and powerful opposition, verily, you will find it. You will find that absurdities and non-essentials will array all science and art in their cause, and play fearful havoc with common sense.

The above distinction is curious, but true, and of universal application. The essential, like the prose writer and artisan, is at the bottom; the non-essential, like the poet and artist, at the top.

CORRESPONDENTS.

We have written a private letter to F. Wilby.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 33, Vol. III.]

SATURDAY, MARCH 17, 1838.

[PRICE 1½d.

ANALYTICAL CHART OF UNIVERSAL JUSTICE, TRUTH AND PEACE.

In the following page we have drawn up a chart of Universalism, which we mean to publish on an open sheet, that we may present to the eye, at a single glance, the principles of justice, truth and peace. Avoiding the two extremes of spiritualism and materialism—the first of which speculates on the organic principle, without the organism—and the latter, on the organism, without the organic principle—we present both these aspects in one—a double unity.

Of the organic principle, which, in its universal sense, means the Divine will, we can merely acknowledge its necessary being, and the entire dependence of all physical existence upon it. It is in the organism or manifested wisdom in creation alone, that we can discover the laws according to which he regulates his movements. These laws are abundantly clear, and there is a remarkable unity or harmony in their infinite variety. In them, we perceive the reflex idea of God, otherwise unperceivable to the human mind.

We do not profess to know any thing but through the medium of sensation, and we do not attempt to express any but scientific truths. Science is the sphere of language. Language cannot go beyond it. Even a feeling cannot be expressed without the aid of science—for grammar itself is a science. The feelings of a dog are very strong. Its affections are superior in intensity to those of many human beings; but the dog has no speech, not because it has no feeling, but because it has no science. With science, a dog may be taught to read and write, but no additional amount of affection could teach it the difference between an interjection and conjunction.

But, although the feelings cannot speak immediately, they inspire the intellect; and, when the intellect is well trained in the knowledge of the divine law, it becomes an excellent attorney for the central spirit of all conscious being, viz., desire. Desire or love is dumb. It is the mystic's "being"—the spring of life, but it cannot manage its own affairs. This is the principal reason why mystics are unintelligible. They have a living truth at the foundation of their doctrine, but in attempting to do without other living truths, Nature rebels, and maintains the rights of her intellectual offspring. The laws of God must be obeyed.

We believe that all universal truths are simple and intelligible, and that error, in the same extensive signification, is unintelligible. We are, therefore, perfectly willing to submit the following chart to the test of the imagination or the judgment, separately or conjunctly. We believe it to be so perfectly correct, that it is impossible for a man even to imagine it to be false, and systematically arrange his ideas upon that supposition. We have frequently challenged people to confute us by imagination. The power of universal truth is such, that the fancy itself has not the power to invent a rival, and, at the same time, embrace all being.

As for the intelligibility of the following mode of representing truth, we have tried it with boys, and found it successful. Any boy of fourteen may understand it, and when once understood, we should have very little fear of that boy ever being perverted in mind by any species of bigotry, either infidel or religious.

Morality, however, comes from another source. It is the offspring of that *dumb* principle of love to which we have alluded. It is feeling reduced to action; and, therefore, we do not pretend to say that a man, by merely understanding the modes of truth, becomes thereby possessed of the spirit of virtue. But, as the feelings are intimately associated with the understanding, and, as a bigot's feelings are always arranged on the side of his bigotry, it is very evident, that, in so far as you cure the bigot's understanding, you cure the bigot's feelings. Every man, therefore, who understands, and receives this chart, becomes necessarily a better man in his social capacity.

But this understanding is not enough to cure him. Many of the feelings are very remotely connected with the understanding. These will not be sensibly affected. Something more is necessary than the understanding of modes of truth. Something more *common* than understanding. This is what the Mystic calls his divine nature—God in the soul. But this is very vague. God acts differently in different souls. There are no two souls alike. A man's God may be a standard to himself; but God, in mankind, is the standard for all.

To discover this latter standard, outward forms and manners are the medium. We judge of each other by actions and words, and we love and hate each other in relation to actions and words. The greater proportion of our actions are artificial inventions for creating good or bad feeling. Politeness is a social invention for the creation of good morals. It is useful. It might be extended to public affairs and social forms. If so, it would induce kind feeling; and this is the source of morality, and it is produced by *dumb education*, that is, by pleasing modes and forms of social intercourse. We cannot love that which is unlovely. We must, therefore, create lovable forms and manners in order to enjoy the sensations of love. Now, the use of the following chart is to point out to the understanding the mechanical means, physical and doctrinal, by which the desires of a benevolent spirit may be gratified.

We do not profess to regenerate men, individually, upon more than one hemisphere of their being; that is, their intellectual. We destroy bigotry, and give them universal views of creation. But the moral nature cannot be perfected without social arrangements. Language cannot do it. Common actions only can do it. The priests of religion have attempted it by words, but they have only made sectarians. The mystics try it by words, but the effort is too great for ordinary zeal and ability. We merely direct the mind to the only mode by which men, collectively and individually, can be permanently improved, beginning with the understanding as the agent to accomplish the end, for Desire is already in every man to attain the end, and waits only the verdict of his intellect respecting the means.

Our doctrine is the intellectual offspring of peace, and its offspring is peace.

N.B. Some of the terms which we have employed are not altogether satisfactory; but we believe the language cannot furnish better. By *organic principle*, we mean the organizing or formative principle. By *inorganic principle*, we mean a principle which has not the power of producing an organism.

ANALITICAL SYNOPSIS OF UNIVERSALISM.

UNIVERSAL BEING,

OR

(ORGANIC PRINCIPLE.)

GOD AND NATURE

(ORGANIC FORM.)

AN

ETERNAL UNITY,

WITH A DOUBLE PRINCIPLE OF ACTION MANIFESTING ITSELF

By ANTAGONISM

In religion, as the two principles of good and evil—God and Satan—In science, as positive and negative agents—In politics, as powerful and weak—In the whole, as goodness, wisdom, and power—In the parts, as evil, folly, and weakness. No action, no life or movement, can appear, till this analytical disunion of the Divine Nature be dramatically effected.

THE UNIVERSAL GOD DRAMATISES HIMSELF AS

GOD (PARTITIVE) VERSUS GOD (PARTITIVE).

This partitive view of Deity is very different from the universal. God, in the partitive sense, is the leader of a party. In this capacity, he acts like his agents in the material world—one-sidedly. The positive agent in matter is distinct from the negative, and the negative from the positive, although both belonging to the same principle. This distinction is necessary for action. To produce a corresponding action in the world of thought, the Deity has divided his name and nature into two, and in these two capacities he has acted two distinct parts in one personality. God is the name which the Divine power has, in its partial manifestations, assumed as the author of revelations and religious faiths. But he has never founded a faith without, at the same time in his negative character, or Satan, establishing a rival system. Both systems have the same source. Both contain partitive truth; and the divine mind, like a counsellor for each side, urges on the tide

of contention in man, till every possible view of the subject be taken, and ultimately both parties coalesce. The coalition takes place by discovering that truth, like all physical agents, has a positive and a negative side; that the positive is not the whole, nor the negative the absence of, truth; but, that the distinction is a sexual distinction, which causes man, in ignorance of the double nature, to see one half as false, and the other half as true. It is thus with all universal questions, or questions relating to first causes or primary laws—such as liberty and necessity, good and evil, faith and works. They all resolve themselves into sexual pairs, which are individually true, though decidedly opposed to each other. This *pairing* is the natural cause why the God (partitive) of revelation can speak both affirmatively and negatively in respect to one proposition, and give the consciousness of rectitude to two opposing parties.

As a whole, the above process is organic, tending to
PEACE.

THESE TWO OPPOSITE, BUT UNITARY, PRINCIPLES HAVE TWOFOLD DEVELOPMENTS;

1st. CONCURRENTLY IN SPACE.

Positive and negative principles are the elements of all chemical action, *e. g.*, acid and alkali, heat and cold; of all intellectual action—as affirmation and negation; of all moral action, as love and hatred. Each of these is good or evil to man *relatively*. Love of evil is vice. Hatred of evil is virtue. All is good *absolutely* in universal Being. This concurrent antagonism takes place also in politics, science, and religion—in the exhibitions of party spirit. The bipolar law is universal.

2nd. SUCCESSIVELY IN TIME.

Positive and negative eras alternate in the history of man. The religion of Moses is a positive revelation or Theocracy—Idolatry or Polytheism is negative. The religion of Christianity is a negative revelation or critical era of interpretation, metaphysical analysis, and logical discussion. Catholicism is the positive or organic form of Christianity; Protestantism, its negative or critical form. Monarchy or despotism is the positive organic form,—popular disaffection the negative or critical form, in politics. The alternation of these constitutes the law of progress.

MENTAL PROGRESSION.

IN TRAINING MANKIND AS RATIONAL BEINGS, A SHARP CONFLICTION BETWEEN THE TWO POWERS IS INDISPENSABLE.—Every important subject, therefore, is presented under a double aspect—each aspect again reducible to a double aspect to infinity, and opposite parties or individual ideas and feelings raised up to represent it. Thus, for instance, the influence of the creative mind, in the education of man, is manifested under two contrary opposite relations, which may be called

1st. REVELATION. 2nd. SCIENCE.

Revelation is a species of enigmatic science, which belongs principally to the unlearned and the weak, and comes to them through involuntary visions and oral communications variously

Science is a species of elaborated revelation, which is cultivated chiefly by the learned and the powerful, and comes to them by analytical observations of the processes and phenomena of

experienced. The lowest order of revelation is generally called insanity, monomania, or hallucination. The highest order is dignified by the name of prophecy by its disciples, and of imposture by its opponents. It has exercised great influence over mankind. The Jewish theocracy and the Heathen oracles were both dependent upon this mysterious operation of Nature, which has no doubt been frequently affected and counterfeited by art and imposture, but has ruled the world only by virtue of its reality. It is a temporary provision of Nature in times of scientific ignorance—a maternal substitute for the rational faculty, whilst the latter is undeveloped by the experimental knowledge of the laws of Nature. Like all the direct communications of Nature to the mind, however, it is deceptive, in order that the exercise of the reasoning faculty may not be prevented or superseded. Mystery is the best or only method of effecting this deception, because mystery leaves the truth in doubt, gives material to think of, and a motive to exercise the faculty of thought. Wisely, therefore, has Nature ordained that revelation should be a riddle, declaring general truths enveloped in particular fallacies. These particular fallacies cause sectarian division, critical discussion, and mental development, whilst the general truths float about in the ocean of scepticism, waiting the appointed time for their full manifestation.

The most systematic revelation is that which has subdued all the rest. Its root is Judaism, which seems destined to spread its wings over the whole habitable globe. Judaism was a mystery. Christianity threw off its first chrysalis, and revealed an inner meaning, of which the first Jews had no idea. In Christianity is evidently concealed something still more perfect than what has yet been revealed in practical form. That better system we call UNIVERSALISM, because of its universal adaptation to the wants of mankind. This system is contained in Christianity, in the same mode in which Christianity was contained in Judaism. The Christian mystery and its forms are symbols, and symbols only, of a perfect and final system, which is the fulness of time—the end of mystery—the redemption of man, and the fulfilment of the promises made to the fathers in the various enigmas of revelation.

Hence Judaism, in its progression and transmigration along the stream of time, swallows up all minor revelations and all the powers of art and science, and establishes itself in the centre of civilization and intelligence, as the high-priest of human society; and having entered into the second sanctuary, or the holiest of all, by the representative of God, we now wait its triumphant return, to establish that truth and righteousness on earth, which have, in all ages, been the burden of the songs of bards and seers, whose un instructed eye could not perceive the plan which the Almighty mind had formed, in harmony with the laws which bind the universe.

Revelation has been rendered an instrument of tyranny by faith in ignorance of the universal law. Its organic principle is the poor man's friend, and points to the moral sovereignty of the people.

external nature. It belongs to the manhood or maturity of society, and is not fully developed until revelation has fallen into disrepute as the phenomenon of infancy, and ceased to exercise more than a passive or reactive influence over the political condition of mankind.

In its first manifestations it is at variance with revelation. It seeks final causes in matter and dead laws of matter, and explains all phenomena by chemical operations in Nature, and undirected imaginations in man. In this search for material first causes, it discovers secondary and proximate causes, which it substitutes, for the personifications of Fetichism and Polytheism. It makes bold attempts also to materialize the first cause, and represent it as an unconscious blind necessity. In this state of inquiry, universal Nature appears a chaos, Design is only visible in the works of man, and the great works and movements of Nature appear to it like fortuitous results of accidental coincidences. It is not to be supposed that, in thus groping in the cavern of sensuous observation, science can perceive a methodic plan or drama in the history of man. It has no better method, therefore, of satisfying its curiosity, than by referring the great phenomena of social life to chance, ignorance, imposture, ambition, and other subordinate agents in individual minds.

All this while it is at variance with revelation as a fact. It may receive revelation in part—such as the small fragment of Christian revelation; but it rejects revelation as an elementary science—the poor man's portion, in which God has appeared in foolishness and weakness, but from which faith expects him to come in wisdom and power.

This blindness of science renders its unity impossible. It cannot construct a theory of universal Being. Whenever it attempts to do so, it leaves out the poor man's portion, and sneeringly ascribes its phenomena to mental weakness and scientific ignorance. The poor man has his revenge. Science is divided, and cannot find the principle of unity without submitting to what it deems a degradation. Thus, the two principles at present confront each other, and each being possessed of a large portion of vital truth, they must continue to confront and militate, until a universal principle of conciliation be discovered, by which the apparently contrarious truths may be united.

This principle of unity we present in Universalism, which is only the completion of Judaism and Christianity, being opposed to neither, but the parent and offspring of both,—prefigured in the law, and transfigured in the gospel—in types and shadows, and imperfect forms, which cannot make their worshippers or followers perfect, remove the evils of life, or the burden of the conscience.

Science has been profaned and materialized by infidelity, which, in ignorance of the universal law, has denied revelation to be a department of natural science.

THE PROGRESS OF HUMAN SOCIETY IN RELIGION, SCIENCE, AND POLITICS.

RELIGION.

ORGANIC.

(The Organic principle is unity, or conscious purpose.)

The Religious progress of man above described, divides itself into three organic stages.—First, two active or hostile stages, the Law and the Gospel, being symbolical representations of the bipolar powers, or agencies of Nature.—Second, one passive or central stage, being the point of rest in which those two activities concentrate. The first two are theologically denominated the old world, or the world of SATAN, which means ANTAGONISM, or the Spirit of Antagonism.—The Third is denominated the New World, or the Millennium, being the rest appointed for man on this earth. Jesus Christ, the representative of God, came at the point of union of the two former, thus representing God in his conflictive and enigmatical

INORGANIC.

(The Inorganic principle is partition, or unconsciousness.)

The inorganic forms of Religion are Fetichism, Polytheism, Idolatry, and all those religions which have not a progressive principle, by which they become transformed into a higher condition of being, still preserving their identity. These include all religions but Judaism and Christianity, which, like man and woman over the animal creation, have power committed unto them to subdue all other forms, themselves also being destined to a new transformation by the universal law. Mahometanism is a close approximation to an organic principle, for it acknowledges the divinity of prior institutions, and claims a descent from antecedent missions. But Mahometanism has rewritten and corrupted the records of its predecessors, and does not take the

character. In this capacity he came "not to send peace, but a sword." This not being the true point of union, inasmuch as Christianity, the second active principle, had yet to be revealed, the first coming of Christ is *not* the true coming; that is, the redemption brought is not the true, but a symbolical, redemption, like that under the law. The second coming is the true coming, and the true point of union; for the two activities of Law and Gospel have been fully revealed, and are now represented by two visible churches, one of these having been singularly preserved for eighteen hundred years, to represent the principle of the law in which the organic movement originated. The Mahometan Church may be regarded as a national substitute for the Jewish; whilst the house of Israel in its scattered condition, symbolizes the broken body of the universal law, distributed in fragments over human society, to be finally gathered into one all-uniting principle.

The Law is organic in relation to the Gospel. It is a political system, and therefore universal sovereignty was figuratively promised to the Jews. Catholicism is the organic form of Christianity—its power is spiritual. The third organic dispensation is a union of the universal Law, of which that of Moses was only symbolical, and the universal Gospel, of which Catholicism is symbolical. Being only symbolical, the two first churches possess neither the true form nor the true spirit of the third. The third is the Eternal Law of Nature, adapted to human society, and reconciled with all antecedent revelations and divine institutions. This alone is the perfect organic system, to which preceding systems are only preparatory.

The organic number is three.

ORGANIC.

The organic principle in science is unity—conscious power and purpose—in the universal agent. Science is never satisfactory, until it discover the primary or universal cause. The first organic form of science is theology, by which all terrestrial phenomena are vaguely ascribed to individual spiritual agents under one supreme. The second organic form of science is natural philosophy, in which secondary causes are the objects of investigation. These secondary causes being first personified as gods and goddesses by polytheism, are afterwards materialized by philosophy. In this form theology gives the divine unity a potential or mediate supremacy; but asserts the independence of parts, by the ascription of power to created beings, in opposition to the Divine will. In the third and last form, organic science becomes perfect by the ascription of all causation to the Divine will, as the *primum mobile*. The third form differs from the first in this, that the first had no knowledge of the subordinate or secondary causes and mechanical laws. The third knows the secondary causes and laws, and perceives and acknowledges their relationship to the universal primary cause.

Theology is, therefore, the universal science, the sea from which the sciences proceed, and into which they finally return.

The organic progress has three stages.

ORGANIC.

The organic principle being unity, is reducible to three different forms. First, Monarchy, in which one governs independent of the consent of the governed. This, in rude nature, is the result of physical power. Second, Aristocracy, in which a few govern by association, at the head of which association one is placed; thus uniting monarchy and aristocracy in one. Third, Universalism, or Democracy, in which all govern by association, at the head of which one is placed, with subordinate coadjutors. In these three forms the organic principle is unity, either single or compound; the single, *i. e.*, monarchy, being most conformable to a state of inexperience, is the first form; the universal association is the last, and most perfect form—but the organic principle of unity is the same in all.

The tendency of all popular progress in politics is to attain

lead in the progress of civilization. There can be only one leader. That leader is bisexual, being a compound church. The inorganic forms of religion encircle the organic, and constitute Heathenism. Heathenism is the cradle of art and science, or material philosophy. It wants unity, but it is possessed of infinite variety. The Egyptians and the Grecians were the parents of the arts and sciences. The organic Church of Jewish Christianity has, however, absorbed the whole Ethnic philosophy and religion. Catholicism has re-cast the gods and goddesses of antiquity, and baptized them anew by the names of Christian saints. The inorganic forms are not destroyed, but combined with the organic, in customs, rites, holidays, and superstitions. But the inorganic are lost or forgotten in the organic; for the organic is the channel of civilization and progress, and preserves its identity for ever, subject only to three generic modes of manifestation.

The Gospel is inorganic in reference to the Law. The Law had only one temple, and its religious and political constitution was one. The Gospel is an era of criticism and division. Even the unity of the Catholic faith is interrupted by the variety of political conditions to which it is subject. But the Christian Church contains one portion of the universal law, which the Jewish law has not, *viz.*, spiritual succession, in opposition to hereditary succession. Its authorities are all elective in principle, but the mode of appointment is corrupt.

All religion is inorganic until it arrive at universalism. But the Jewish and Christian dispensations are the *growing germ* of Universalism, or Universal Organic Catholicism.

The inorganic progress has three stages—Polytheism, Sectarian Monotheism, and Atheism, ending in Universalism. Its number is four.

IN SCIENCE.

INORGANIC.

The inorganic principle in science is partition, or divided agency, unconscious power, and want of purpose, in primary causation. Inorganic science is atheistic, and seeks first causes in elementary matter. It assumes various forms. First, Fetichism, in which a spiritual power is supposed to reside in each particular substance, as nymphs in streams, fawns in groves. Second, Religious Materialism, in which natural agents are supposed to act by a self activity, independent of, or in opposition to, the will of the organic principle. Third, Atheistic Materialism, in which blind necessity is regarded as the organic power, without will or conscious purpose. These are all modes of one inorganic system, for if an organic will be not necessary for the parts, the whole does not require it, and *vice versa*.

Inorganic theology, therefore, or sectarianism, centres in Atheism, which is the *concealed* principle of old society. Atheism is a negative Universalism, and is the transition state through which theology passes from sectarianism, or the faith of a partitive Deity, to Universalism. It is universal only in the physical sense, denying intelligence and moral purpose to the universal cause.

The inorganic progress has three stages, and then loses itself in the organic. Its number is therefore four.

IN POLITICS.

INORGANIC.

The inorganic principle being partition, every political system is inorganic until a universal association take place. Monarchy is but a feigned or symbolical species of organism. Aristocracy is equally imperfect. Democracy, in the highest sense of the word, includes both Monarchy and Aristocracy. In this sense it is a perfect form of government. But in so far as Democracy has been hitherto reduced to practice, it is more inorganic than either of the other two forms. Having the largest amount of ruling power, it is most difficult to organize. When imperfectly organized, it is most destructive; when completely organized, it is the very perfection of political justice.

Private appropriation of land is an inorganic principle. Though necessary at first, to give birth to agriculture, it becomes the source of political inequality and social discontentment. So-

to the latter form. The obstacles arise from the division of mind which prevails in respect to religion and private interest; but the organic principle remains always the same, and resides, either passively or actively, nominally or really, in an individual. The organic and inorganic principles alternate and co-exist. The latter is the opposition which either destroys the former, or compels it to reform itself. The organic always rules, but the opposition becomes the organic when it attains to power. The two therefore alternate, and each is imperfect and corrupt, until universalism be established, which is Monarchy, Aristocracy, and Democracy, in perfect unity.

Tria juncta in Uno.

Organic politics are threefold.

N. B. All is organic in relation to God and his plan. It is only in relation to man's partitive conceptions of religion, science, or politics, that we can with propriety use the epithets inorganic or imperfect. God is the universal organic principle, and Nature is the universal organism. This fact is the foundation of social wisdom, the universal law.

THE UNIVERSAL LAW.

The law is the scientific and political department. Its agents are the head and hands of man acting organically for the construction of good, and inorganically for the destruction of evil, and its principles are justice and truth. It is the exterior gospel. Its representative is "man."

THE TWO TABLES.



The universal law is bipolar, or twofold. All Nature arranges itself in pairs, whether in chemical agency, vegetable organization, or animal construction. Positive and negative powers are the source of all action, of all life, of all thought and feeling.

MAN AND WOMAN.

Man and woman are one, in the same sense that the positive and negative exhibitions of the universal agent of nature are one—distinct but inseparable, one yet two. As a generator the male is the organic principle, which collects and organizes the material of the female—as Jewism collects and organizes the material of Gentilism. The characters, offices, and duties of the two sexes are eternally distinct, and never can be confounded. But they are equal. Woman in moral action and re-action is equal to man in physical and intellectual action and re-action. The denial of this equality is the feature of the old world, and constitutes the oppression of woman.

PROPERTY.

The world belongs to man—soil to the nation—land to the people. An individual's talents belong to himself. Rent of land belongs to the people—wages of industry and skill belong to the individual—Rent of land, therefore, is public revenue—wages are private revenue. Private wages ought not to be taxed for public purposes, nor public revenue applied to private purposes. Private property in land is a fiction in universal law, and is not necessary for the preservation or perfection of agricultural science, though necessary to give it birth.

GRADATION.

Gradation is a universal law which cannot be repealed, but may be modified. It should be determined by moral, intellectual, and physical worth, not by hereditary privilege, which is a fiction in universal law, of a temporary nature, subserving a useful purpose in times of confusion and ignorance, but incompatible with a system of social justice.

Cities hold the same relationship to villages as ministers to a department, and the metropolis to the whole as the supreme head to the people. Cities give mental vigour to society. They are heads of the body politic, but they should be built systematically, and their inhabitants grouped according to professional rank and employment.

MARRIAGE AND DIVORCE.

The universal law of marriage and divorce is love and hatred. Love is a marriage, hatred a divorce, of the affections. The

ciety is imperfectly organized as long as it exists. Property is twofold—public and private. Public is *Nature*, the soil, the gift of God to the species; private is *art*, the produce of genius and industry, the gift of God to the individual. Each has a growing or diminishing value. When public property is appropriated by individuals, and when private property is appropriated by governments, society is in a disorganized state. This disorganization can be removed by Universalism alone, which acknowledges the original equality of individuals, the public property of soil, and the private property of industry, genius, and moral worth.

Inorganic politics are threefold, ending in organic universalism. Their number is four.

universal law must be checked by artificial unions so long as mankind are incapable of preserving social order and domestic peace without them. But the nearest approximation to the universal law must prevail in the most perfect condition of public propriety and domestic happiness.

GOVERNMENT.

The principles of government are two—*law and liberty*. The first teaches us that a good or bad personal, social, and political condition produces corresponding goodness or badness in men. The second, that each mind is originally cast in a mould adapted for creating good or bad personal, social, and political conditions. Upon the first principle arrangements should be made for the formation or discovery of character. Upon the second, men should be distributed according to their capacity for the formation and direction of circumstantial arrangements. The principle upon which the peace of society chiefly depends is *UNIVERSALITY* in religion, science, and political interest. Community is the *beau-ideal*.

Men and women are free servants of the State.

Children are wards of the state, and of their parents.

CONSTITUENCY.

1st. MORAL AND IMAGINATIVE

LAWYERS AND PRIESTS, to teach the moral and spirit of wisdom by universal views tending to refine the affections, regulate the conduct, and elevate the imagination to the most sublime conceptions of the works of God and the destiny of man.

III.

ARTISTS, to reduce to sensation by sculpture, painting, poetry, architecture, and song, the conceptions of the universal department of thought and feeling, giving full scope to the power of imagination.

2nd. SCIENTIFIC AND MECHANICAL

CULTIVATORS OF SCIENCE AND LEARNING, to promote and teach departments of knowledge, such as chemistry, astronomy—history, languages, &c., subduing the imagination.

IV.

ARTIZANS AND NEGOCIATORS, to produce the necessities and comforts of life, with the imagination in subjection.

(N. B. The highest order of artisan is an artist or scientific.)

These are the seven departments of social activity, and their highest grade of associated influence constitutes universal government, which equally cherishes them all. They include both sexes. The parental and filial relationships being organic and inorganic powers of limited influence, can only be regarded as governments in miniature, subject to the universal law of social arrangement. The teacher is merely an organ for communicating to the young what is known to the old. He belongs to one or more of the seven, according to the prevailing character of his mind; literary most frequently.

VII.

THE EVERLASTING GOSPEL.

The gospel is the spiritual and moral department, and its principle is peace. Its agents are the head and heart of man, acting organically in love, and inorganically in hatred. It is the interior law. Its representative is "woman."

THE CROSS.



The cross is the scientific emblem of the primary power of Nature. Electro-magnetism, which is now generally supposed to be the universal physical agent, is a pure cross. The two streams of electricity and magnetism always act at right angles, thus \perp . The cross is, therefore, the symbol of divine power—the arms of the Almighty. It is found amongst all religions; but it is the distinctive banner of Christianity, and belongs, by universal consent, to the man who is distinguished as the representative of Deity on this planet. It appears first as a local and insignificant accident, and at last as a universal truth. Love and hatred, or affirmation and negation, constitute a cross, and the source of will or activity in conscious being. The former is organic, the latter inorganic. They are inseparable.

SACRIFICE.

A religious rite, of growing import, like the cross. *The sacrifice of evil* is the everlasting worship of God. Its first symbolical manifestation is the killing of beasts, *clean beasts*; implying, that although evil is a beast, it is a necessary and pure instrument of Divine Providence in the government of Nature. Evil is created to be destroyed, i. e., to give man and all other creatures employment. The second symbolical manifestation of sacrifice in Christianity is the killing of the human nature of Christ. This sacrifice is daily performed figuratively in the Catholic Mass, and in the Protestant Eucharist. It implies that the mere human authority is an insufficient saviour, and must be destroyed. Man can never find the saving principle till he come to the UNIVERSAL LAW, which is DIVINE NATURE. Sacrifice continues symbolically till this universal law be found. Symbolical sacrifice then ceases, and men worship God in genuine truth by *sacrificing evil*, which is the appointed victim, always dying, but never dead.

PRAYER.

A religious rite of progressive meaning, appearing first as an imprecation or charm, then as supplication, orally expressed, with a humble attitude of body, in expectation of divine inter-

position, independent of personal exertion. In its symbolical stages it is ceremoniously performed in temples, in association with symbolical sacrifice. But when it reaches its ultimate perfection, it becomes merely a firm reliance on the wisdom of God in the government of the world, accompanied by an unceasing activity in the sacrifice of evil. True prayer is the desire and confidence of the heart for the destruction of evil. True sacrifice is its handmaid, to perform externally what the former desires and expects.

ETERNAL REWARDS AND PUNISHMENTS.

Religious doctrines of progressive meaning ending in the UNIVERSAL LAW. They first appear as favouritism and vengeance in a party god. Two places are provided for the opposite extremes, and the good and the evil, the pleasure and the pain, are separated for ever. This idea prevails until men perceive the universal law, which is simply this—that good be rewarded and evil punished for ever; but, more especially, in the final stage of social progress in this life, or of being in a better, when the universal law will be established as the law of life and social intercourse. Rewards and punishments are, therefore, eternal, both in this life and that which is to come. But this truth is a pleasing truth, and not an object of alarm, inasmuch as happiness itself consists in the unceasing punishment and destruction of evil.

ORIGINAL SIN.

A religious doctrine, implying that man is so constituted by God as necessarily to fall first into a condition of social confusion. He falls into this confusion by searching after knowledge, and continues in it until that knowledge concentrates in the UNIVERSAL LAW. He then produces social order, and is socially and individually redeemed from the ascendancy of evil, and the fear of death. The Redeemer is the universal law of God, i. e., DIVINE NATURE, or the Messiah, and reveals himself in a harmonious solution of the mysteries of religion, and a harmonious organization of society upon the principles of social unity and political justice. Original sin is native imperfection, and is the source of all human activity. The Redeemer is the Divine law in man, which will eternally lessen that imperfection so soon as the universal law begins to reign.

RESURRECTION OF THE BODY.

A religious doctrine, taught first as a gathering of dry bones and mortified dust for the rehabilitation of disembodied spirits; but in its ultimate meaning teaching first the prolongation of corporeal, conscious, and progressive being, after terrestrial death; second, the sanctification of the body in a state of terrestrial reformation. In our present condition the body and its passions are the chief sources of all social evil; self-denial is, therefore, a virtue, for the passions are the enemies of man. Under the government of the universal law the passions cease to be sources of evil. The body thus becomes sanctified, and raised from the grave of humiliation and shame in which its passions have hitherto inhumed it.

JESUS CHRIST CONDEMNED AS A LUNATIC BY THE LAW OF ENGLAND.

A LONG and most interesting trial has been conducted, for fifteen days, before a Commission of Lunacy, which has ended in pronouncing a verdict of insanity against Mr. George Davenport, for being a Christian. Mr. Davenport was a man of large property, £60,000, which he did not value except as a means of doing good. He spent it as his religion taught him to spend it, viz., in donations to religious societies, and to the poor. He settled also a permanent income on his wife, and took measures to transfer to her the interest of money in the funds, merely to relieve himself of all pecuniary or worldly concerns. Being examined by the learned gentlemen, he gave most triumphant answers. In reply to Mr. Phillimore's insinuation of folly, in

giving his property to his wife, he read the marriage ceremony of the Church, "With this ring I thee wed, with my body I thee worship, and *endow thee with my worldly goods.*" Now mark the reply of Mr. Phillimore:—"Yes, though that is the language of the marriage ceremony, it is not the language of the law." Think of that, and the boasted fact of the Church established by law. Jesus Christ told his disciples to give away their earthly treasures, that they might have treasures in heaven. The law of England says *Christ is a lunatic*. The Jews condemned Christ as a malefactor. The Gentiles have made a madman of him. The Jews acted consistently, for they rejected the malefactor whom they crucified. The Gentiles have acted the part of madmen, by giving a verdict of lunacy against the man whose name they have assumed, and whose church they have politically endowed.

Perhaps there is not a better Christian in England than Mr. Davenport. He despised the vanities of life, and therefore gave his coach and horses to his coachman; he despised the gaudy tinsel of gilt plate, and refused to make use of it at his table; he loved and pitied the poor, he longed to improve the condition of the people, and spread the doctrine of his Master; he loved his soul more than his life, and truth better than money. For all this he was regarded as a lunatic, and his property taken from him, although he had previously secured his wife's independence. Children he has none.

How many gamblers, rakes, and vagabonds, spend their money in a more foolish and *less Christian* style, and preserve their legal sanity to the end of their lives, as well as of their fortunes! To be a reckless gamester is no proof of unsoundness of mind, but to be a *Christian* makes a man liable to a charge of lunacy. Oh apostacy! Oh England! England! Change thy name, for heaven's sake, and call thyself no longer Christian!

It may be said, in justification of the verdict, that Mr. Davenport considered he had the power of exorcising. This power is exercised by the Church, and his counsel read the seventy-second canon, which gives the bishop power to license a man to cast out devils. *Here is the law! there is the verdict!*

The behaviour of Mr. Davenport, during a keen examination of several hours, was remarkably calm, and his answers were quick and pointed, and remarkably in accordance with the letter and spirit of the New Testament.

We consider this verdict as a verdict of lunacy against Jesus Christ.

EDUCATION.—SYNOPSIS OF FELLEBERG'S SYSTEM.

PER FRANCIS WILBY.

Train up a child in the way he should go, and when he is old he will not depart from it.—*Solomon.*

THE highly-important subject of education, which hitherto has been treated with the greatest neglect, it is hoped is at length appreciated, and will ere long become a question for the deep consideration of all who are desirous of dispelling the Cimmerian clouds of ignorance, which now overshadow the minds of the multitudinous classes of society.

It is an undeniable fact, reflecting the greatest discredit, that hundreds, who are denominated teachers, are utterly incapacitated to effect the advancement of their pupils in the paths of erudition, but from the preponderating concomitance of error in their scholastic arrangements, more frequently debilitate and mystify the minds which, under careful treatment, would have become enlightened and powerful. It is the duty, then, of society to insure a good education for every individual, in order that all may be rendered useful members; but as long as the contaminating state of the existing modes of education adopted in the schools continues, the injurious results will be developed in each successive generation. Education should at all times be rendered pleasing; but on the contrary, it is too frequently made a task of, thus creating a dislike for learning, which it is the duty of the teacher to make amusing: in fact, instruction should ever be combined with amusement. The System, a synopsis of which I now lay before your readers, is calculated to render education both amusing and effective, and would, if universally adopted, be productive of the greatest national benefit.

LABOUR.—As bodily labour forms the principal occupation of mankind throughout life, from childhood should they be habituated to it. Accordingly, to give them a habit of perseverance and skill, bodily labour is one, indeed the grand mean, of education.

HOW TAUGHT EARLY TO APPRECIATE THE VALUE OF LABOUR.—But giving the habit of labour is not sufficient. A man who labours for another, without himself having an interest in doing so, is a slave. It is therefore necessary that they should have some opportunity of directly and palpably perceiving the profit of what they do; and consequently, each lad has a little

garden to himself, which he cultivates for his own advantage, and disposes of the produce.

HOWEVER VALUABLE MAY BE THE HABIT OF PATIENT INDUSTRY, AND A DUE APPRECIATION OF ITS WORTH, KNOWLEDGE, MORALITY, AND RELIGION, ARE NECESSARY TO HEIGHTEN THAT VALUE.—But as the man who labours without knowledge will expend much time to little purpose; and the man who labours without having had the moral and religious sentiments cultivated, would do so merely for the sake of animal gratification or self-preservation; to improve the means, there must be knowledge; to ennoble the end, there must be morality and religion. This system, consequently, does not stop short, but having obtained the safeguard, the ballast of the vessel, viz., the habit of labour and the perception of its value, proceeds to the cultivation of the intellect and moral sentiments, to give a capability of healthy action to every faculty of the human mind.

1. To give such a knowledge of surrounding objects as will enable the individual to form an accurate estimate of the relation of his own powers to them.

2. To increase the power of the individual, and consequently extend his dominion over Nature; and

3. To cultivate whatever faculties have a tendency to exalt the religious and moral sentiments, appear to be the principal objects of intellectual education.

THE VALUE OF THE HABIT OF ACCURATE OBSERVATIONS OF THE DIFFERENT OBJECTS SUBMITTED TO THE SENSES.—It is the habit of accurately observing the actual nature of objects, as perceivable by the senses, and distinctly marking their differences, which in after life renders a man intelligent and judicious; but, in modern education, a child's observation at the moment when all is new, and observation most active, is willfully drawn away from things to the signs of things; and the boy who might have been made so easily to distinguish different objects around him, has only learned to distinguish one letter from another.

HOW TO ATTAIN THIS HABIT OF ACCURATE OBSERVATION.—To give this habit of accurate observation—this habit of pausing to survey different objects, is one of the points most particularly aimed at in the cultivation of the intellect by the founder of this system. In order to give an idea of this method, we will give the substance of a few notes taken in the school-room, while the children were receiving their morning lessons. A boy brings a flower.

Master—What is this? *Boy*—A plant.

M—Is it a complete—a whole plant? *B*—No: it has not any roots.

M—What is this?—(showing him the stalk.) *B*—The stalk.

M—What is its colour? *B*—Green.

M—What is its form? *B*—Round.

M—What are these?—(showing the angles around it.) *B*—Edges.

M—What is at the top of the stalk? *B*—A flower.

M—What is its colour? *B*—Yellow.

M—And on the sides? *B*—Leaves.

M—What the form of the leaves? *B*—The form of a tongue.

M—Are they rough or smooth? *B*—Rough.

M—Have they stems? *B*—No.

M—Repeat the account you have given. *B*—It is a part of a plant; the roots being wanting, with a stalk that is green, round, and with edges; it has a yellow flower, and its leaves are of the form of a tongue, rough and without stems.

M—What are these? *B*—Buds.

M—What are buds? *B*—The flower before it comes to maturity.

The master then proceeds with the leaves of the flower, the petals, the height of the plant, the soils it grows in, the time of the year it appears; its properties, medicinal, poisonous, nutritious, &c. In the same manner will different objects be proceeded with, stones, trees, animals, &c. All affirmatives, with regard to an object, are noted, and a repetition of the sum of them always required. Thus, the observation, discrimination, and memory, are exercised at the same time. For distance, the

master makes a point in the centre of a table, explains what the meaning of a centre is—he then makes two points at a distance from each other, as A., B.; the boy is required to make a point on the other side of B., equal to C. B.

A. C. B. D.

After each trial of his senses, he is required to test what he has done by measurement; he is next required to mark a space twice, and thrice, the length of A. D. The child being practised in height as well as in length. From points, the child proceeds to lines, measuring angles, &c., in a gradual and pleasing progression, which cannot fail to cultivate the habit of observation. In addition to the means made use of to convey and retain the ideas,

DRAWING is introduced, for however rude the representations of persons, places, or things may be, they bring back what is past to the memory, with a singular vigour and fidelity.

NUMBERS.—The elements of number, or preparatory exercises of calculation, should always be taught, by submitting to the eye of the child certain objects representing the units. A child can conceive the idea of two balls, two roses, two books, but it cannot conceive the idea of two in the abstract. The child will more easily understand that two and two make four, if you show it to him first in reality. Experience has shown that children well versed in these illustrative elementary exercises, afterwards displayed great skill in head-calculation, (*calcul de tête*), without repairing to their slate or paper; without making any memorandum of figures, they not only performed operations with large numbers, but they arranged and solved questions which at first might have appeared involved, even had the assistance of memoranda, or an execution on paper been allowed. This proves that the infant mind should be acted upon by illustrations taken from reality, not from rules taken from abstraction; that we ought to teach by things, not by words.

GRAMMAR.—In grammar the master gives the boys two or three substantives, with a verb predicating the same thing; for instance, "the father is good, the mother is good, the master is good;" and afterwards shows them how to collect it into one sentence,—as, "the father, the mother, and the master are good." In order to discover that what is explained is understood, their knowledge is tested at every step; it is never taken for granted that they understand a thing because it is easy, until, by something proceeding from themselves, they discover the fact to be so. The smaller boys seek them in the objects they are daily conversant with; the elder in the facts of science or history—as, snow, chalk, and paper are white; and France, Spain, and Austria, are kingdoms.

THE VALUE OF MORAL CONDUCT.—But, if it be important to cultivate the intellectual faculties, it is still more so to develop the moral. The one is but the instrument which performs the work, while the other fixes upon and ennobles the object, which otherwise would only be indicated by the animal wants or passions. The first thing is to treat a child as a reasonable being, to make him understand that a thing is right or wrong, without any reference to the will or the caprice of others; that he must judge of the nature of things by the aid of reason, influenced by conscience, and that as a man he should do boldly what he is confident is right. Prizes and degrading punishments are never introduced. Where a child has committed a fault he is called upon for his reason for doing it, and it has been found that the confusion produced by the incapability of giving a satisfactory one, has more power in repressing what is wrong than ordinary punishments.

OF THE VALUE OF ORDER AS A HABIT.—However brilliant may be a man's talents, or benevolent may be his intentions, talent will degenerate into unconnected and useless sallies, and benevolence will for ever be defeating its own purposes without it. In this system it is insisted upon in the conduct of every child, and becomes wound up with their being. It is required of them, and they see it everywhere around them. The absence of order must afford pain to children thus brought up, and its value must continue to be appreciated throughout life.

MUSIC.—In an institution where nothing is neglected that can in any degree assist in either fostering the nobler sentiments or feelings, or in developing the physical portion of our

constitution, music must necessarily form a part of education; for, while the voice is obtaining flexibility and power, and the ear correctness, the songs themselves are made the vehicles whereby the noblest sentiments are communicated in the most touching manner.

RELIGION.—If no direct utility could be pointed out in religion, the circumstance of its invariably co-existing with the highest order of moral attainment, would be a sufficient reason for its political cultivation. There is not, consequently, any one point more attended to than the imbuing the minds of youth with profound sentiments on this important subject. They are neither wearied with long religious offices, nor checked in any of their innocent amusements; but every study is made to tell indirectly upon this point, and no circumstance is allowed to escape from which the lesson can be drawn. The gospel was to bring peace on earth, and good-will towards man, and in this spirit it is taught.

The space allotted for this article will not admit of farther explanation; but, should any of our readers desire to possess a further knowledge of this system, we refer them to the Pestalozzian Academy, 25, Curtain-road, conducted by Francis Wilby, where this system is taught, and will be explained with pleasure to any who may desire it. Yours, devotedly,

FRANCIS WILBY.

Pestalozzian Academy, 25, Curtain-road.

CORRESPONDENTS.

I. S.—Next week we shall make some general observations on *Social systems*, in which those alluded to by our Correspondent will not be forgotten. But a mere agrarian system is not a universal or social system; and never can embrace those comprehensive views of the universal law which are indispensable for the satisfaction of the most refined and sensitive portion of society. They are very useful as political outlines of external arrangement. But more than this is requisite. The Radicals perhaps may not think so, or regret that it should be so. But still it is so; and it is so, not by a temporary or artificial law of custom or policy, but by an unchangeable law of human nature. Paine's political sentiments were the offspring of the universal law in politics, but he could not embrace the other departments of being, and enclose them all within his "novum organum." Spence's system was equally exclusive; a mere labourer's farm yard, organized, however, upon the principles of agrarian justice. Socialism, in the highest sense of the word, aims at something beyond this, because this is not sufficient. There must be satisfaction given to the mind upon less material subjects than grass and clover, and the distribution of crops. When the people arise above these fundamental questions, they will find more and better friends than they now have. There are many pure, disinterested philanthropists in the world, who would willingly give them all that they have, if once they were satisfied that the use that would be made of it would exalt the dignity and purify the mind of the human being. To give this satisfaction, the people must present a foretaste of it in their principles. They will then be worthy to possess, and they will possess. What is it that gives man superiority over the brutes? greater intellectual and moral utility for purpose. All power lies in this secret. Let the people show this, and the power is theirs immediately. And how can they show it? Only by rallying round a simple, and intelligible, and universal standard. Till then they are slaves, and revolutions are only civil wars and satanic combinations.

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*
"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

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SKETCH OF THE HISTORY OF SOCIALISM.

Or the numerous individuals who have meditated the political and social improvement of society by new external arrangements, which they have digested into a system, we may specify Campanella, Lord Bacon, Harrington, Condorcet, and Godwin. It is useless to give any formal outline of the modes by which these individuals propose to improve the external, intellectual, and moral condition of their species. Some of them, probably, had no positive faith in the practicability of their schemes, but invented them as modern writers do a romance, or as Dean Swift invented the kingdom of Laputa, for the amusement of literary ease, or the ambition of literary fame. They are mostly all borrowed from their great originals, Moses, Lycurgus, Plato, and his disciple, Aristotle, whose works on politics suggest a model of social government very much resembling those which are at present advocated by the most enthusiastic friends of social equality. Indeed, it is difficult to imagine more than one social system. There can be only two systems, a social and an unsocial; a system of equal rights, and a system of unequal rights. The modifications of these two may be varied to infinity; but all systems must belong to one or other of these two categories. Society has always been based upon the unequal system; hence it is reasonable to suppose that all social reformers should agree in adopting the standard of equality, either absolute or proximate.

The law of Moses was a close approximation to a system of equality; but it was never fully established. Its principle was public property divided into inalienable inheritances by lot; and private alienable property in moveables and houses within towns. Farm houses were inalienable as belonging to the land. The land belonged to God, and no man had a right to sell it. He might dispose of his own portion for forty-nine years, but at every jubilee the inheritances all returned to the original owners. For this reason, Israel is called, by way of eminence,—"a people of inheritance." The septennial discharge of debts also was exceedingly beautiful, infinitely more generous than anything which prevails in modern times, when a man may lie in prison for thirty years to satisfy the demands of a creditor. By the law of Moses the debt is canceled on the Sabbath year, although contracted only the year preceding; and the following noble injunction, so unlike the practice of both Jews and Christians, given respecting it:—"If there be a poor man among you, one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother. But thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying,—*the seventh year, the year of release, is at hand;* and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto." And, verily, we do believe that there is not a better method of securing a blessing than obedience to this very precept. The

Jews, however, like all religious apostates, refused to keep the law. Their lawgiver foretold their apostacy, and divided his curse and blessing amongst them; and now, like the Christians, they preserve the name, but have lost the spirit of their meek and disinterested apostle.

About six hundred years after Moses, flourished Lycurgus the Spartan lawgiver, who, finding the great mass of the people miserably poor, divided the whole land amongst them in equal portions, by what the modern Whigs and Tories would call a system of plunder. In order to increase and fix this equality, he abolished the use of money, and instituted a system of public meals. This was the most powerful little association of human beings that history has preserved in the memory of man. But Lycurgus, like Moses, was merely an Agrarian. He discarded imagination, and even mechanical arts. This was a low and unprogressive condition, calculated only to develop a few of the faculties at the expense of the rest, thus deforming the rational creature of God by a Chinese shoe to hinder the growth of the intellectual organs. The Spartan system was the nearest approximation to socialism that was ever nationally established, except that of the Jesuits in Paraguay. Yet the Spartans had slaves to do all the labour, and also to commit immoral actions, that they might render vice abhorrent to the free, forgetting that in so doing the free were more vicious than the slaves. Godwin gives a beautiful symbolical illustration of this Spartan system in his "Political Justice," by comparing the Helots or Spartan slaves to the laws of Nature, which will ultimately become the Helots of men, and do all the mechanical labour, so that all men shall become free like Spartan citizens. Thus, in the progress of society, mankind shall end where those great legislators began. This is in perfect accordance with our analogical philosophy. We see the progress of society in a symbolical light, and the very first buds it shoots forth, with all their imperfections, contain the hidden germ of some fairer production to be finally revealed. The first system of slavery is necessary and temporary evil. The last is eternal good.

Those ancient prophets (for Lycurgus himself received his law by revelation from the oracle) are, therefore, not so very despicable politicians as some moderns would make them. They were, no doubt, obliged to conform to many of the prevailing habits of the age, and probably were blind to many social evils which we perceive; but, probably, we are equally blind to our modern vices, and if time could be inverted, and those ancient men could read the history of our slave-trade, and cotton factories, and agricultural labourers, they would turn up their eyes with astonishment at the barbarity of the times in which we live. Certain it is that they were greater men than modern princes, for they abandoned all personal claims, reserved nothing for themselves or their children, and divided and regulated, not according to the dictates of party-spirit, but according to the *beau-ideal* that was given them of a system for the age.

The other states of Greece had popular governments, but not communities. Athens had popular assemblies, but its senators were appointed by lot, and not by election. Rome and Carthage had also popular assemblies of the people, who passed resolutions, and suffered the magistracy to execute them.

Venice was governed in a similar manner, and these were the greatest states of antiquity. The popular power was always imperfect, and the invasion of the powerful on the rights of the people was frequent and unmerciful. A continual struggle existed between few and the many, and this struggle ultimately occasioned the downfall of the state, by the usurpation of some military dictator. But the cause of this downfall was evidently the disunion of the people themselves, chiefly arising from the want of means for creating a unique public opinion, and keeping up an intimate correspondence between the parts. The press had no existence, and rumour is a very imperfect substitute for the precision of a printed statement of facts and opinions. The organic idea of socialism was in society from the beginning, but experience and unity were wanting.

With such opportunities as ours the ancient heathens might have done wonders. They were Universalists in religion. They did not quarrel about their gods and their temples. One man did not go to the temple of Apollo, another to that of Jupiter, another to those of Esculapius, Hercules, and Diana, but each man went to all the temples, and worshiped all the gods. Their religion was a species of politeness to the various inhabitants of the heavens, and not of the heavens only, for they worshiped the king of the bottomless pit himself, with as much fervour as Jupiter and Neptune his brethren. Jewism and Christianity have gone to the very opposite ultraism, but the latter only has built sectarian temples. We are, therefore, in a very different relative position from the ancients. The liberality of the ancients consisted in receiving all the deities of the world; that of the Christians and Jews consists of rejecting all but one; that of the infidels consists of excluding all. The ancients, therefore, had a great advantage over the moderns. What was practicable with them is perfectly impracticable with us, until some universal feeling, either religious, or irreligious, be generated in the public mind. This is a most critical position to be placed in. But in this position at present we are.

The politics of Aristotle are similar in principle to those of modern socialists, although the author was the tutor and intimate friend of a powerful monarch. "Immediate wealth," says Aristotle, "that is, where one or more have greater possessions than are consistent with the equality of the commonwealth, is the cause of sedition, which ends for the most part in monarchy. For this reason ostracism (or banishment by ballot) is practised in several places, as in Athens and Argos. But it were better to prevent the growth of possessions in the beginning, than employ such means to remove the evil." Even Machiavel, that name of infamy, and preceptor of a prince, declares, that he who attempts to make a commonwealth where there are many gentlemen, must first begin by destroying them; that is, destroying their rights as private possessors. But the race of gentlemen subserve a very important end in the progress of civilization, which vulgar republicanism has not yet been able to supply. The culture of imagination and the fine arts is their especial care. The mass of the people are chiefly mechanical and commercial, and the present taste of Radicalism has an evident tendency to destroy the living germ of poetry throughout the whole sphere of imagination. This baseness has degraded America. It has no imaginative element in its constitution. It is constitutionally mean, and must be mean, until it invent some national machinery for raising the dignity of its spiritual character. A landed aristocracy is a corrupt and imperfect system; but until some other apparatus be found, and that is by no means difficult, it will be well for the progress of the human mind that a powerful check be put upon the leveling propensities.

The Catholic Church presents the symbolical model. A system of poetical personifications, such as that of ancient Egypt, Greece, and modern Rome, is the natural and organic principle of mental elevation. This principle will yet be purified and divested of all its superstitious and entralling agency. Like every other gem of vital worth in Nature, it first appears in the ore and dross of corruption; but experience removes the uncomely exterior, and gives a brilliant polish to the pebble.

Although the condition of the moderns is much more critical in respect to religion than that of the ancients, the views of the moderns are more grand and imposing. The ancient republics,

with the exception of Rome, had no idea of a universal empire,* and Rome contemplated it only as a conquest. The moderns have conceived the idea of a universal system. Campanella wrote a long treatise to the King of Spain, to point out the means by which he might attain the sovereignty of the world; and he also published a little work, called "The City of the Sun," in which he sketches an outline of a society in which there was no private property, and no indissoluble marriage. Campanella was a Dominican friar, and a reformer; a stern and shrewd opponent of the old Aristotelian school. He spent twenty-seven years of his life in prison for his opinions. His system is rude, and partakes too much of the martial and superstitious character of the age in which he lived; but it is worthy of notice, as being probably that from which the modern continental philosophers borrowed many of their peculiar opinions. It has an analytical foundation, like Plato's republic, which was based upon the elements of musical science. Campanella begins with unity, O, or Hoh, at the head; this head has three subordinate officers—power, wisdom, and love. The first presides over all martial and gymnastic affairs; the second presides over all scientific affairs; and the third over the department of the affections, such as generation, feasts, festivals, &c. Each of these has subordinate officers for different departments, and the whole machinery is dependent on universal suffrage. Property is public. Rewards and punishments are determined by the authorities. Generation is treated as a science, for the reproduction of the best models of mankind, and the ancient method recommended, of presenting always before the eye the finest sculptured and painted representations of the human form, to aid the imagination as the organic principle in the formation of the fœtus. His ideas of human beauty and perfection, of the value of strength of bone and muscle in both sexes, of the value of gymnastics and temperance, combined with intellectual exercise, are worthy of the best philosophers of modern times. His religious ideas, also, were very liberal; but the rites which he introduced into his Solarian system are too puerile even for a society of modern Mormons. But of all the ideas of Campanella none have damned his reputation so much as those respecting woman. His marriage system is exceedingly beautiful and chaste. Indeed, chastity appears to be his favorite virtue; but he seems to have considered it necessary that a class of women, whom they now call unfortunate, should always exist in society. This necessity lies in the commercial intercourses of society, carried on by sailors and travelers. These women he brands with no reproach, and all the difference between them and other women is, that they are entitled to enter into short alliances with men, which alliances are to be regarded in the light of marriages by the state. But it is only a certain species of women that are entitled to rank in this class—women who have lived for years in marriage without having children; they, therefore, never can become matrons. This is the only privilege of which they are deprived. He thus proves sterility to be a bountiful provision of Nature, calculated in a society constituted after his model, to secure the domestic peace of individuals and preserve the chastity and morality of the public. This will appear offensive or innocent to the reader, according to the colour of the glass through which he looks at it, but we believe the intentions of the author were good, whatever be the truth of his arguments, or the moral effects of his policy. These effects, however, could not be worse than our present Christian system.

Harrington's "Oceana" was written in the time of Cromwell, and he advised the Protector to institute a commonwealth upon equitable principles. But his "Oceana" is not a community, nor indeed a social system; it belongs to that class of systems from which present radicalism has descended in lineal succession. Universal suffrage, parliamentary representation, vote by ballot, are favorite panaceas with Harrington, who also preserves all the gradations of rank, subject to restrictions for the protection of the people. Harrington hankered too much after a *beau-ideal* in the law of Moses, to bring forth a perfect system, but he certainly shows, that if the Mosaic law had been carried

* Moses foretold it.

out into practice, there is much justice and popular influence in it, much more than in our present British constitution. The poor would be great gainers by a re-establishment even of the law of Moses.

Thomas Paine is evidently a disciple of Harrington. His "Rights of Man," and his "Agrarian Justice," are off-shoots to the Oceanic system. With this school originated the practical politics of the French Revolution, American Republicanism, and modern Radicalism. The theoretical Republicanism, however, was deeper than this. It was the doctrine of Plato and Campanella. The first attempt at association for the purpose of propagating this theory, was the order of the Illuminati, in Germany, under the direction of Dr. Weishaupt. The disciples of this school had very vague ideas of a practical system of equality, and easily identified themselves with the popular Republican party, so that it is scarcely possible to discriminate between the two; but the poetic genius of Rousseau, the philosophical poetry of Condorcet, and the deliberate reasoning of Godwin, on the subject of social equality and community of property, produced many converts to the new principles, and laid the foundation of a school of socialism which has been gradually ripening into methodic and practicable theory.

The resemblance between Godwin and Owen is greater in reality than in appearance. Godwin advocates the theory of universal equality, without community or co-operation. But his anti-community and anti-co-operation are curious illustrations of the manner in which extremes meet. Man in a highly cultivated and refined state, fearless of want, and capable of indulging in every innocent and dignified pursuit, by the consent and assistance of his fellow creatures, would rather consider private property as a burden, and disdain to trouble his mind with the accumulation of paltry gains, and the calculation of insignificant and dishonourable profits, wrested from his neighbours. Free to hoard if he pleased, he would disdain it as an act unworthy of his high moral and intellectual nature. This is moral, not formal, community, and is the principal difference between Owen and Godwin. It is singular, also, that, basing his system upon the principle that man has no rights, he rears a superstructure of justice and equality. He looks more to the duties than the rights of man. He denies the right of man to legislate. Man is only an interpreter of the Divine law, or the law of Nature. It is his business to study that law, and obey it. He has no right to make laws. These are beautiful principles of Godwin, but they are rather ultimate than practical principles; hence the unsatisfactory, but more practical system of Paine, in his "Rights of Man," has found many readers, and formed the minds of thousands of the present generation, and the work of Godwin is not even known amongst the people. Paine's system is more immediately possible, and therefore more intelligible; but a system which attempts to improve the moral and physical condition of man, by giving 15l. to every man who arrives at the age of twenty-one, 4l. a-year to every poor child under fourteen, or 10l. a-year to every poor man above sixty, may be better than the present system, but never can be regarded as an ultimatum. The 15l. might do good to many, but it would prove the ruin of many, who would spend it in drunkenness, and multiply crime and disease. A system which proposes to improve the condition of mankind by the distribution of money, can never be a good final system of reformation. Paine was a useful man, and saw farther than those of his generation, but his views were very confined, both in religion and politics. His principles will vanish like the mist of the morning.

The true organic principle of human regeneration belongs to socialism, the germ of which we can trace as far back as Moses. It runs down the stream of time, darkly visible and dimly seen, but still in being, and waiting the genial influence of a new era of scientific universalism and liberal intercourse, to complete its formation.

The modern attempts made by associations of reformers to re-constitute the fabric of society upon social principles began with the German Illuminati, under the leadership of Dr. Weishaupt, commonly called Spartacus Weishaupt. From this school the French philosophy and the French Revolution proceeded. This was the well-spring of modern Republicanism

and Socialism. The restoration of the religion of Nature, and the law of Nature, was the concealed object of this formidable institution, which had a secret organization of great extent, embracing names of high renown among the nobility and literati of Europe. The father of the present King of the French was one of its most distinguished members. The philosophy of Illuminism was mere declamation, consisting of common-place complaints of religion and priestcraft, politics and politicians, without any definite system that could serve as a conclusive substitute for that which they condemned. There was a negative truth about their eloquent invectives; but when the inquisitive and deep-searching mind inquired for a positive exhibition of truth, it could not be presented. It trusted, therefore, partly to complaint, and partly to intrigue and conspiracy; and although much hypothetical matter has probably been written about this mysterious combination by the Abbé Baruel, and Mr. Robinson, in his "Proofs of a Conspiracy," &c., there can be little doubt that an immense ramification of infidelity and republicanism throughout Europe was at that time under the presiding direction of a few extraordinary men in Germany and France. The campaigns of Napoleon scattered the host, many of whom regarded him in the light of a political Messiah, to establish the system for which they zealously contended.

The Revolution effected a great change on the religious and political sentiments of men. The school of Voltaire is now virtually dead. It has numerous disciples of spirit and reputation, but it is philosophically dead. Its mode of reasoning against religion is exploded. We are not aware of any theological production having issued from the press upon such principles for many years. This stillness was broken by the St. Simonian religion. Novelty alone was not the charm of Simonism. Analysis was its chief feature. It was captivating to the intellect; it was beautiful to the imagination. It presented a central point of union for all the sciences, and it threw new light on the frivolities and corruptions of religion, by representing them as temporary processes in the great work of progression planned and conducted by the power supreme—of the Mundane system. This was bringing order out of confusion. The school of Voltaire is a chaos of conflicting powers. Lessing and Condorcet conceived the idea of a science of progress, and St. Simonism is an incipient attempt to realise the idea in co-operative and systematic action.

The St. Simonians, however, were rather sanguine; the surprising success which their apostleship enjoyed was the ruin of their mushroom institution. They wanted policy. They startled the people, with offering them strong food, instead of milk and herbs—their ranks were speedily divided, and the King of the French sent out his gens d'armes after the dispersed flock.

Amongst the deficiencies peculiar to the St. Simonian doctrine is its religious character. It is not sufficiently definite and precise in its analysis of religious progression. Bazar, the author of the chart and the principal outlines of the system, was evidently highly gifted as a universal analyst; but the religion of Christendom, *i. e.*, of civilization, requires a special analysis. Philosophy despises it, and would, if possible, trample on it, or forget it, being fully confident of its own sufficiency to do without it; but philosophy is not the only party to be consulted. Were all men merely philosophers—that is what the French used to call philosophers, philosophy might have good reason to urge the absolute obliteration of the idea of Christianity as a material of thought; but a large proportion of men in Christendom are Christians, and all governments profess the name. It therefore follows, that the religion of Christendom, as the leading system of popular thought, deserves a most special analysis in an analytical system, such as St. Simonism was. St. Simonism did not give that analysis. It gave no substantial reason for the religious process through which society has moved, by showing the harmony that subsists between that process and other departments of universal Nature. It left it chaotic and fortuitous. The religious department is that of organization and design. It neglected this department for the sake of vulgar philosophy, which is chaotic, and from a well-grounded fear of being esteemed too religious, it clothed itself with a religious name, without presenting a

sufficiently definite and intelligible religion. Thus it failed; but it has sowed the seeds of true philosophy in Europe, which in due time will take root, and bring forth fruit abundantly.

Owenism has taken a different direction, but still in advance of the old philosophy of the 18th century. The doctrine of Necessity, which characterizes the Owenian system, is the nearest possible approximation to a universal organic principle, but the manner in which that principle is presented, excludes the idea of analysis. If physical necessity have a meaning at all, it must mean, that Nature is an infinite accident, controlled only by opposing powers, and governed by no methodic purpose. Owenism has therefore very consistently dispensed with the science of progress, and contents itself with Nature, as it is in a moment of time, without any systematic knowledge of what it has been, and consequently with no satisfactory knowledge of what it will be, for time is threefold, and cannot be partitively reviewed in a universal philosophy. "Necessity" teaches charity, and it teaches the important doctrine of "circumstances," or the influence of political and social condition and education, in forming the human character; thus leading directly to active external arrangements and instruction for removing human imperfections, instead of the olden system of correcting them by the severities of penal discipline.

These two are the last and greatest exhibitions of socialism, and perhaps the only two of public notoriety that are entitled to the name of a social system. They are both based upon a religious principle. Owenism on the religious principle of the formation of character upon the basis of philosophical necessity, and St. Simonism on the religious principle of universal unity and harmony, and the law of progress, which pushes society forward to universal association.

The latter is the most imaginative of the two. It gave a conspicuous place to the productions of the fancy, and provided ample means for supplying the deficiency of patronage to the fine arts, which would necessarily be the result of a mere mechanical equality. It was peculiarly elegant, but it wanted honest and simple artifice. There was abundance of zeal and noble resolution. The theory was sublime, and the intentions were benevolent; but it is a law of Nature, that all growth shall begin at the root, and that a house shall not be built by beginning at the chimney tops. The material or mechanical process is evidently the first in order. The imaginative is a superstructure, to be reared *upon* the foundation—not a foundation upon which to build, *i. e.*, practically.

In this latter respect, therefore, Owenism is to all appearance the most natural and probable basis of a social system. Its very materiality and mechanical character are strong arguments to us in favour of this hypothesis. It is physical throughout. Its first principle is physical necessity, and its whole philosophy is the influence of physical arrangements on the character of man. This we say is the natural order of growth—the root grows first—the body of the child is first developed—the material in progression or edification is in advance of the spiritual, always pre-supposing the spiritual antecedent who contrives and regulates the process. Every vegetative root has two polar extremes; the radicle and the plumula. The radicle takes root in the earth; the plumula ascends into heaven. The body connects itself with the material elements of Nature; the spirit ascends into the new creation of fancy. It is an ascending process, from low to high, and not a descending process, from high to low. We therefore do not deny the possibility of Owenism being the commencement of a new era in the history of man. All that we maintain is this, that it is only a commencement, and that it cannot progress far with such a material and mechanical character. It has many new habits to put on before it be arrayed in attractive style to allure the imagination, and capture the affections; and those robes to which we allude are merely the antecedent principles of high poetic and religious feeling, in which socialism theoretically commenced, and in which it must practically terminate. The religious feeling is the beginning and the end, the first and the last. It is the divine representative, but the material department is the root of political growth. Each fulfils its office. The first electrified the world with its vivid representations of universal order and harmony; but it was not adapted for taking root in

the earth. The second is adapted for taking root in the earth, but not for captivating the fancy. It therefore has a *quickening* to encounter, before it can prosper and be entitled to the name of an organized and healthy system. May it live to see that quickening—the shooting of its plumula! We shall rejoice to know that its present materialism is the radicle of the *New Moral World*, and that no other radicle will be required. But no prosperity can attend it, and no beauty can ever recommend it, until its terraqueous materialism be clothed, and its nakedness concealed from the aspiring soul of man.

MYSTICISM AND RELIGION.

ONE word before the leaves of the *Shepherd* are finally closed, and the communion of the readers entirely ceases, seems due to the sacredness of that feeling which the word "religion" is usually employed to express, for the purpose of showing its relation to "mysticism."

Is that relation one of opposition, of contrariety, or of coincidence? To answer this question we must seek, first, the elements involved in the two ideas. For religion some other person should answer, as I undertake to give a version of mysticism; but, as the *Shepherd* does not yet keep open school, I must answer as well as I am able.

Religion is, according to the best common view of the matter, a system of obedience to a divinely derived authority, established among mankind for the double purpose of keeping men in moral order upon earth, and of qualifying them for a future state, by informing them of its existence, and annexing certain consequences to themselves in such future state, from certain kinds of conduct in the present state.

The complication of subsidiary ideas in this state of mind it is not very easy to determine.

What a divinely derived authority is, how it comes, to whom it comes, in what shape it comes, are questions which should first be answered, before the difference between a Religionist and a Mystic can be wholly and clearly explained.

Another point, deemed of the highest importance by many, indeed by most persons, in the English section of the religious world, is the annexation of the divinely derived authority to a written or printed book, which is pre-eminently called the Scriptures.

At present it is, and for many years it has been, the point of highest debate, and the fiercest contention among the best-educated portion of English society, whether the Scriptures we possess have such divine authority.

Upon this, though a mere opinion, hard names are bandied about, and hard treatment is enacted. Among those who are agreed upon the general point of authority, the varieties of mental construction are very great, though the point on which they agree is probably that on which they are farthest from the truth.

They deem it of the highest importance to establish the truth of that, which, if its establishment depend upon their truth-proving, is of no value whatever. Unless the Scriptures be self-evident, they cannot be of divine authority. They who set about proving their truth, declare by that very act itself, that the Scriptures are not self-evidently true. If any assertion, proposition, or action, be taken from the self-evident ground, it must be placed lower down, and it is necessary to seek some other position which is self-evident. Of course, as we increase the weight of our proofs and the importance of the subject to be proved, we enhance the value of the pre-existing self-evident position. Now by making the Scriptures the subject of proof, so overlaid, so zealous, and so important as our religionists do, they have exalted some other authority as self-evident at the expense and cost of the Scriptures, which they accordingly place in a secondary position. For it is absolutely necessary, even in the most admittedly exact sciences, to begin the chain of proof with the self-evidently true. Axioms stand before problems, propositions, and questions.

I have followed out this one instance to show how widely and how wildly religious men run away from the standard and mark which even themselves have chosen and set up. Perhaps, by

the way, their running away is in consequence of the position having been their choice, and not having chosen them. Like other blunderers, they have none but themselves to blame for their mishaps, none but themselves need be mended to avoid future blunders and mishaps.

This conduct of the Scriptural religionists is only comparable in absurdity to the soldiers who should go abroad and fight for an act of parliament, or a royal proclamation, forgetting the nation or the king, who in the mean time might be ruined, whose will could not be in, nor its expressions, but merely the record of the expressions of the national or royal will in such documents, in a modified way, for purposes suited to the occasion.

Of all the notions become vulgar and current by means of religious instruction, which is allowed to supersede mystic development, that of the interior life being future, appears to me one of the most fatal stumbling-blocks to harmonious progress.

I do not allude to what many would call the evil consequences arising out of the supposition that any vice may be committed, so it be verbally repented of before death. It is not mere consequences I speak against.

If great care is taken to instruct and impress me that a certain door, say of the baker's shop, is not open until twelve o'clock at noon, the probability is, that reliance on my teachers, combined with laziness, will overcome my appetite, and I shall never so much as cross the way to try if the baker has unfashioned his door, or if he will open when I knock.

It is the universal language to say "the world to come," "a future state," and similar expressions, opposed to the fact of there being but one great, eternal, NOW.

This is, of course, only the companion or counterpart of the idea of heaven and hell being places. But this notion is now growing obsolete, and the *Shepherd* could not join in a more benevolent work than that of endeavouring to bury the false notions of a time-like eternity in the same grave with those of a physical universal space.

But to recur to our principal inquiry.

In opposition to what is said above of religion, it is to be observed of Mysticism, that it is the tendency to become divinely instigated. Divine instinct does that in the mystic nature which we all understand to be done in animal nature, in the trees, as well as in electricity, magnetism, &c. &c.

Religion is a natural, or conventional, or secular form, by which external evil is kept in a sort of superstitious order. It is a political law, useful to political governments. Intellectual religion is the scientific mode of the understanding, helping the self-will to regulate its own disorders.

Mysticism is a divine law working in a divine end. Intellectual mysticism is the scientific mode of the will in submission to eternal order.

Religion applies to one, or to the few. Mysticism declares itself to all.

Religion argues and persuades. Mysticism resists its factness; it is the "I AM" fact.

Religion is an outward mental activity, with a profession of belief, trying by rules, and rites, and ceremonies, to introduce man to God.

Mysticism is an inward divine operation; a principle of life, by which God introduces himself into man.

Of religion man is the priest, the supporter, and maintainer. By mysticism, God is the priest, supporter, and maintainer of man. Religion begins with man, as all history has shown, and from the roughest barbarism to the state of highest refinement, it is the same thing modified in an endless way. The South Sea Islander's wooden post, the Greek's marble, or ivory sculpture, the Briton's printed book and carved creed, are but modes of that which each sect properly calls in every other one—idolatry. Yet to every one it is true religion. Mysticism, on the other hand, begins not with man, but with divinity, and this cannot be before divinity becomes man.

All Nature, internal and external, is but a want or desire. If in outward nature, the animal or the tree is placed in such conditions that it cannot present to the life within those offerings which are in harmony with the life, the life destroys the living forms it would otherwise support. Thus a starved animal, or a tree in a dark cellar, would, as we call it, die.

If man, in his moral nature, desires the undesirable, his presentations to the life are of such a sort as to bring on unhappiness or moral death. If he desire the desirable, happiness, or divine life, with the perception of the universal harmony is the result.

Upon making a summary of what is here set forth, the contrariety of religion and mysticism will plainly appear. The points wherein they coincide, it is not worth while, on the present occasion, to seek out.

RELIGION.

Divine authority asserted.
Intellectually proved.
Time and space.
Scriptural literal records.
Interior life only future.
Political and scientific forms and ceremonies.
Individual.
Outwardly active.
Man to God.
Man the priest.
Disharmony and unhappiness.

MYSTICISM.

Divine instinct actuating.
Self-evident.
Eternity and state.
The life-giving spirit.
Interior life now.
Divine and or genesis, or genesis in man.
Universal.
Inwardly creative.
God to man.
God the priest.
Harmony and happiness.

Until the *Shepherd's* arrangements are made for bringing his readers and friends face to face, of collecting his sheep into an actual fold, "taking the lambs into his arms, and gently leading those who are with young," the above is submitted for their consideration. When that desirable consummation shall be achieved, the writer hopes to become a member of the thinking class in the new school, when, "hearing them and asking them questions," and being questioned in turn, will afford to all the gratification of probing, dissecting, and reforming.

A MYSTIC.

OWENIAN OBJECTIONS.

As we have now done with our Owenian friends, and have nothing more of much importance to say—if what we have already written be not misunderstood—we refer those who are willing to examine the controversy between the two parties to our Universal Chart, where an outline of our doctrine is drawn up, as short and clear as we could express it. The differences between the two parties, like almost all differences between extremes, may be reduced into a very small compass. That small compass, however, is of vital importance: we call it the spinal marrow of human society. We cannot even form an idea of a universal philosophy without it. We are certain that no curious and inquisitive mind could ever feel satisfied with the philosophical basis of any social system professing universality, which broke the golden chain of progressive providence, and pretended to explain the phenomena of natural progression by refusing to explain them, or by asserting the impossibility of analyzing them. If the laws of Nature be wise now, they were wise formerly; and, if not wise formerly, then we can have no confidence in them hereafter. Past, present, and future, are one time, and their phenomena are one indivisible act of the Divine mind. The present is the offspring of the past, and the future of the present. They will all be scientifically connected at last, and the ways of God be vindicated before the tribunal of the human mind. All the rivers of thought and activity, therefore, must run into the appointed channel—that channel which has run through the field of human society from its earliest being, and which even now is enlarging its measure, and making vast preparations for a universal coalition, by reducing the subject of controversy within the limits of a single dispensation.

That single dispensation is now indeed a scene of dire confusion; but still it is the sovereign dispensation of old society, and its use in the economy of the divine government must be vindicated. Till then it will stand, and the burning zeal of Divine inspiration, through ten thousand different modes of doctrinal opinion, will support it, till its legitimate successor declare itself, by embracing it as its parent and superseding it as its heir. This is a fact founded upon universal nature. There can be nothing new either in religion, science, or politics. The present

is merely an expansion of the past—the future an eternal shooting out of the past and the present.

When Paul, the great expounder of Christianity—in fact, the doctrinal founder of it—abolished the law of Moses, he merely sublimated it, as a chemist would express himself. "It is written," said he, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen, or saith he it altogether for our sakes?—for our sakes, no doubt, this was written, that he that ploweth should plough in hope, and that he that thresheth in hope should be partaker of his hope." The old Jews carried the law of the ox no farther than the ox. They seemed to have no idea of the spirit of it; yet, in that very commandment, is concealed all the philosophy of modern Radicalism, in so far as the rights of the labourer are concerned. In the same spirit of analysis, speaking of the history of the church, as recorded in the Old Testament, he says, "All these things happened unto them as *types* (*typoi*—our translators say "enamples"),—and they are written for our admonition upon whom the ends of the world are come." These types he analyzes as a chemist would analyze a material substance to bring an essence out of it, and in doing so he succeeded, for he acted according to *Nature*. But an essence itself may be analyzed. There is no end to analysis. We have merely the same mode of operation to perform. This is the universal law. This is the legitimate hereditary successorship of Nature, and we feel confident that she will bestow her patronage upon no other.

We do not mean to say that something else is not necessary than this analytical and legitimate successorship of religion, which we have now explained. There is a political department which belongs to the law, which is of equal importance with that which belongs to the church. Law is a divine institution of equal importance with the Ecclesiastical department. The affairs of the body, the provision for its wants, and the protection of its rights, are its peculiar province. Lawyers are servants of God as well as priests, but their department is different: the one has the sphere of body, the other that of mind, to superintend. The laws of every country contain the germ of universal justice, concealed in the rubbish of temporary artifices, rendered necessary in times of confusion, or employed by selfishness for private aggrandizement and the grinding of the poor. The whole land, for instance, may be proved to belong to the crown, and the crown to the people. Here is social justice and the universal law in an instant. A *true* lawyer will bring out this universal law. A *false* lawyer adheres to the current practices of the poor man's oppressors. A *true* priest will bring out the universal gospel, teach it to the poor, and enjoin it upon the rich. A *false* priest leagues with the rich, and supports the system of extortion. Even the law must be vindicated. We have so exalted an idea of the future condition of the world in its socialized state, that we believe it impossible for that condition to be realized until both law and gospel be satisfied, that the new system is their own *bona fide* legitimate heir, taken from their own loins and nourished in their own bowels.

The law, however, being the material department, is the political root, but not the maternal womb of social organization. It contains the original organic principle, but it is only by going into a new sphere that it can reproduce the image of itself. That sphere is a sphere of feeling and weakness, but powerful in weakness, for by it alone can a perfect organization be produced; external arrangements may create a show of unity, but it is only by the mystic sphere of imagination that the union can be perfected. It is the inner man that finishes the child.*

Man will be a rude uncultivated being as long as he continues subject to the material department only, and measures all his wants by the cravings of his animal nature. He is an animal first, and a man at last; and the farther removed the man is from the mere animal standard, the more noble and

beautiful he becomes. There is nothing more disgusting than a mere eating and drinking association. No one denies the necessity for such things as food, clothing, and lodging; but a system which dwells intensely upon these material bases, and exclusively directs the attention of its disciples to them, is by no means calculated to rise high in the scale of being. By philosophically despising the charm of the indescribable principle which distinguishes man from the animal creation, viz., the *imaginative principle*, we lose the power which belongs to that principle by birthright for ever. Material philosophy is the Ishmael—the Esau of humanity. Spiritual philosophy is the Isaac—the Jacob; and all the world knows that according to the destiny of these two pairs the elder was ordained to serve the younger. This is merely the law of Nature—the universal law modeled in the history of two individuals.

We also allow that the elder is stronger than the younger. But it has no occasion to boast of its strength, for, in spite of mystery, the weakest powers in Nature are the strongest. "Strength is made perfect in weakness." Mechanics began with good solid matter. What can be stronger than iron; than levers, pulleys, screws, &c.? Gas is stronger, wind is stronger, breath is stronger!! Now gas (*pure*) is invisible. The levers, pulleys, screws, wheels, and axles, are now the servants of one of the weakest elements! Moreover, that extraordinary power called gravitation, by which all Nature is so perfectly secured, is so weak that, as Dr. Faraday says, it requires *planets* to manifest it. Were it strong it would draw us into the earth, we could not lift our legs on the surface of the ground. Its power lies in its universality. Upon the same principle, we in our philosophy rise up from matter, the strongest in detail, to imagination, the strongest in universality. And in perfect harmony with universal fact, we maintain that our universal philosophy must absorb all the incipient efforts of Materialism, and employ them as gas does the levers and paddles of iron. You may prove the power and the strength of Materialism if you please. Granted by us. Only follow the universal law with us, and we will make it as clear as day-light that the weakest is the strongest.

In all this we are not so much opposing our social friends as endeavouring to show them how they may be supplied with an additional power, i. e., *weakness*!!

LETTER TO THE EDITOR.

[We have received many letters from our friends in town and country, in consequence of the approaching termination of the *Shepherd*; and from them we are gratified to find that we have not been writing in vain. The following is a specimen, which we have selected—first, because it is well written—second, because it is better calculated for the general reader than those of a more private and personal character. We do not know the writer, and were it not that the letter has the "Bayswater" post mark upon it, we could have no idea of what point of the compass or locality of the known world it originally came from. It is enough for us to know that it is from a reader of the *Shepherd*.]

DEAR SHEPHERD,—I read your announcement of retiring from office again with a faint heart. It is not a mere regretting—my soul descends to sorrow and mortification; it comes very suddenly and unexpectedly upon me, at the very moment I was exulting at what I interpreted into such visible prospect of a growing success. I had the vanity to persuade myself our cause was getting on most triumphantly—that your appointment was about to be ratified; that your office was ripening into an establishment; that your pastorage had become so extended and improved that its rising importance would secure us against the chance of losing you. But, alas! for these dreams of verity, these hopes of rising into a something, these prospects of attaining or approaching to a reality, it seems are all to be obscured again. Our sun is once more to be seen setting; the little flock is again to be exposed to the dreary waste—again to be left to cater for their ill-understood supplies—to roam the mazy desert in search of precarious food.

But, why trouble you with this lament? If I am thus deceived, I have but to thank myself. You, from knowing

* This is a beautiful natural type of our universal doctrine. The female is called by anatomists a male developed inwardly. There are even many instances on record, whether true or not we know not, of females becoming males after birth.

better, are fully competent to decide, and I am quite confident are directed by the very best of motives, as well as governed by a sound judgment in the resolution you take; but I, who happen to live in the country, (and no doubt many more who have to boast of belonging to the same flock) become anxious to know whether, in your kind and considerate intentions of providing for your sheep in town, you have quite forgotten those who live in the country. I confess for one, that I have a thirsty soul for such things, and shall certainly feel no little craving after what I have acquired a peculiar taste for, and shall feel some hardship at being left to pine after what you are giving away by wholesale to other sheep of the same flock, merely, too, because we cannot be gathered into the same fold. I hope, therefore, I may be excused for endeavouring to draw your attention to our case. We should, I feel confident, be most thankful, could we be fed with the same diet which will be regularly provided for your lecture-room table, could some means be devised for making it up into some portable shape, say somewhat as near the old way as possible. A little suspension to this, to enable you to recruit yourself, and lay in a fresh store of provision, is most fair and reasonable, and a privation that will be most cheerfully submitted to.

In the fullest confidence that this country petition will not fail to intercede for us to the extent of your ability, I have only in conclusion, to avail myself of the opportunity it affords me, for offering you my very hearty congratulations upon the honourable elevation you have attained in our social edifice.

I can but feel proud in considering myself a fellow socialist of the same school—a brother of the same nature, and a member of the same man. I acknowledge myself most essentially indebted to you for those great and important duties and services of which you have so ably, so honorably, and so honestly laboured to acquit yourself; and beg to subscribe myself in great sincerity and esteem,

Dear Shepherd, yours in true fellowship,
March 1st, 1838. AMICUS.

THE SEVEN ORDERS.

(In Answer to a Correspondent.)

MAN has no right to make laws, his business is to study and obey the universal law; he may use temporary expedients in certain emergencies, but these are not worthy of the name of laws. Upon the same principle man has no right to make creeds; his business is to study and propagate the everlasting gospel in thought, word, and deed. Every man, therefore, is his own lawyer and his own priest. But expedients must always be used in an imperfect condition. These expedients should be committed to the management of those who best understand the *universal law* and the *everlasting gospel*. The law superintends the external arrangements of art, industry and public intercourse. The gospel superintends the department of imagination, beginning with the fine arts, and rising upwards as high as the human fancy delights to soar, with this proviso, that it never trespass against the precepts of the universal law. No state of society can be respectable without these two departments.

Such is the natural distinction between a lawyer and a priest. The former has always taken the most active part in the external arrangements of society; the latter has always exercised an indirect influence through the medium of the affections and the imaginative faculties. The former is more masculine; the latter more feminine in its character, but each is an essentially distinct and irremovable order in society. The only legitimate object of reformation is to perfect them—to unfetter them—not to destroy them. That every man will be his own priest in a state of perfection, is as true as that he will be his own lawyer, his own physician, his own gardener, his own teacher. But, although every man has the office of lawyer and priest to fulfil in his own person, there are degrees of excellence which necessarily give the lead in the career of human progress, and superiority in relative influence, to some individuals. This superiority gives them their title.

Our Correspondent has asked what a priest will or can do in

such a state of society as that we contemplate. We reply, it will take the very highest order of humanity to make a priest, and his office is the most important office in society. He is at the head of the imaginative department, and his office is the *moral*, the *taste*, the *chastity*, the *unity* of all that is employed by the muses and the graces to elevate the fancy and adorn the manners. We cannot conceive a tolerably *decent* system of society which has not an institution calculated to give encouragement to this *finest* and *purest* department of human industry. He who can superintend it must be imaginatively, if not practically, an artist. He must have the soul of the painter, the poet, the musician, the architect, the sculptor; he must be a man of pure taste and correct morals, and he must know how to arrange and employ all the various departments of his visionary empire, so as to better the moral and spiritual character of the people. There is no office in society more important than this. No association of men can be even respectable without it. Even materialism itself must have a priest of this order. The name we care nothing about, we choose the word for its universality. No priest has ever yet fulfilled this character. But it is vain to deny that this is the true priesthood. The lawyer is more connected with art and industry, and public order, than with fine art and moral culture. The relationship between him and the priest is very intimate, but the distinction is as obvious as that of the two sexes, and is admitted into all languages. If we were obliged to choose new words, we should substitute poet for priest. But this does not satisfy. The man of pure taste and refinement is always passively, not always actively, a poet. Working or practical poets are often very slovenly fellows, with bad ears for music, like Sir Walter Scott, and rude imperious manners and tempers, like Byron; madmen, like Rousseau; and cat-witted, crack-brained mercurialists, like many others. The passive poet *feels* the poetry, and acts the poet in his life and manners. This is the priest we mean; he may be a writing poet, and he may be incapable of writing a single stanza.

A poet, therefore, is an artist. A priest is passively every species of artist. The three classes are perfectly distinguishable; and though one man may belong to all, yet he must, in an especial sense, belong to one only.

The difference between men of learning and science is very obvious. Learning is principally an acquisition of the memory; a knowledge of what others have done; a knowledge of books, of history, antiquities, &c. Science, in the usual acceptation of the word, is a practical department of mental industry, which analyzes Nature as it reveals itself to the senses, and investigates the laws of universal being by personal experience and observation. A man may have much learning, and little practical science, and *vice versa*, much practical science and little learning. No possible organization of society can remove the distinction between the two.

Artizans and negotiators are equally distinct. A negotiator is a middle man—a distributor. In every conceivable state of existence such members of society must be necessary. Their modes of employment, their relationship to producers in general may be infinitely diversified. But even in a community such as that of Owen, or of Godwin, they are indispensable.

The seven, therefore, are not only distinct, but they are all indispensable. Even in a state of pure materialism, such as Materialists in general interpret it, the priest and the lawyer, as we have shown, are necessary. The name of priest may be changed, but the office belongs to Nature. Materialism keeps it down, sectarianism keeps it down; both profane it. But it is indestructible, and will rise with the elevation of the human mind, and the sanctification of the human character.

CONDITIONS OF SOCIAL INDUSTRY.

THE following is the note belonging to Abel Transon's Exposition of Fourier's Social System, which we omitted in page 147; but having lent the original to a friend, we were not able to supply the omission so soon as we promised.

1. A mechanism of industrial attraction, creating attachment and enthusiasm for agriculture and the arts.
2. Arrangements opposed to our present methods, such as

employment in short sittings, variegated, and systematically connected.

3. Satisfactory distribution to each, with dividends allotted separately to the three faculties—capital, labour, and talent.

4. Association the most numerous, avoiding the two extremes of too many and too few labourers. Deliberate determination of the most convenient number to bring together.

5. Guarantee to every one of several employments, at pleasure, and not of one only without attraction for the workman.

6. Application to three active classes, called (*sauvages*) unsocial—rich, idle, young. Guarantee of their spontaneous adhesion.

7. The power of local experience, and the sufficiency of a single attempt to produce general emulation.

8. Mechanism of discords, aversions, antipathies, and inequalities, rendered useful by indirect co-operation.

9. Free development of passions, characters, and instincts, with checks to excess, by the profusion of pleasures.

10. Union of two interests, collective and individual, always opposed in civilization.

11. Mechanism of graduated distribution, raising the means of enjoyment according to the inequalities of taste.

12. Guarantee of truth in all individual relationships, and of fortune by the practice of justice and virtue.

13. Advance of a decent minimum, repayable by the produce of attractive industry.

14. Education uniform (*unitaire*), free, solicited by the pupils, reciprocally attractive, (that is to say, for masters as well as for pupils,) and furnished to all classes.

15. Union of social mechanism with the restoration of climates, and with sanitary regulations (extirpation of plagues, miasma, &c.)

16. "*Pisaller*" (*which we shall translate*) the lowest of all motives—enormous benefit for the founders.

17. Equilibrium of population without coercive means. (Malthus has reproached our economists for their want of skill in this problem.)

18. Guarantee of the establishment of unity of action in language, weights and measures, monies, alphabet, typography, &c.

Such is the ground plan upon which M. Fourier invites the sound critic to discuss his own theory, and all those that may be proposed upon the subject of association.

REMARKS ON LUNAR INFLUENCE.

[The following is from a Correspondent, whose former articles were somewhat too mystical for insertion; we insert the present to atone for past rejection. His idea of the relationship between mind and matter is in accordance with our own—asserting the supremacy of the former, and the mere instrumentality of the latter. Being an astronomer by profession, he has not gone out of his *own* sphere, if he has overleaped the boundaries of more imprisoned minds. But, who can set bounds to a human spirit?]

THE moon has a natural influence upon the waters of our globe or planet, which is evident to all the world; so has the sun, and every other body in the heavens, in proportion to their *nature, magnitude, and distance*. This is agreeable to the fixed laws of gravity, according to which, every part or portion of the material world is governed; but the same influence is equally exerted upon the solid parts of the earth; and the only reason why its effects on them are not so evident and perceptible is, because they do not possess the property of fluidity. As to the periodical affections of lunatics or maniacs, which some may suppose to be incontestable evidences, that natural influences govern spiritual things, such as the faculty of reasoning, &c. in man, this is an appearance of nature, and a mere fallacy of the senses; for it is an established law of creation, which holds good in every possible case, that spirit flows into, and operates upon matter, and not matter that flows into and operates upon spirit. It appears, indeed, as if there were a certain natural influx or influence proceeding from the moon, which regulated and governed the rational powers of some individuals, and in others destroyed them altogether: but this is a mistake; natural or

material things can only operate upon what is natural in man, viz., upon the material substances which compose or constitute his bodily frame, and by no means upon the faculty of rationality, which in itself is above the sphere of nature, and consequently secure from all the assaults and storms of this lower world.

Nevertheless, if the material substances of the brain, with the fluids contained therein, "be not in a perfect state" at the moment of the birth of any individual, (at which important period it comes into contact with a different element, and thereby becomes a recipient vessel of planetary influx, being divested of its material medium, through which it had hitherto previously received life,) or otherwise, if it suffers by any accident afterwards, so as to injure or derange the brain, in that case, certainly the faculty of reason, which expressly belongs to the immortal soul, cannot descend into, and be properly received by the brain, (being in a disorganized or imperfect state,) but is obstructed, perverted, and irregularly transmitted to the speech and action.

Stroudwater.

PHILIP WOOD, ASTRONOMER.

ST. SIMONIANS.

STRANGE as it may appear, the St. Simonian Utopia implied the existence of a sovereign pontiff, and of an episcopacy of priests; it also required auricular confession, and it was, while searching out the means most conducive to the material prosperity of the human race that these speculators became convinced of the temporal utility of those popish inventions. But, before arriving thus far, the St. Simonians had made profound investigations in political economy, from which the statesman, who studies their earlier productions, may receive much information. Before they propagated their new worship they had explored all the sources of national wealth; and France is indebted to them for the weakening of those prejudices which have frequently obscured the views of many of her rulers. They almost entirely destroyed the sort of superstitious veneration so long entertained in this country for the system of the sinking fund—by them the system of commercial restrictions was first strongly attacked; and through their influence, railroads combined with immense internal improvement, became popular with our neighbours. The strong impulse given on the other side of the channel to industry and commerce, and the adoption by government of more enlightened and more liberal views, may in part be attributed to their first writings. They have thus acquired some title to the gratitude of their countrymen; and, although their system in the last and most logical of its forms tended directly to produce frightful immorality, and the destruction of all the rights of property, yet we are bound, in candour to admit, that they have concentrated a stronger phalanx of youthful talent, and a greater mass of historical science and practical knowledge, than had ever before been brought to bear upon the illustration of political economy. —*Dublin Review*, No. 7.

CORRESPONDENTS.

A. V.—*There can be no doubt that, up to the accession of the present ministry to office, the government of this country has been illiberal and intolerant in respect to religious opinions, but ever since the Reformation there has been an uninterrupted succession of deistical writers, who were never proscribed, and whose writings have been generally perused by the clergy themselves.*

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THE SHEPHERD.

A CRITICO-THEOLOGICAL, SOCIAL, AND MISCELLANEOUS PERIODICAL, CONDUCTED UPON THE PRINCIPLES OF

Universal Faith, or Universalism.

BY THE REV. J. E. SMITH, A. M., AND OTHERS.

"ALL THEOLOGY DEPENDS ON MASTERING THE TERM, NATURE."—*Samuel Taylor Coleridge.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS, AND BY LIBERAL THINGS SHALL HE STAND."—*Bible.*

No. 40, Vol. III.]

SATURDAY, MARCH 31, 1838.

[PRICE 1 $\frac{1}{4}$ d.]

THE EDITOR'S FAREWELL.

I HAVE NOW completed the *Shepherd*. It consists of one hundred numbers *in toto*. I intended originally to make two volumes of it. It has undesignedly divided itself into three. One of the three is very little, but it is well protected between its two larger brethren.

It does not become me to speak of the merits of the work, and it is natural to suppose that I must be blind to many of its faults. Insensible to its faults, however, I am not. I never can read a page of its contents without severely criticising and correcting it. In doing so, I do not correct the original principles upon which it is based, but merely the manner in which I have endeavoured to convey those principles to the understanding of the reader. Too eager sometimes to be plain and instructive, I have inveigled the argument by unnecessary labour, which has tended to obscure it; or, over anxious to be concise, I have broken the chain of easy transition which ought to lead the reader smoothly forward from one idea to another. Many gaps of this latter description I perceive, which might have been avoided under other circumstances, and which would have been filled up, had it been a book, and not a weekly publication, I was writing. But, with all its faults, I have no reason to be ashamed of the *Shepherd*, as it contains truths amply sufficient to atone for its imperfections.

I have no hesitation in saying that I have laid down in the *Shepherd* the fundamental principles of the science of universal analogy, in a more definite and intelligible form than ever has been done before. I have had no precursor to render me the slightest assistance—to supply me with terms, and aid me in the choice of expressions. Neither theologian nor *savant* has plowed the field before me, or even removed the stones to smooth the progress of the ploughshare. I never read a single author who took so broad, so high, and so low a view of universal Nature as I. This will account for many of my faults, inasmuch as my efforts are merely the incipient efforts of an infantine science.

Despising nothing which God has employed as a subsidiary power in the government of society, I have embraced universal existence, and determined the relative importance of powers by their relative influence in the dispensations of Providence, and simply concluded that the greatest power is the greatest instrument for bringing about the ends of wisdom and goodness.

This power, which is evidently, in our planet, the Jewish and Christian dispensation, I never have regarded as *the end*, but merely as a means for promoting an end. The end, as my friend the Mystic observed last week, is a self-evident fact, a fact which requires no demonstration, which needs not the arguments of priests and commentators to prove it, or the learning of divines to varnish it with a spurious respectability. It is a pure and experienced blessing—a blessing which, when a man has found, he will for ever preserve and cherish as the apple of his eye. A redemption that is doubtful is not redemption. A state of suspense is sometimes worse than the evil we forebode. The world never will dispute the reality of the true redemption when it arrives.

But as man is the ostensible agent of his own redemption, it

is necessary that we should mentally foresee the end, and come to a common understanding respecting the means of its accomplishment. This is my belief, and in this belief I have endeavoured to reveal the beautiful and harmonious method of the divine mind in the drama of universal history, showing how the various movements of the spirit concentrate in one dispensation, and finally break out into a system of universal love, forgiveness, and peace, both in external society and religious opinion.

It does not satisfy my all-roaming mind to show me the probability or necessity of this in what is vaguely called the nature of things by some, or divine instinct by others; I seek satisfaction for my understanding in the *process* of Nature's maternal providence. I do not consider that botany can be understood by merely examining the character of a full-grown flower, or a tree that has arrived to its prime. They must be watched from the earliest period of their existence, from the deposition of the seed in the bowels of the earth till the greatest development of the vegetative germ. He only knows the flower who knows it thus; and this is the knowledge I seek, and the knowledge I shall have—the knowledge of the *process* of Divine wisdom in the formation of organic systems.

Much has been said and done to convince me of the folly and vanity of this knowledge, but it is vain to attempt to persuade me that my own vision is not vision, that my ears are not ears, and that I do not smell with my nose. The last effect of opposition might be to drive me from society with disgust as a misanthrope, but never to convince me that this is not the highest order of science and wisdom. Imperfections in myself I acknowledge without number; but the principles of universalism, as laid down in the *Chart*, are more deeply rooted in my heart, and soul, and mind, than ever.

Yet I do not disagree with those who maintain that wisdom is to be sought in the nature of things—in facts, in science. This is my own school. The only difference between me and such material philosophers is, that my school is somewhat larger, including universal *Providence* as the living and acting portion of universal *being*. Nor do I disagree with the Mystic, who declares that Mysticism is the inward life, and what is called religion, *i. e.*, doctrinal religion, is only the outward sphere. This is very true, but in universal philosophy I include both inward and outward, and never will I despise a work of God because it is revealed in the organizations of matter. This very outward, which is so much despised, is God's own temple, in which all the wonders of creative wisdom are manifested. The inward nature may worship in this temple, but out of it it cannot go; and the more it observes the wonders this temple contains, the more divine and beautiful itself appears.

I make these declarations as delicately as possible, because controversy has now ceased, and my sole object at present is merely to satisfy the reader that I firmly adhere to the bipolar view of truth with which I set out. I cannot conceive another. My imagination fails in presenting an idea of it to my mind. Materialism I cannot understand. It seems to be a caricature. I can scarcely believe that there is a Materialist in existence. I am rather inclined to think that he has not considered the subject, and that he has hastily assumed a name without being aware of the absurdity that it conveys. A Spiritualist is more

intelligible; but a Spiritualist who believes in the possibility of spiritual being, without an external world, is to me equally inconceivable as his material counterpart. I can imagine a spiritual being creating a world for itself, as the mind does in a dream, but that world is external to it as soon as it is created. The mind sees, hears, and feels the creations of its own fancy. But life without perception is an absurdity, and the idea does not deserve a serious confutation. I cannot, therefore, see any other pillars of truth than the two I have chosen.

Moreover, if I confine myself to truth *now*, without relation to time and place, I cease to be universal, and at the same time attempt an impossibility; for although the present is the only reality to us, it is so complete a nothing that the Hebrews had not even a present tense to express it. Space is the sphere of perception. We are creatures of space. I cannot speak or write a syllable which has no relation to it. I cannot receive an idea which is not dependent for its existence upon it. Were I not conscious that those who talk about "being" out of time and space, were perfectly serious, I should regard what they say as a species of solemn waggery.

Were I to confine myself to science in its vulgar meaning, in my search after truth, I should overlook some of the richest fields of divine knowledge. Were I to confine myself to Christianity in looking after the plan of Providence, and the destiny of humanity, I should also fall far short of universality. Were I to exclude any one portion of natural activity from the divine drama, how then should I be able to defend myself? I know not. The broadest possible basis, therefore, have I taken, because no other basis is tenable. From the position which I have taken I cannot be dislodged, for there is no place to put me. I have already occupied all place. I have no outward, and no inward, for to me all is outward and inward together.

If, moreover, in this universal sweep of thought by which I have gathered all being into unity, I have given a prominent place in the drama of humanity to two extraordinary dispensations, Jewism and Christianity, it was not because my caprice or my partiality would have it so, but because Nature, God, Providence, had ordained it, and forced me by conviction to own it. Nor is it at all singular that it should be so. It would be more singular were it not so. Of all the animals that God has created two are supreme—Man and Woman, and to them all authority is given according to the universal law of subordination. In the progress of time man appropriates the earth to himself, and makes the brute creation retire, or subserve his pleasure. That two dispensations should be created upon a similar principle, and that these two should gather all other dispensations into their own fold, and finally themselves be regenerated by the universal law of justice and truth, is therefore so perfectly in harmony with universal fact, that I am surprised that it has not long ago been recognized as an axiom in philosophy, but still more surprised to think that I should be the first to proclaim it.

The principal reason which prevented men from seeing or acknowledging this truth, was probably the very narrow and sectarian aspect which Christianity has hitherto presented to the world. The old astronomy tended much to confine the imaginations of the faithful, and measure the designs of the almighty mind by the bushel of its own insignificant universe. Christianity was fixed and established during the reign of this Lilliputian philosophy, and the ridiculous idea of a hell in the interior of the earth, and a heaven in the upper sphere of celestial rotation, was consecrated by a long and uninterrupted course of popular acceptance. Taking revelation in its most obvious and literal sense, men had no doubt of the literal truth of this fearful absurdity. The reasonable meaning of revelation was always regarded as a heresy. The literal was most intelligible to the vulgar mind. The spiritual is too refined and elegant for uncultivated men, and as it was with such that all churches and all religions began, it is reasonable to suppose that revelation would address them according to the state of mind which is first developed, and not according to that which is the result of an inward effort to deliver the truth from the ore with which Nature invariably surrounds it.

This symbolical hell and heaven has been the most powerful fetter employed by Nature to keep down the idea of a uni-

versal system until the scientific and political worlds were prepared to receive it. The fetter is now rapidly yielding to the force of universal truth, and, as it yields, the minds of men open to receive more reasonable views of the divine proceedings.

I have little doubt, that although the views of Universalism taught in the *Shepherd* are to be found systematically laid down in no other work, yet the sum total of all religious opinions is that which I have taught. The conflict of public opinion unconsciously brings it out. It is simple Nature, and belongs to every man, but more especially when his feelings are wide and his benevolence unbounded, for then he feels as a member of the universal man, and not as a member of a little club or coterie, which appropriates all virtue to itself, and imputes all vice to its adversaries. In a large human assembly, composed of all sects and parties in the world, under no other influence than that of moral reciprocity, Universalism is the language which would unconsciously and undesignedly be spoken. A sectarian could not avow himself. An Infidel must conceal his peculiar sentiments. A Universalist would be nearest to all as the golden mean, and the sum total of all. So far from being new, Universalism is common to all, and is only concealed by the ore of sectarian creeds, and the rubbish of controversial extravagances.

The *Shepherd* has been principally theological, as I originally intended it should be, and in association with my own professional articles, I have freely admitted a quantity of other material, for which I do not consider myself responsible. I wish, if possible, to give every man an opportunity of speaking for himself; but more especially those men who have no representatives in the public press, who are either reviled and abused, or treated with ridicule as unworthy of serious and patient attention, or logical confutation. Upon this principle I admitted the letters on Animal Magnetism in the first volume, which excited considerable interest in many readers, and considerable indignation in others. Having promised, however, a fair opportunity to the writer of expounding the principles of the science, he went on freely without any interruption from me, because his facts I could not positively either assert or deny, and his theoretical principles of philosophy were so closely allied to my own, that I received considerable benefit from the perusal of his letters. But he was not unchecked, for Quizzicus kept an eye on him to the last. Upon Animal Magnetism I can say little positive. I wait for further discoveries to illuminate my mind, but I have no doubt that it is based on a series of natural phenomena, which are yet imperfectly understood, and which will hereafter either form the substance of a new science, or be incorporated with the generic science of physiology to which they belong.

My Mystic friends, in the third volume, belong to a very different school from any of my former associates. One has been a regular contributor. With him I have frequently contended, because he opposed me in principle. But the mystic is a peculiar race of men, and it is really difficult to determine how to treat with them: professing to follow feeling rather than intellect, they are more disposed to assert than to reason, and thus a controversial intercourse with them is hardly possible. I am so far satisfied, however, with the introduction of the Mystical letters into the third volume, that I have presented an opportunity of defining the mystic principles, and, at the same time, of satisfying my own friends, that I myself really am no mystic, but reason on the scientific basis. Every man is to a certain extent a mystic in feeling, especially in solitude, and every genuine moralist aims at nothing less than the development of a happy condition of inward experience, which is only the mystic's "divine nature;" but, in disowning the characteristic name of Mystic, I merely declare that my judgment teaches me to deal with the perceptible phenomena of material nature as the means whereby the conscious being is rendered either happy or miserable, good or evil, wise or foolish, so far as his nature is susceptible. You cannot teach a dog the science of astronomy, because it has not got the mind, but the mind being given by God as one *premise* to begin with, the other premise is the external apparatus of globes, charts, diagrams, &c. These are the two *poles* of scientific activity. The one is useless without the other. The mind is a blank

without a perceivable object, and the object is nothing without a mind to perceive it. After this manner I treat all other externalities, and hence, I conclude, that I am not what is generally called a mystic, but take a much broader and more universal basis. Having often been ridiculed as a man of the clouds, I am happy to show the men of *granite* that there are much more cloud-capt summits than mine in the world. Primrose-hill is not a mountain.

Having made these observations, I wish to part in peace with all. We have all preserved a personal friendship for each other to the last, and there is no probability of that friendship ever being much disturbed by contrariety of opinion, because there is always a large amount of sympathy which we can find amongst no other parties, and there are no fearful apprehensions of sulphurous vengeance for intellectual imperfections or moral imbecility. We all look with great composure on the warfare in which we are engaged, and are actuated more by an ardent zeal to promote the welfare of men, than a nervous dread of seeing them doomed to everlasting misery. Thus far we are all intellectually and spiritually redeemed, and, at the same time, prepared for employing kind instead of harsh measures for the amelioration of mankind. I include all my social and Owenian friends in this paragraph of peace; for, though there are points of great importance, upon which we differ, there are others of equal importance upon which we agree, and in which we are far in advance of the church and all sectarian Christians in genuine Christian principles.

A word upon contradictions, of which I have frequently been accused, but never specifically, so as to afford me an opportunity of reply. I believe those charges arise entirely or principally from contradiction in the mind of the accuser. Few people are aware of the first elementary axiom of all philosophy, namely, the twofold manifestation of truth. It has never been pointedly asserted heretofore by public teachers, and, although it is a universal fact, so very vague are popular notions respecting it, that people are apt to accuse a man of contradicting himself for declaring the whole truth, congratulating themselves on their own consistency, for rigidly adhering to a one-sided proposition. Take any common proverb for an illustration—thus, "virtue is the source of happiness," and its negative, "virtue is tortured by the exhibition of human depravity; it requires a man's feelings to be blunted to make life desirable." Both these are correct; the contradiction is a reconcilable contradiction, what I have called a sexual opposition. Again: "light is the source of vision;" its negative "darkness is the source of vision," is equally true; for light without shade or relative darkness, is merely a glare, and is tantamount to perfect blindness. I merely give these illustrations to point out the species of reply I would be most likely to make to a specific charge of contradiction, at the same time confessing that my habits of thinking necessarily lead me into this apparent contradiction, because I find it impossible to obtain a full front view of the face of truth by any other method.—I do not like profiles. Now, all doctrines hitherto taught are mere profiles of truth, and so much accustomed are men and women to the representations of truth with one eye, one ear, one cheek, and one nostril, that when any one presumes to draw her with two of each, they roar out "contradiction."

I have often thought that the day will yet come when all elementary principles of philosophy will be laid down in double columns like the Analytical Synopsis in the *Shepherd*. It appears to me almost indispensable, that some such definite mode of analysis be adopted; for men are so exceedingly prone to one-sidedness, that if you convince them of the truth of a proposition, they immediately set about the denial of its opposite, boasting loudly of their consistency. Nothing can be more absurd. It is a universal law, without an exception, that every positive has its negative, and wherever attraction does exist, there also is repulsion. I do not speak here of local facts, and temporary incidents, as whether a man was killed in Covent Garden yesterday, or a house was burned in the Strand, I speak of laws which are fixed and eternal—of truths the same yesterday, to-day, and for ever—of these laws and truths I say, they have a two-sided aspect, and, until that two-sided aspect be

fairly presented and acknowledged, what men call consistency is nothing but confusion, and what men frequently call contradiction, is a full and fair portrait of universal truth. I will give a specimen of contradictions, which are both positively and negatively true.

God is the author of evil.
God hates evil.
Evil is doomed to destruction.

God is not the author of evil.
God does not hate evil.
Evil is not doomed to destruction.

The wicked will be punished eternally.

The wicked will not be punished eternally.

The good and the evil will be separated for ever.

The good and the evil will never be separated.

The goodness of God is manifested in creation.

The severity of God is manifested in creation.

God loves the good, and hates the wicked.

God is no respecter of persons—time and chance happen to all.

Solidity is the strongest principle in Nature.

Solidity is the weakest principle in Nature.

Truth is more powerful than falsehood.

Falsehood is stronger than truth, and rules the world.

I leave the reader to continue these columns to any length he pleases, asserting only, that every universal proposition may be brought into the list with its negative along with it. A perfect mass of contradiction, and yet true! This is the *mannerism*, to use an artist's phrase, which I have adopted, in delineating truth. It is strictly in accordance with nature; and this is the answer I give to all who accuse me of contradiction—in general terms, without specifying a particular instance. At the same time I do not deny, that, in going into analytical detail, I may have committed many blunders; but these blunders can never prove subversive of the fundamental principles, which stand secure and irreversible on the rock of ages.

In treating of the consummation of all progress in the *beau ideal* of a system of social contentment, I have always felt that I had a peculiarly personal interest in it, for although I do not expect in this stage of being to see much amendment in our social condition, yet I feel myself to be a member of the *universal man*, and personally interested in his everlasting destiny. The low-minded views which Materialists entertain of the human being and his fate, are too degrading to the character of man to be regarded by me as in harmony with Nature; and, therefore, without presuming to determine how I shall personally experience the happiness which my imagination foresees, I never doubt that it is my destiny to enjoy it. I am none of those fantastic perfectibilians who can exult in the anticipation of the high state of moral and intellectual culture to which the human race shall have advanced when they are eternally annihilated. There may be a satisfaction experienced by such men in such anticipations, but the satisfaction is more verbal than real: mine is more real than verbal, for I anticipate my own individual participation of this future improvement and increased felicity. Had I not such a hope I should despise life. I would disdain to feed it. My pride would not suffer me to live on the same terms as a beast, to fulfil the same destiny at last. The doctrine that maintains such a destiny as this is low, and the people who attach themselves to it will sink to the level to which it is for ever doomed in the world of thought. High and noble thoughts will always attach themselves to a high destiny, and base thoughts, in spite of clamour and revolution, agitation and intimidation, will keep the people down to the level of their own poetry. High sentiments must always rule over low. There is a power even in profession independent of practice. When the practice and the profession are both of the highest order, it is vain for jealousy to wag her tongue against them. A high profession will cover a multitude of low practices, but a base profession will throw a cloak of profanity over many virtues. Is this a fact? Then let the people resolve that their profession and their practice shall be of the noblest order. In spite of chemistry and phrenology, the noblest is the truest and the best, and calculated above every other for effecting the salvation of the species.

Before closing the columns of the *Shepherd*, I think it necessary to mention the names of the principal contributors. I have not the authority of the gentlemen for doing so, but I believe they will have no objection to subscribe their names to their own productions. The principal contributor to the first volume was Dr. De Prati, the "Alpine Philosopher;" and, as much variety of opinion existed respecting his letters, I take the liberty of transcribing the following passage from Coleridge's "Table Talk," in which that great dialectician makes honourable mention of the correspondent of the *Shepherd*. "Nine years," says Coleridge, "has the subject of Zoo-Magnetism been before me. I have traced it historically; collected a mass of documents in French, German, Italian, and the Latinists of the sixteenth century; have never neglected an opportunity of questioning eye-witnesses, *ex. gr.*, Tieck, Treviranus, De Prati, Meyer, and others of literary or medical celebrity, and I remain where I was, and where the first perusal of Kluge's work had left me, without having moved an inch backward or forward. The reply of Treviranus, the famous botanist, to me when he was in London, is worth recording. 'I have seen what I am certain I would not have believed on your telling; and in all reason, therefore, I can neither expect nor wish that you should believe on mine.'"—*Table Talk*, vol. i. pp. 107, &c.

The "Transcendentalist" is a gentleman whom I have never personally met. For a long time I was not even aware of his name. I saw at once that he understood his subject, and I admitted his articles upon their merits alone. I soon after discovered that he was intimate with many of my personal friends. He is well known as a dramatic writer, is an excellent classical scholar, and intimately conversant with German philosophy. His name is Oxendorf. He promised us a concluding letter, with a list of philosophical axioms, but they have never arrived.

"The Mystic Student" is a Mr C. Lane, who I believe occasionally contributes to the *New Moral World*. He has been long connected with the press, and is better qualified than any man I know for delineating the peculiar views of the school to which he belongs.

These three are the principal contributors, and they can never be injured, either in literary or moral reputation, by this revelation of their authorship. There are other occasional Correspondents, whose position in society is somewhat more delicate and precarious. Their names I leave in the mist of sweet retirement. Having never formerly appeared as public writers, I leave it to posterity to discover what pens of future renown have made their *début* in the columns of the *Shepherd*.

A series of papers, entitled "Gallery of Pantheism," was commenced in the second volume, and never resumed in the third. I expected much satisfaction from these papers, but the author has been otherwise employed, and I can only express my regret that they were not continued.

The translator of Schiller's Letters disappeared for several months, and rendered that series also incomplete. The last letter is so far superior to the former, that I now feel sorry that we have been deprived of the remainder.

I now conclude the *Shepherd*, with as clear a conscience as I commenced, conscious of no insincerity or selfish motive in conducting it. Should I appear again as the conductor of a paper, I shall most probably change my costume, but I hope I shall always preserve my identity.—THE EDITOR.

I wish I had a list of errata to conclude with, and I have no other apology to make for the want of it than laziness or want of time, which are frequently synonymous, for one generally finds time for an agreeable employment. Now what on earth can be more disagreeable than searching after one's own blunders? Errors will creep into a weekly publication, in spite of the utmost vigilance, but more especially in an office where three publications are weekly sent to press, and where the final corrections are generally hurried through while the printer's truck is waiting in the street to take away the forms to the machine.

I will give a specimen of errata.—For "Gastineau," read "Gastineau," p. 98, 2nd col. For "sectarian opinions or fundamental theology," read "sectarian opinions on," &c., p. 218, 2nd col. For "it is their destiny to be shunned," read "it is their destiny to be shamed," p. 146, 2nd col. There is a little

confusion in page 98, arising from some hasty alterations before going to press, which cannot well be rectified. In page 290, Iris is said to have been commissioned by Jove to deceive Agamemnon—it was not Iris, but a nameless phantom.

TO CORRESPONDENTS.

There are several small articles in my possession, which I have not had an opportunity of inserting, and must trust to the indulgence of the writers for the apparent neglect. Several private letters also, not intended for insertion, have been received, and can only be answered by this general acknowledgment. Many are anxious to know if I have finally resolved to commence any other periodical upon similar principles, and when. I have not finally resolved, and even if I had, it would be folly to make a positive promise. It is probable, if I am in good health and spirits at the close of the summer season, that I may make another attempt; but if not, the old readers of the *Shepherd* can never be at a loss for a teacher, for the best of all teachers is within themselves, so soon as they have commenced the study of the works of God upon universal principles. Without doubt it is pleasing for a man of broad and liberal views to see a weekly periodical conducted upon a broad and liberal basis, and mortifying to think that the most comprehensive and sublime exhibitions of truth are those which find the smallest number of admirers and supporters; but this is a matter which concerns the feelings more than the understanding, for the views which the *Shepherd* has delineated of truth in general, are such as may be followed up by the simplest and most illiterate, as well as the most talented and learned. Wherever a man looks abroad on Nature's works, he sees the principles of universalism allegorically typified before him, and whether he merely survey the superficies of truth, or dive into its deepest and most sacred arcana, the same everlasting simple elements of thought are incessantly presented before him. Universal Nature is his teacher; he will never find an exception to the general rules, or at least only such an exception as will render the rule itself more conspicuous.

The volume has closed three months before I originally intended it, so that there are several small promises left unfulfilled. I should have learned from former experience not to make any promises; and thus save myself the humiliation of making apologies, but one has not always prudence at his right hand to direct him, and when prudence disappears for a few minutes, the left hand counsellor is sure to take advantage of the opportunity of proposing some of her own measures. The one helps to set off the other. They are the light and shade of character, and characters, like paintings, can have no existence without both. There is no painting or character composed of light alone, and even the very fairest lights are comparative shades. With these philosophical remarks I satisfy my own conscience, and the reader will never be responsible for my faults! Therefore all is well.

Requiescamus omnes in pace!

The Analytical Chart is printed on a fine sheet of royal paper, with explanatory notes and a border, and sold at Sixpence—on drawing paper, at One Shilling.

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